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The Christian Register

Volume I, 1854

No. 16, July 13, 1854

to and including

No. 39, March 4, 1856.

THE CHRISTIAN RECORDER

of the African Methodist Episcopal Church

Vol. I, 1854

No. 1 through No. 15 missing.

J.P. Campbell, editor
Book Committee of the A.M.E. Church, publisher

"Every other week"
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Christian Recorder

Vol. 1, 1854

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CHRISTIAN RECORDER, OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

☞ Devoted to Religion, Morality, Science and Literature!!! ☜

PUBLISHED BY THE BOOK COMMITTEE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.—REV. J. P. CAMPBELL, EDITOR.

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THE CHRISTIAN RECORDER

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Rev. J. P. CAMPBELL, Editor,
No. 203 Lombard St., Philadelphia

We solicit ADVERTISEMENTS of all descriptions suitable for a religious newspaper, which shall be published at the usual prices.

Selected.

A MORNING HYMN.

The Baron von Canitz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburgh—both of the great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.—*Dr. Arnold.*

Come, my soul, thou must be waking—
Now is breaking
O'er the earth another day;
Come to Him who made this splendour—
See thou render
All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning,
'Neath the sun their light grows pale;
So let all that sense delighted,
As if blighted,
From God's presence fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When He breaks the shades of night.

Thou, too, hail the light returning—
Ready burning
Be the incense of thy powers;
For the night is safely ended—
God hath tended,
With his care, thy helpless hours.

Pray that He may prosper ever,
Each endeavour,
When thy aim is good and true;
But that he may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

Think that He thy ways beholdeth—
He unfoldeth
Every fault that lurks within,
Every stain of shame gloss'd over,
Can discover,
And discern each deed of sin.

Fettered to the fleeting hours,
All our powers,
Vain and brief are borne away,
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of Death a prey.

May'st thou, then, on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And, released from death's dark sadness,
Rise in gladness,
That far brighter Sun to greet.

Only God's free gift abuse not,
His light refuse not,
But his Spirit's voice obey:
Soon shall joy thy brow be wreathing,
Splendour breathing,
Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,
Who, like the sun, is good to all;
He gilds the mountain-tops the while
His gracious smile
Will on the humblest valley fall.

Round the gifts His bounty showers,
Walls and towers,
Girt with flames, thy God shall rear;
Angel legions to defend thee,
Shall attend thee—
Hosts whom Satan's self shall fear.

Original.

FUNERAL SERMON,

Upon the death of Mrs. Stella Campbell, late consort of Rev. Jabez P. Campbell, a minister of the A. M. E. Church, who departed this life April 10, 1854. Delivered before the Churches and Daughters of Conference of Weeksville, Brooklyn, and New York, June 4th, and 18th, 1854, by Rev. Eli N. Hall.

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

Dear Friends,—We have been called together this day upon a most serious and solemn occasion, to pay a last tribute of respect to the memory of one whom we most justly loved and esteemed, a Christian sister and a friend. We have been called together to weep with those who weep and to mourn with those who mourn. This we do, and will do, but not as those who have no hope. Our sympathies are with our beloved, yet bereft brother Campbell, and the children, relatives, and friends of our departed sister; they have met with an irreparable loss, such as they nor we can replace. To them and to us our sister was dear for reasons hereafter to be considered. The text before us is used, perhaps, more than any other one in the Holy Bible, on occasions like the present. In the case before us we conceive it to be most appropriate, because we are fully satisfied that the character described in the text is every way applicable to our sister. We are fully persuaded that she constitutes one of the happy dead, who die in the Lord.

We shall attempt to pursue the duty before us in the following order:

I. Let us consider who the dead are, that die in the Lord.

II. Why they are said to be blessed.

III. Make the application, by an exhibition of some things that occurred in the life, and at the decease of our beloved sister.

I. Let us consider who the dead are, that die in the Lord. We conceive that there is a wide distinction between the term, "the dead," and the term, "who die in the Lord." The dead are those who are elsewhere said to be "dead in trespasses and sins;" "dead while they live." The term, as it is used in this place, seems to point out to the eye of the understanding, those who, in the language of the poet, are,

> "Dead to God, while here they breathe,
> Panting after second death."

Those who die in the Lord, are all those redeemed children of God, by the most precious blood of Christ, who have died to the world, the flesh, and the works of the Devil. They who have died to every thing that is unlike their blessed Lord and Saviour Jesus Christ. They are all those who have died to every thing that is unlike the infinitely holy nature of the ever blessed God who reigns in light unapproachable by mortals. They are, in one word, all that class of persons or individuals, taken singly or collectively, who live by the faith of the Son of God; and whose lives are hid with Christ in God—who, when Christ, who is their life, shall appear, shall appear with him in glory.

II. We are next to consider why this class of persons are said to be blessed. The reason assigned why they are said to be blessed, is given upon the unerring authority of the Holy Spirit, who commanded the servant of the Lord to write. Observe it is said, "I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord, from henceforth." This voice came from the church; for in this connexion the church is styled heaven. The voice was a result of the operations of the Spirit of God in the church, setting forth the happy state of her faithful members by the all-inspiring word of truth.

After the above stated testimony on the part of the church, we have the confirmation of the Holy Spirit himself, in these words: "Yea, saith the Spirit." And, withal, he is further pleased to favour us with this additional testimony from himself, which could not otherwise be known, and which, leaving time, looks forward into the eternal state of things, and tells us what will there take place, in the following words: "That they may rest from their labours; and their works do follow them."

Believers are happy in this world, because their sins are forgiven. They live by faith in the Son of God; they have peace with God, through our Lord Jesus Christ, and because the love of God is shed abroad in their hearts by the Holy Ghost, which is given unto them. They rest from their labours when they leave this world, because they cease to live and act any longer in a probationary state of being. Their works do follow them, because they have their reward in the kingdom of God.

III. We propose to make the application, by an exhibition of some things that occurred in the life, and at the decease of our beloved sister.

We became acquainted with sister Stella Campbell in the summer of 1843. Upon our first introduction to her, we found her to be a Christian and a lady. And we add from our heart, with a good conscience, and with a full persuasion of the truthfulness of our statement, we found her a Christian lady of no ordinary stamp. She was at that time sister Stella Medley, a widow lady with two children, residing in the city of Providence, state of Rhode Island. We became her pastor at this time, in that city; which relationship we continued to sustain until her second marriage, which was to our beloved brother, in the latter part of the year 1844.

Subsequently to this time, by removal, she became a resident of Western New York, where she continued to reside until 1852. Within this time, we were prevented from having the most desirable privilege of a personal interview, until our meeting with her in this year, at her own residence in the city of Buffalo. Nevertheless, we kept up our knowledge of her by unceasing inquiries. At the time of holding the Buffalo Conference, in this year, we were blessed personally to meet with our sister again. And now, after a lapse of seven years, found her to be in character the same that she was at our very first meeting. She was then a Christian and a lady; she was now the same, only far more experienced and confirmed in the cause of her God.

From 1852 until near the time that she took her departure from this world to that better world to come, our meetings were frequent, in all of which time we never discovered any one thing in the character or conduct of sister Campbell, at all in the least unbecoming the character of a Christian. Her morals were of the most exalted character: in them were to be found nothing that appeared to be mean, low, or contemptible. Sister Campbell was an exemplary woman in all the walks of life. She was a lively Christian, a praying woman, and one that was constant in her attendance upon all the ordinances of the house of the Lord, according to her ability; for she was for some years a child of affliction.

She was a woman like Dorcas, that was full of alms-deeds. She fed the hungry, clothed the naked, and took in the stranger; not in word, but in deed. When we arrived to our appointment at Providence, in 1843, with our wife and several small children, we found no house prepared by the trustees for our reception. Sister Campbell, (then sister Medley,) had a house properly furnished with every thing necessary for her own use. She gave me the key, made me and my family welcome to the use of her house and things; paid the rent herself, and fed me and my family in it out of her own means. The benefit I thankfully accepted, and was enjoyed from my sister until the time came when the church could conveniently provide a place for me. She took the lead in raising about fifty dollars towards my support, within about one month's time after I arrived in that city. When I first met with her in Providence, to her I was a stranger; but she took me in.

And here at this point, let me observe a fact worthy of special notice, that mine is not an isolated case, but scores and hundreds are witnesses in various places where she has lived, of her benevolent acts.

Our sister's last illness was short, but most severe. Nevertheless, she endured it without a single murmur or complaint, from the first to the last. She was perfectly reconciled and happy throughout the whole time. And as she drew nearer and nearer to eternity, she became more and more sensible and happy. She was confined to her room about the space of three days. During this time, she never slept at all until she fell asleep in the arms of Jesus. Could I have known that she was ill, no darkness of the night, no weather, however severe—no! nothing short of the most severe illness, or death, would have prevented me from visiting my beloved sister. She was a sister dear to my heart.

Her own husband was absent until a few hours before she left the world, to be with her Saviour. This was occasioned by his being engaged in the performance of his ministerial duties upon another part of his circuit—having no knowledge of the fact of her illness. The Spirit, however, was with him, as well as with her. When requested, upon the last day of her illness, to send for him to come home, she knew it then to be unnecessary, and therefore she refused. She said that he would be home; that she would see him before she left the world; that she was a little disappointed at her not being gone over Jordan before Sunday morning; but now she knew that she would not pass over until her husband came home, and until she had seen him. At this time he was many miles from home, attending a quarterly meeting, where the love-feast was held upon Sunday morning. She said that she had been with him in his love-feast, that morning; that he had received a message; that he would be at home that day; that he was then upon his way home; that she saw him coming, and would not die until he came. She told them that she saw him wipe his face in the love-feast, with a white handkerchief, when he received the message.

Guided by some unknown impression, which had followed him more and more during these three days, until he resolved to come home; and made arrangements, before the Sabbath, so to do on the Sabbath. He came. Sister Campbell, as she said, lived to see her husband. The Spirit brought him home in time to see her, six hours before she left the world. She conversed frankly and freely for the last time with him upon earth; in which conversation, she left him and her children together in the hands of the Lord, who, she said, had promised her that he would take care of them.

Some time after this, she took a most affectionate leave of the friends who stood around her. She told them that her light had come. She expressed much admiration at the brilliancy of it; told them how good it was to be always ready to go. Said that the messenger had come, and that she must go. Then, lifting her right hand three times towards heaven, in token of victory, and giving a tremendous shout, her happy spirit left the world, to join the untold millions of disembodied saints in the church triumphant in heaven.

Thus ended the earthly career of our beloved and much lamented sister, Stella Campbell.

Dear brother Campbell, we know how to sympathize with you. Yours and our circumstances are almost identically the same. You were permitted to see your companion breathe her last. By reason of being engaged in the transaction of the business of the church, it was almost the same with us: we were barely permitted to get into the house in time to see our companion breathe her last breath.

You were blessed to have a companion that would do nothing to hinder you from fulfilling your duty in the work of the ministry; but rather did every thing in her power, at the sacrifice of health, strength, comfort, and, we have no reason to doubt, her life, in order to forward you in the good work of the Lord. It was so with us.

There is no doubt upon my mind, that we who are called to be itinerant preachers, do, in many instances, sacrifice the lives of our bosom friends and companions, by exposing them to changes too powerful for their feeble or weaker constitutions, when they, like your wife and mine, are ready and willing to go.

Sister Campbell was peculiarly an itinerant preacher's wife. She was an itinerant sister, in every sense of the word. But she has left us, and gone to receive her reward. Children, follow your mother. Daughters of Conference, follow your sister; for she was one of you, in deed and in truth. Let the whole church follow the examples of our sister; for they are worthy of imitation. Which may God grant. Amen.

* * *

For the Christian Recorder.

ON THE NECESSITY OF GROWTH IN RELIGION.

All spiritual good things tend to improvement. A right principle must, from its very nature, push outward and onward, as long as there is in contact with it any thing that is wrong; for there is an expansive power in all truth and virtue. It would be strange if this were not the case with religion. It is with goodness as with money—the possession augments the desire to possess more. So that they who are contented with such a measure of piety as they already suppose they possess, give fearful evidence that they have none; and this ought to sound alarm, at once, in the ears of a very large number of persons. Nothing is more true, than that a self-satisfied condition is proof of little or no religion; that a quiet, easy, contented mind, without any anxiety to advance, is an evidence that the soul is not in a good and safe state. We ought, therefore, to be very careful that we are not deluding ourselves.

Have we not, since we made a profession of religion, seemed to reach the summit of our hopes, and settled down into a state of religious competency, upon the supposition that we were rich enough already! It may be well for us to ask ourselves these questions, as an uninquisitive state of mind is never safe. Men are ever anxious to know whether they are advancing or retrograding in business: certainly we should be more so in reference to our piety.

Are we advancing? Are we making progress in religion?—should be the daily cry of all the followers of Christ. This is our plain duty, both from scripture commands and scriptural illustrations.

The following are some of the positive commands to advance in the divine life, viz.: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection;" "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity."

We take our first illustration from the Old Testament, and a beautiful one it is—the rise and progress of the sun: "The path of the just is as the shining light, that shineth more and more unto the perfect day." What a glorious sight it is, to see a soul rising out of darkness, not stopping on the verge of the horizon, but ascending higher and higher. This shining light, the picture of our path, never still; therefore it rebukes a stationary profession. It is a rising and advancing, not a declining sun; therefore it rebukes a backsliding state.

Religion must be a shining and a progressive light. Among these scriptural illustrations, especially in the New Testament, there is none more frequent or better known than of life. Religion is a new, a spiritual, a divine, and a heavenly life—the life of God in the soul of man. Now it is the law of all life to progress. It is so with vegetable and animal vitality, and it must of necessity be so with that which is spiritual. Mark the new-born babe—there is a spark of life, always very feeble, sometimes scarcely distinguishable from death; yet there is life. The babe becomes a child, the child a youth, the youth a man. Life is progressive. And life is the scripture emblem of the Christian; therefore he must progress, or cease to be a Christian.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

THURSDAY, JULY 13, 1854.

TO THE READERS OF THE CHRISTIAN RECORDER.

Dear Friends,—Rev. M. M. Clark, the former learned and able Editor of the Christian Recorder, and the one appointed by the General Conference of 1852, to fill this most important post, resigned his seat in the editorial chair of the African Methodist Episcopal Church, at the last session of the Philadelphia Annual Conference, held for that district in May, 1854. In consequence of this resignation, we your humble subscriber, the present incumbent, have been called to fill the vacancy occurring by this resignation. We are not vain enough, however, in our imaginations, to suppose ourself competent to the task of performing the duties, and filling the office of an Editor. We have no such idea of our qualifications and abilities.

We most freely and frankly acknowledge our incompetency; because, we certainly feel it. But as we have been appointed to the place by the proper authorities of the church, for the cause's sake we feel a willingness of mind to do whatever we can, in order to the republication of the organ of our church, and supplying our people with the books of the connexion; and keeping it and them in circulation until another, who is able, can be appointed to fill the place of our most able predecessor.

All the apology we have to present for not refusing, and for our accepting the appointment, is, that we have an unconquerable love and zeal for the cause in which we are engaged.

The success of our Book Concern, for at least a period of full fifteen years, has been a constant subject of our thoughts, prayers, meditations, and care.

Since our last General Conference, we have not succeeded as well as we then anticipated that we should do, in the circulation of our books, and the paper which is the organ of the church. Further, it would seem to appear that we have so much crippled the efforts, and oppressed our former able Editor, by our neglect in some way, that he felt himself under the necessity of resigning his post as Editor and General Book Steward. This resignation left us entirely without any Editor or General Book Steward, to edit or publish any of our books or the paper.

Add to this, that at this time our people, from all parts of our wide-spreading connexion, in multitudes, were calling for these our publications, and we had no one filling these offices to supply them. Take all these truthful statements into consideration, and you have the best apology we have to offer you for our acceptance of the appointment to be the General Book Steward and Editor.

Perhaps a man may, sometimes, with just propriety, for the sake of a good cause, allow himself to be used, as a matter of convenience, instead of a better, until a better one can be substituted in his place. And this will appear more reasonable, if we allow that he himself conscientiously believes the cause to be a good one, and acts purely from the righteousness of that cause, only looking for a just reward to its final success.

In this light we desire to be judged in the case under consideration. May we hope for it, believing, as we do, our statements to be literally true in themselves? We are determined to do what we can towards keeping up the former respectable appearance of the paper, and to give our readers as great a variety of interesting and useful matter as our limits and abilities will afford.

We have also made arrangements to be regular in our appearance twice a month. This, we have no doubt at all, we shall be enabled to accomplish; and for this you may look with the fullest assurance.

Thus much we have said by way of an introduction, reserving whatever more may be necessary of this kind for future communications. What we have said we submit to your judgment, and appeal to your hearts for your sympathies in our behalf.

THE EDITOR.

OUR EXPECTATION.

We expect that all of our preachers and people, our friends and well-wishers, will send in their communications for our columns. We wish to be benefited by all the possible light that we can gather from them upon such subjects as come under our notice, as a religious, literary, and scientific journal.

We know that there are many well-educated, scientific, strong and powerful minds among us, that have need only to be discovered, like some of the planets that now bedeck the heavens, and compose our solar system, in order to become the wonder and admiration of the world, for their wisdom, strength, power, and glory. We look not alone to those who have had all the advantages of a good or a scholastic education, for this manifestation of sublimity and beauty. We call upon the self-taught, the self-educated, to form a part, a material part and parcel of this glorious phalanx.

We desire to lose the advantages to be derived, neither from the one nor yet the other. But let us have the advantages to be derived from all.

Come, clergy and laity, some friends, one and all, who are interested for the spread of useful knowledge, moral reform, and the universal establishment of the Redeemer's kingdom upon the earth; let us hear what you have to say upon these great questions.

ED.

A WORD FOR THE PREACHERS.

Dear Brethren,—We have again commenced the publication of the paper, the organ of our church. You are aware of the fact, how much we have need of this medium of communication with you and our people throughout the connexion. The time has come, and has fully come, when our people will not be deprived of a paper which shall be the organ of the church, representing our varied interests. If we do not and will not afford them this means of communicating their and our thoughts to the church and the world, they will most assuredly issue a publication upon their own responsibility, having the same end in view. Our people will have a paper; and more than this, they will sustain it, after they have set it in motion. For this they are fully able to do, and, in the case supposed, will do. That they will issue a publication, upon our failing to issue one for them, is no matter of fiction; it is a fact. They must and will have a paper from us or of themselves. Nothing has prevented them from having one, not only in existence, but even now in an extended course of circulation, with an increasing list of subscribers—sufficient in numbers and means to give to it an ample support—but their love of order, and desire to give no occasion of offence.

But remember, brethren, there is a time when forbearance ceases to be a virtue. Having created, and agreed among themselves to support a paper, to be published by the Book Committee of the Connexion, and thus designing to make it to be seen and felt by all at once, the organ of the Connexion, they have patiently waited for it. And thus they have deprived and restrained themselves of what, in this respect, they might have enjoyed—the privilege and satisfaction of having, as all other good and sensible people have done, a church organ, through which they speak to themselves and to others.

Brethren, shall we occupy the ground? This is what the people wish to know, and all that they ask for in the matter before us. Let us give them the paper; and in giving it to them, make them to feel more sensibly than ever their particular identity with us. We want the people to feel that we are of them, and that they are of us. We are not separated at all; we will not be separated from them. We mean this; and we should have them most clearly and distinctly to understand it. We are, and ought to be nothing, without the people. All the preachers are constitutional agents to the people, for our books and paper. On this account we address you in these remarks, and call upon you to circulate them among your congregations. For their and our sakes, will you have the goodness to send your lists of subscribers. Send in, brethren, we are ready for them.

ED.

THE ANNUAL CONFERENCE.

The New York Annual Conference of the A. M. E. Church, for 1854, commenced setting at Wesley Church, in the City of Brooklyn, on Saturday, June 3d, and continued in Session from day to day for 12 days, until Wednesday, the 14th instant, being the day of its final adjournment.

Right Rev. Bishop Nazrey presided, assisted by Rt. Revs. Bishops Quinn and Payne. The Conference was well attended by its members; all of those belonging to the itinerant service being present with one exception, and most of those who belong to the local order of our brethren, members of the Conference, with, perhaps, an exception of some half dozen, out of a membership of thirty-six in number.

We have always been not a little pleased with the manner in which Bishop Nazrey presides in his Conferences, but never more so than on this occasion, which was manly and dignified throughout the several days' session. We hope, in our next number, to be able to give our readers the bishop's Annual Address to the Conference, with the appointments of the preachers to their several fields of labour. The address, as it should be, is short and pithy, saying many things within little space, and these suited to the time, place, and occasion upon which it was delivered. The Bishop presiding was well sustained by his associates in office. There seemed to be on this, perhaps, more than upon any former occasion, a determination on the part of the bench, to make the brethren see and feel that they were one in desire and effort to rule well, to promote the principles of peace and harmony among the members, to show, by their own example, how brethren may be equal in power and authority, and withal dwell together in unity.

We have been sitting in Conference for a period of more than fifteen years from year to year, taking part in its deliberations, but never witnessed more gentlemanly conduct and Christian courtesy among our ministerial brethren than on the present occasion. They seemed to study and labour to excel in the rules of propriety, and in that spirit which should characterize the Christian ministry.

This state of feeling reigned predominant during the sittings of the Conference, which occasioned many hearts to say that this was one of the most agreeable Conference sessions they ever saw. We most heartily concur in this sentiment.

On Wednesday the appointments were read, and the Conference adjourned, after having enjoyed a happy session of nearly two weeks' duration.

PRAYER A DUTY.

Prayer, taken in the general acceptation of the term, expresses or implies the act of asking for a favour, and particularly with earnestness by one in need or want—say man—to be conferred or bestowed by one having power to confer or bestow the desired favour—say God.

In all acts of worship prayer signifies, either expressed or understood, a serious, solemn address to the great Supreme Being—consisting, in such case, and under such circumstances of adoration, in which is expressed a proper sense of the glorious perfections of the Almighty God of the universe. In the same connexion, it implies confession of sins, without which prayer becomes necessarily unavailing and useless. We learn from the sure word of God, that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Prayer implies supplication to God for mercy to be shown, and forgiveness exercised towards a penitent sinner. It also makes intercession for others, as well as supplication for the individual. In order to be effectual, it must have its foundation in universal benevolence.

Thanksgiving to God, or an expression of the feelings of gratitude for mercies received, and benefits enjoyed, is another ingredient of prayer. A single petition, however, may be appropriately considered to be a prayer. A prayer may be spoken, written, or printed, and possess all of its essential qualities in either case, without taking any thing away from its intrinsic value.

The duty of prayer has its foundation in the infinitely holy nature and wisdom of God, who, to all finite beings, or created intelligences, is for ever and eternally past finding out to perfection.

Who can comprehend the Deity? Who can ascertain the perfections of the Almighty? Disobedience to this, or to any other one of the commandments of Jehovah, for the reason that we do not understand the original cause of the command, is proof positive of the existence of downright Atheism.

The rule of action is given thus, in the language of the Saviour, and of the Apostles: "Men ought always to pray, and not to faint;" "Pray without ceasing;" "Watch and pray, that ye enter not into temptation;" "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints."

Here we have a plain rule for a plain duty: Men ought always to pray, unceasingly pray; for all men pray, in the spirit pray, all manner of prayer, and without fainting in prayer. This is that kind of prayer which laughs at impossibilities, and removes mountains. "Let us pray."

THE PHILADELPHIA ANNUAL CONFERENCE.

The Philadelphia Annual Conference commenced its deliberations on Thursday the 11th of May, and adjourned on Tuesday the 23d. All the Bishops were present. Among the many important measures adopted by the Conference, the one to raise funds to carry on the literary operations of the church, claims for them the most praise. It shows most conclusively, that the ministers of the African Methodist Episcopal Church are not, as it has been said, the avowed enemies of education, and the advocates of ignorance.

The following appointments were announced on Tuesday the 22d of May, by Bishop Nazrey:

Bethel Church, Sixth street, H. Davis.
Wesley, Hurst street, Wm. Moore.
Union, Coates street, J. P. Campbell.
Frankford, Richard Robinson.
West Philadelphia, Joseph R. Smith.
Camden, N. Jersey, A. C. Crippen.
Burlington, " S. Holcomb.
Allentown, " C. Sawyer.
Trenton, " G. W. Johnson.
Princeton, " J. G. Bulaugh.
Salem, " W. D. W. Schureman.
Westchester, P. Gardner.
Reading, Andrew Till.
Greenwich, Caleb Woodyard.
Bucks county, subject to R. Robinson.
Lancaster, John Butler.
Penningtonville, Richard Barney.
Wilmington, Del., James Holland.

George Standford and Wm. J. Fuller were transferred to the New England Conference.

EPISCOPAL DISTRICTS.

From and after the rise of the New York Annual Conference, Bishop Quinn will preside over the Baltimore and New York Districts.

After the adjournment of the New England Conference, Bishop Nazrey will preside over the Philadelphia and New England Districts.

And after the Canada, Ohio, and Indiana Conferences, Bishop Payne will preside over the Canada, Ohio, and Indiana Districts.

In another column we give the resolutions adopted on different subjects, in full.

(For the Christian Recorder.)

Buffalo, N. Y., July 4, 1854.

Rev. and dear Brother in Christ,—Will you, without fail, forward me to Toronto, about 12 of the Recorders immediately after they are published? There are many persons who are ready to renew their subscriptions, but who will not do so until they see the paper. I therefore wish you to furnish me with them at once. The people are somewhat hungry for the connexional organ, and if it is now pushed forward, its success is sure. I will be in Toronto until the 20th instant, after which I shall leave for the States. You shall hear from me weekly hereafter. I will forward you the appointments, &c., of the Canada Conference, which will be interesting to a number of your readers.

Please direct as follows,—Rev. W. H. Jones, Osgood and Centre St., Toronto, C. W.

Yours, very respectfully,
W. H. JONES, Gen. Agent.

(For the Christian Recorder.)

THE AFRICAN METHODIST EPISCOPAL CHURCH IN CANADA.

A few years ago, there were but three hundred and fifty members of the A. M. E. Church in the province of Canada, while they number at present about fifteen hundred. The Conference, which has been under the charge of Right Rev. Wm. P. Quinn, is composed of ten itinerant [illegible] twelve local preachers. There are [illegible]ons and five circuits within the bo[illegible] the Conference.

The Toronto City Station, which is present under the pastoral care of Rev. H. J Young, is in a very healthy and growing condition. The chapel, about thirty feet wide, by forty feet deep, with a good gallery, is by far too small for the congregation; and arrangements are being made to enlarge as soon as possible. Connected with this church is an excellent choir, and quite a large Sabbath School.

The members of the St. Catharines Station have erected an edifice, which, for neatness and taste, is surpassed by few in that part of the country; and it is to be dedicated about the last of July. A very large choir is attached to this church also.

In Chatham, the membership built, last summer, quite a large and commodious church, which is nearly completed.

Likewise, the society at Windsor are worshipping in their new chapel.

J.

(For the Christian Recorder.)

SPECIAL PROVIDENCES OF GOD.

There is, in the opinion of the writer of this, no subject connected with man's present or future happiness, that deserves a more careful investigation than this. And although I could not hope to be able, in this article, to give my views in extenso on the subject, I may possibly succeed in mapping out the main boundaries, or framing a skeleton of the doctrine that, in my opinion, the Bible teaches. And I do assure you, that nothing short of a firm and conscientious conviction, the legitimate result of careful investigation, could have nerved me to stem the current stream of antiquity, or to brave the fearful odds of master minds, and invincible prejudices that shall be brought against me.

Be pleased, then, to understand me as saying, that in the Christian economy, there is no special providence from God to man; but that it is well or ill with man, presently or prospectively, naturally or spiritually, on firmly established natural or spiritual principles.

I am fully aware that there are some isolated passages of Scripture that would seem to sustain the doctrine of special providency. It is thought by some, the above doctrine, as taught by Calvinists of the straitest sect, to be very objectionable, to say the least; and, indeed, we who style ~~ourselves Armenians, consider, and in fact~~ charge them with gross inconsistency to the doctrines and general teachings of the Scripture. I think such charges against them can be maintained; but it comes with an ill grace from us, when we are found teaching or sustaining the same doctrine, though in an apparently more modified form. It does not require extraordinary depth of thought, to at once perceive that the principles in one case are identical with the other; and I am sure to be as safe in attacking one as the other.

And I will here add, that the same passages of Scripture that are used by the most obstinate predestinarian, to sustain him, will and must of necessity form the only scriptural ground-work of objections to my views. It must be readily perceived that there can be no modification in fact, in the doctrine of special providences, or special interference from God, on the one part, and to man on the other. For whatever one act there be, that can properly lay claim to that character, must at its inception destroy man's free agency, and introduce a train of circumstances by the first event, over which man can have no control, and for which he cannot consistently be held responsible. My position, therefore, is, that man's future responsibility mainly depends on the power of choice of the good or bad path of life, and that he has the power to be industrious or indolent, as he may elect, without the intervention of God's providence, either for or against him.

There are many evils which exist, in and outside the church, mainly attributable to the teaching of special providences. To take, for instance, the unregenerate. It is perfectly rational that, (if God has a good time, when to throw death and judgment across his path, and bring him into the fold,) he should not worry himself about the matter at all, but wait in sin, until such time comes.

My position is, that God takes no cognizance of a sinner, under any circumstances, except in his general providence for all men. And I maintain that this rule is equally applicable to the saint, in his preservation.

I. C. WEAR.

We cannot control the evil tongues of others, but a good life enables us to despise them.

For the Christian Recorder.

ver in domestic circles is attrac- ned in education, fanned out by ditation and thought, gives vigour tion in enterprise, in aim lofty, aracter ennobling, morality pure, re- savouring, will receive the decided ort of all. Christian morals should ixed in our memory, and deeply en- en on our hearts, that the peaceful pel of Christ may be preached, to the king down of the kingdom of Satan, and death. It contains every thing t has real worth, every thing that is at, noble, and useful, to adorn the cha- ter of man.

LEASER.

STEWARD'S REPORT.

Phila., May 22d, 1854.

Two-cent money received in this district s June 1st, 1853, to May 22d, 1854, s follows:—

hel A. M. E. Station,	$97 86
ion Church, Coates' street,	19 54
esley Church, Hurst street,	8 52
nton Station,	14 13
ading Circuit,	13 82½
nningtonville Circuit,	4 00
cks County, do	1 25
nkford Station,	3 12
nceton Circuit,	13 08
lmington do	2 70
lentown do	6 00
rk do	1 32
rlington do	7 07
m do	5 37
rristown do	2 00
nden Station,	3 13
caster Circuit,	2 00
enwich do	5 23
st Chester Circuit,	4 26
Whole amount,	214 40
One-half,	107 20

aid out of the Preachers' half as fol- :—

Bishop Payne's salary,	$50 00
hand, to be paid over to the easurer,	57 20

HENRY DAVIS, Secretary.

one-half of the two-cent money r the book concern amounts to 107 20

aid out as follows:—	
repairing stereotype,	30 00
to M. M. Clark, for salary,	31 68
the rents of the Book store,	11 00
for gas and rent for store,	10 00
Amount paid,	82 68
hand, to be paid over to the easurer,	24 57

Philadelphia, May 22d, 1854.

he amount of stock in the hands of Philadelphia District Book Steward is llows:—

Hymn-books, at 1 00 each,	15 00
do at 0 75 each,	3 00
do at 1 25 each,	3 75
do at 0 62½ each,	0 62½
Disciplines, at 0 37½ each,	18 00
Annual Conference Minutes, at 6 cents each,	6 36
Christian Recorders, at 3 cts. each,	3 51
Whole amount,	50 24½
ut of cash in hands,	21 36
eorge Stanford's bill,	5 32
Balance in hand,	16 04

e, the committee, that were appointed he Annual Conference, beg leave to on the finance money.

ngent money collected,	$187 29
id out as follows:—	
A. Payne's salary,	165 00
to W. Nazrey, travelling expences,	5 00
to the Secretary of the Conference,	5 00
for paper, ink, pens and wafers,	2 00
for Ordination Certificates,	1 50
ded with seventeen ministers,	8 79
Amount disposed of,	187 29

HENRY DAVIS, *District Steward.*

EORGE W. JOHNSON, } *Committee.*
ILLIAM MORE. }

From the Wesleyan.

UNITED BRETHREN—PRO-SLAVERY.

see that the *Wesleyan* and "the *Christian Statesman*" differ in opinion as to true character of the above named h. You agree as to the naked fact, a small number of slaveholders are communion of the church. Bro. Smith thinks that the "Brethren" are making rapid progress in the right direction, and are entitled to commendation for what they have done. You appear to be blind to that fact (if fact it is), and continue to charge that the church is slaveholding.

I do not profess to have extensive knowledge of the "Brethren Church," but wish to speak "that I do know" touching this matter. But, so far as I know the ministers and members of the "Brethren" church, they are generally pro-slavery, in theory and practice. There are a number of their churches in the bounds of my acquaintance, and I can safely say, that in pro-slavery feeling and action, they are not a whit behind the very "chief of sinners."

I will state a fact. During the last presidential canvass, I felt it to be my duty to make special efforts to instruct the people, in regard to their duty, on political questions. To do this, I visited many places in the surrounding country, preached and delivered anti-slavery lectures. In one village I obtained the use of the "Brethren" Church preached three times, dwelt at some length on the evils of slavery, tried to show what we had to do with it, showed the position of the two old political parties, spoke of the fugitive law, &c.

At the close of my third effort, a minister of the "Brethren Church" got up full of excitement and wrath, and commenced a tirade of abuse on the anti-slavery party, and particularly against the sentiments of the foregoing discourse. He said "we had nothing to do with slavery, that it was none of our business, that we had better preach the Gospel and let slavery alone, that it was nobody's business how men voted, that this thing of preaching politics was all of the Devil, that he would be ashamed to open his mouth on that subject on Sabbath day, that his conference had forbid the agitation of that question, &c."

What was the result? Simply this, the church house was closed against me, and I was driven to finish my work at that place in the Disciple church. Stubborn facts compel me to say, that I know of no people more pro-slavery in proportion to their numbers.

It is doubtless true that they have not many actual slave owners in the communion of the church, but to my mind it matters not as to numbers. The fact that slaveholders are in the church, that they have been in it for years, with the knowledge of the church, and that they are suffered to remain, is to my mind sufficient to fix guilt and condemnation upon the body

But it is said by the *Statesman* that they are "battling for the right, and coming to the light." This may be true of them in some places, but is not true of them in this region of country. We find in them, bitter, malignant, and ignorant opposition. What then is the difference between them and other slaveholding churches.

They as a body say as little against slavery as others. They oppose anti-slavery men and measures as much as others. They vote for slaveholders as much as others. For years they have had actual slaveholders in the church as well as others.

In view therefore of these facts, I ask in all sincerity, why should we give them any more countenance than others? Why should we give them editorial eulogies, while we hurl editorial anathemas at others who are no more guilty? To my mind their present position is wrong, *deeply* and *damningly* wrong, and that it is our duty to call loudly on them to repent of this wickedness. But I shall not weary your readers with further thoughts on this subjects. As ever yours,

GEO. RICHEY.

Senecaville, Ohio, July, 9, 1853.

(From the Wesleyan.)

THE PULPIT AND REFORM.

For a long series of years the pulpit had been deemed sacred to religion, which seemed to be regarded as different from reform. A distinction had been insisted upon which placed these two on terms of antagonism. The result was to degrade religion to the mere dead form of church services, and drive reform from its legitimate position to the sphere of a rebellion. Religion ceased to be reformatory, and reform was suspected not to be very pious.

Infidelity took up the matter, and became not less antagonist to religion, but more shrewd in its operations. The church, without reform, was pointed to as unworthy of trust by a humanity that needed elevation. The clergy, without sympathy for degraded men were cited as deserving of no confidence and of little use to the world. And worse than all, for their reputation, a general conviction of this truth seized upon the minds of thousands.

Good men and true reformers were in a difficult position. They pondered it well. They saw no alternative but the organization of churches distinctively reformatory. This was done. Years of struggling against fearful odds brought out the solution of the problem, by the general success, with some few exceptions of these reform churches. But among a few of them are found men who have wearied in well doing. They faint under the load of ceaseless duties that are imposed on them, and the obloquy that the popular religion attaches to their position.

Now comes a new aspect of things with a few of them. Say they, "we have been too particular about abolition and reform. There ought to be more devotion, more piety, and less clamouring for these radicalisms." So they go about finding out some other way. A new class of ministerial gifts is sought for, and a new style of exhibiting the relations of the truth to the work of human redemption, which shall at once patronise reform sympathy without enforcing efficient reform action, and yet fraternize with the piety that knows no love for the battle of radical reform.

Recently we listened to an effort of an able, pious minister, who seemed to embody in his sermon the aim above denoted. One thing he seemed especially anxious to impress upon his hearers,—that was, the general liability of reformers to exhibit a wrong spirit. Making no remark to intimate that the unwise zeal of some reformers, and their bitter spirit, was an exception to the rule, and that thousands of men, in an unexceptionable manner are seeking these same ends. This preacher rung the changes on the "spirit" of Reformers, and spent a great deal of time needlessly in urging the modification of their tone and spirit. Needless, because they were not there to hear it. But not in vain, for it deepened the convictions of backslidden reformers, that they had secured a great deliverance in settling down at ease in Zion, and that zeal for reform was the natural antipodes of a religious frame of mind.

We have no sympathy for this kind of pulpit labour. It indicates unequivocally an anti-reform spirit. The very act of singling out reformers for this kind of animadversion and admonition is an offence against the cause of righteousness, for which no amount of service to the interests of churchianity is equivalent to nor can atone.

The pulpit is the proper place for the reformer; not the arena for gladiatorial strife with reformers, nor the weak work of heaping criticisms upon men who suffer, do, and dare, what never enters the mind of an ordinary preacher as forming any part of his duty. Not for this, indeed, is the pulpit designed nor fittingly occupied, but for the exhibition of truth's naked sword, two-edged and powerful, in the hands of a brave, true-hearted man, himself by vocation the reformer.

The pulpit is not a place to talk about reformers, but to do the work of reform!

(From the Wesleyan.)

HIGH CHURCHISM REBUKED.

In 1851 Bishop Whitingham, of Maryland, admonished Dr. Johns, Rector of Christ's Church, Baltimore, that he must not preach in the Eaton st. Church, (M. E. C.,) on the ground that it was unlawful for a churchman thus to combine with other Christians. The Doctor manfully stood his ground, preached for the methodists, and vindicated his right to do so. The Bishop submitted a complaint to the "Standing Committee of the Diocese." They presumptuously and informally examined, criticised, and censured Dr. Johns, but declined to say that his conduct, though designated as terribly mischievous and wrong, called for an ecclesiastical trial. Their action, however, was by the Bishop brought up, and entered upon the Journal of the Convention of 1852. At the Convention for this year, a noble effort was made by the friends of the Doctor and a series of resolutions were adopted by a decided majority, repudiating the action of the "standing committee" and declaring the course of the bishop to be "a serious mortification." This triumph of the Doctor is the downfall of High Churchism in the Protestant Church, in its highest pretensions, or in its censure of clergymen for preaching in the Methodist churches!

We quote from the Advocate and Journal an extract of H. W. Davis' speech in vindication of the Doctor:—

"Look at the condition of our church. The Episcopal church was founded in England three centuries agone, with a kingdom to back her; now she is less in numbers and influence than when she started.

"Methodism, that noble church of God—the Methodist church—a rib taken from the side of our own church, arose in the heart of one man, a little more than one century ago, without any worldly influence to back her, from the bosom of that episcopal church, and was cast out because it was not and would not be lukewarm. She now numbers upwards of six millions, and her territory is rapidly filling up, and measuring to the outer limit of the Saviour's commission, 'Go ye into all the world and preach the gospel to every creature.'"

"If fruits be the evidence, what shall we say? Of course it would be a great blessing, as my learned friend said, if Methodists would unite in the bosom of our church; but would it not be as great a blessing if we unite with them? Would to God there was any prospect of either event. We flung away our opportunity of accomplishing the first, when Bishop White rejected the overtures of the Methodists of his day for a union—a piece of infatuation to which I can apply no fitting language consistent with the respect due that excellent but weak and timid man.

"We and our children will mourn that the destinies of the Christian church in this country were at that momentous era committed to the guidance of a man incompetent to rise to the height of that comprehensive statesmanship which the fathers of the federal constitution were illustrating before his eyes. Had he been as wise as a party now in the church would have us believe, the Methodists and Episcopalians would have been blended in one vast, comprehensive and overwhelming congregation of the faithful, covering the whole earth as the waters cover the sea, whose waves would have clapped their hands for joy over the length and breadth of the world. The plague-spot of sectarian division would not have defiled our Protestant churches; but with one voice and one heart, in the unity of the faith, pervading every adversity of organization, its free truth would have spoken with an authority none could gainsay or resist. That opportunity is past; another is in the future, and not distant. We must hear the taunts of the papists at our divisions, till His power shall coerce us to unite for his overthrow."

From the Wesleyan.

CHANGE.

The most striking characteristics of earth and earthly things, is change. Change is written on all the elements of universal creation. The vast expanse of the starry heavens, the innumerable host of flying worlds, as they flit their way through the range of space, and seem to chase each other in wild confusion, presenting a scene ever various, declare the familiar fact that change is indelibly written on the elements.

Earth presents a scene of continual mutability. The garden, the vineyard, the forest, the field—all indicate the solemn fact, that change is the destiny of all material things, until mutability shall have worked the end of maturing the elements, and lasting immutability shall be stamped upon all existence.

Man is a subject of change. This is a fact deeply engraven on all the ingredients of his being. Ever since he met with that greatest of all misfortunes, banishment from his Maker—ever since he lost his nativity, became an alien, a homeless exile in a strange creation—change has marked his way. From his earliest dawn until he fades away, and the grave opens to receive him—until his ramble in the wilderness of years is finally consummated, and he falls a victim to the common foe—he is continually vacillating, and rushing from one scene, one object, to another.

Through change, darkness and light alternately succeed each other, and cause that appropriate variety of the day which so wisely corresponds with the demands of our nature.

Through change the seasons come in their formal round. The spring, that happiest and brightest period of the year, vanishes like the dews of the morning; and summer, that scene of general prosperity and verdure, in the vegetable world, passes with the rapidity of ever-moving time, and the general decay of autumn ensues. With an unseen hand he gradually draws his faded mantle over the earth, covering forest and field with the dismal aspect of the declining verdure, and opens the way for the stern and rugged scenes of winter. So the youth of man, after the manner of the spring, glides swiftly away like a summer's day; then the scene of more important realities, which we may term the summer of life, calls him into her field of action, and calls loudly on him to work while the day lasts. And how proper the injunction too; for the summer time of man's existence is fraught with great responsibilities and duties. It is a time in which he has many labours to perform, an abundant harvest to accomplish, or its precious fruits to lose; but whether improved or not, it passes, and autumn finds him fully matured in character and principles. The body of his works have been performed. The story of his character and destiny is, at this period, generally irrevocably told. He busies himself now in making some of the more minute preparations and calculations for the rigours of his approaching winter, which he feels rapidly and inevitably stealing upon him.

The snows of age gather fast over the faded, frosted, cheerless field of his mortal existence. A dismal, chilling breeze comes up from the cold, damp portals of the "doleful tomb;" the wearied wheels of life clog, falter, reel, cease their tired revolutions, and stand still.

Here is an end of earth and earthly change. The spirit that has for long years inhabited the "clayey tenement," enjoyed the sunny hours, and tasted the sweet pleasures of youth, patiently borne the heavy burdens; boldly, faithfully endured the rude conflicts; meekly and vigorously performed the pressing toils of manhood; and finally gathered up the simple harvest of ripened age—now makes a happy exit, by angel guards attended, to the world of spirits, where he shall come up before God clothed in spotless garments, bringing his sheaves with him, and receive the kind applause, in anticipation of which he has hopefully wrestled with the warring elements, and struggled with the raging adverse tide of human events. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Henceforth the sunshine and joy of his existence shall never be dimmed by lowering clouds. His destiny now is to bask in the sunbeams of a Saviour's love, and sing anthems of undying melody to "Him that hath loved us, and given himself a ransom for us." Thus blissful is the end of the man who makes wisdom's ways his choice, and amid all the complex, changing scenes of time, applies himself steadily to the great object of piloting his frail bark by the counsels and grace of a beneficent Father, through the tumultuous sea of mortal life, to the wide portals of eternal truth, and unfading glory.

A. P. BURGESS.

AN ANCIENT BOOK.

The oldest book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon, of Alabama, written over one thousand years ago! He describes it as follows:

"The book is strongly bound in boards of the old English oak, and with thongs, by which the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality of fineness and smoothness, little inferior to the best satin. The pages are all ruled with great accuracy, and written with uniformity and beauty, in the old German text hand, and divided off into chapters and verses. The first chapter of every book is written with a large capital of inimitable beauty, and illuminated with red, blue, and black ink, still in vivid colours; and no two of the capital letters in the book are precisely alike."

MARRIED.

In this city, June 15th, by the Rev. Abraham C. Crippen, Mr. Henry D. Phillips, of New Jersey, to Miss Hannah A. M'Laine, of Chester county, Pa.

At South Camden, July 5th, by the same, Mr. Edward J. Johnson, of Pennsylvania, to Miss Jane Ham, of North Carolina.

☞ ADVERTISEMENTS, for the present, while the RECORDER is issued only Semi-Monthly, will be TWENTY-FIVE CENTS per square for the first, and EIGHTEEN for each subsequent insertion. A square occupies a space equal to sixteen lines.

Transient Advertisements must be paid for invariably in advance. A liberal discount made to those who advertise largely.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

CERTIFICATE OF CURE.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months, without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.

Sandtown, Gloucester county, N. J.

REPORT OF BOOK STEWARD.

Second Annual Report of the Book Concern of the African Methodist Episcopal Church, for 1854.

[The present fiscal, &c., commences at May 3d, 1853, and ends May 16th, 1854.]

Cash on hand at the close of last report,		$12 70

Receipts.

Total receipts this year, from all sources, have been, $1120 68

From the Baltimore Annual Conference, last year,	$161 45	
Donations, from Bethel church, Philadelphia,	30 00	
" The women's soirée,	5 98	
" Wesley church,	14 96	
" Union church,	6 65	
" Bethel church, Baltimore,	22 22	
" Ebenezer " "	2 85	
" Union Bethel Sab. School, Baltimore,	1 80	
" Israel church, Washington, D. C.,	14 16	
" Spring St. church, (Wesleyan,) Baltimore,	2 64	
" Union Bethel, D. C.,	5 50	
" the coloured and white churches in the West, not including the sale of books, nor the agent's expenses,	65 50	
		181 16
" two cent money,	212 04	
Received from the General Book Agent,	112 00	
" Philadelphia and Baltimore Steward,	241 73	
" various other sources, as per receipt book,	373 75	
		$1120 68

Expenditures, $1068 45

Paid to Wm. S. Young, printer, on account,	$195 00	
" Geo. Eckert, printer,	55 00	
" Peter Griffee, bookbinder,	244 98	
" General Book Steward and Editor,	335 64	
" various objects named in book of expenditures,	220 33	
		1068 45
Cash in hand,		$52 23

The Book Concern is indebted to Wm. S. Young, printer,	$62 00	
" " Josiah Eddy,	55 54	
" " Stephen Smith,	45 00	
" " Geo. W. Johnson,	27 00	
Total debt,		$189 54

Indebtedness to the Book Concern.

Rev. Thomas Lawrance,	$10 00	
" James Curtis,	27 76	
" Edward Herst,	1 22	
" T. M. D. Ward,	2 60	
" J. R. V. Morgan,	5 60	
" Bishop Payne,	11 12	
" W. D. W. Schureman,	0 10	
" Wm. Harmon,	6 25	
" Geo. Standford,	1 87	
" Isaac Parker,	21 55	
" Richard Robinson,	10 50	
" Mr. Sluby,	6 14	
" Wm. T. Catto,	2 77	
" Edward Davis,	7 37	
" James Shorter, (charged Clark,)	5 50	
" Alex'r Wayman, "	3 28	
" Levin Lee,	2 50	
" Willis R. Revels,	4 50	
" Wm. J. Fuller,	2 04	
" C. Woodyard,	4 55	
" Wm. Wilson,	1 54	
" Darius Stokes, (California,)	41 98	
" Mr. Smithie, "	0 90	
" John W. Jackson, (N. York District Book Steward,)	28 92	
" Henry Davis, (Philadelphia " "	71 60	
" Wm. H. Jones,	31 62	
	$365 85	
From Morgan to Jones,	23 40	
Total,		$384 13

The Store.

The receipts of the store the present year, have been,	$245 24	
Expenditures, present year,	243 23	
Cash on hand,	2 01	
The present value of the stock is estimated at		$400 00

Unpublished Stock.

There are 1000 Disciplines yet remaining unbound, but are printed and made up ready for being bound.

There are also 800 Hymn Books made up and ready to be bound.

To bind these 1000 Disciplines, will cost	$120 00	
To bind 800 Hymn Books, at medium cost, will be	128 00	
Total cost of binding,	$248 00	
If sold, the profits on them will be		$630 00
Profits on them, when sold		600 00
Total profits,		$1230 00
So that the Book Concern, after deducting all its debts, may be considered now worth		$1780 00

Including in this estimate, the stock and furniture in the store, the stereotype and fixtures, and outstanding debts on stock.

The Hymn Book.

The committee appointed by the Bishop, the present year, to revise the Hymns, have, we understand, quite or nearly completed their task. The object is to publish a pew and a pulpit Hymn Book. To do this, there must be two new sets of stereotype—one for the pew, and the other for the pulpit Hymn Book—as the type must be of different sizes, and the books of different dimensions.

Stereotype for the pew Hymn Book will cost	$300 00	
" pulpit "	360 00	
		$660 00
To make 500 Hymn Books of each kind, will cost		550 00
Total cost of the first 1000 books,		$1210 00

Profits on 1000 books, at medium price, would be $700. Two thousand dollars would over-pay cost and type.

The present stereotype now used in printing our Hymn Book, has been considerably improved, so that the paging and print are clear and distinct, and will serve until means can be raised to get out the new edition.

We would suggest the propriety of binding and selling the 2000 Disciplines referred to, as early in this present year as possible. The reason is this: There remain but two years previous to the next General Conference; and if they should remain unsold until the year next preceding that period, it will be difficult to dispose of them so near the time of the next revision.

The Christian Recorder.

One great object of the publishing committee has been, to prevent the accumulation of a heavy debt upon the Book Concern. Had they, the past year, finished the 2000 Disciplines, the 800 Hymn Books, and published, weekly, the Recorder, there would at this time be an additional debt of $2220 00
Making the total debt, or nearly so, - - - - 2409 56

This fact occurring to the committee, suggested the necessity of suspending the paper; which they did, after having published three numbers in the beginning of the conference year, now ending—comprising 4500 copies. This measure was a cause of much regret, as well to the committee as to hundreds of others. The paper had attained a good degree of credit—carrying to hundreds, as it did, varied intelligence, and useful instruction, from the best stored minds of both males and females among us. But, in considering the suspension of the paper, the committee were forced to choose between two evils—the accumulation of a heavy debt, without probability of payment, and the blame of suspension, until this Conference, whose prerogative it is to order the resumption of publishing the paper again, or sanction the course of the committee in suspending it.

The publishing business, as connected with any Christian denomination, is a great moral and religious enterprise, requiring as much talent and intelligence as any secular or worldly enterprise, to conduct its various operations. And in either, in the proportion as these obtain success, in the same proportion will the interests and usefulness of the enterprise advance. To a great degree, we fail to possess these essential prerequisites; and here is one of the causes, but not all, why our publishing operations move so tardily. The great and primary cause, of course, is traceable to our general condition as a people, in this country. Thrown as we are upon the outskirts of the business community, to gain a subsistence as best we can; to educate ourselves or not—and but few motives urging thereto, and means but meager, even where there is a good will; and not being brought to a systematic, stirring business life—reason will teach that our people and ministers do as much in sustaining this great and useful enterprise of the church, as any other people in the world would do, if placed precisely, in all respects, in our condition. And it astonishes all reflecting minds, when the condition of our people is narrowly viewed, and the amount of means they annually give to sustain religion and religious objects among us.

There are 5000 families connected with our church—$25,000 is a low estimate for its annual support. Then they must help support the government, after that religion, at an annual cost of $25,000 more. Here is, then, an annual drain from their scanty labours, of upwards of $50,000 per year, within the limits of our church. But still, with a well-directed and efficient agency, in every part of the church, the people could so be taught to economise their means, as to purchase all the publications which our publishing department could put forth, and in a few years accumulate a considerable revenue.

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Secondly. In resigning our office, we do but pursue that wise policy adopted by all ministers of state, when their measures are not sustained by the people and the government—to resign their place, and let it be filled by others. Should the Conference judge best to order the republication of the paper, we feel quite willing that some other, more capable than ourself, should fill the office, and who may find a more cordial support in carrying out the measures of the Book Concern.

Thirdly, Having now served the church and the cause of humanity for a period of twenty years, we regard it as an imperative duty to make some provision for the evening of life, that will secure us against want in a time of helplessness and superannuated age. At least to secure a cage, and a bird to sing amidst the bowers of our declining days, and keep ourselves from becoming a burden, when we can no longer supply the wants of the church.

We therefore resign; and in doing so, we tender our most sincere and cordial thanks to the General Conference, for that deference in placing us in the office; to this Annual Conference, for the respect they have shown us; and to the committee, for that cordial support they have rendered us, in carrying out the best we could, the measures of our appointment.

We now return to the West, from whence we came, there to await, and receive instruction how to approach the East, the place of light!

M. M. CLARK.

Philadelphia, May 23, 1854.

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From Minutes of Conference.

CHURCH CONTRIBUTIONS.

Letter from West Philadelphia.

To the Bishop and Ministers of the African M. E. Church:

Dearly beloved Fathers and Brethren,—The undersigned, member of the church under your care, prompted solely, as they humbly trust, with pure, disinterested motives, and with an ardent desire for the welfare and prosperity of our beloved Zion, would respectfully suggest the following question for your decision:

Is a member of the church, having the ability to contribute for its support, and refusing or neglecting so to do, an acceptable one, and as such, entitled to all the privileges of the church?

We think a decision in the negative, upon this point, would not only be a merited and just rebuke to the unchristian selfishness which prevails so alarmingly among Christian professors, but would relieve many of our churches from serious embarrassments, and remove much bickering and hard feelings from among us. The benevolent institutions of the church would be better sustained, the ministry more amply supported, and many who now contribute sparingly, because of the injurious example of the miserly among us, would greatly enlarge their contributions; and thus the temporal concerns of the church would be greatly prospered. The trustees and stewards would be enabled to meet the claims upon them, and the

of our church would be unsullied.

We hope you will bear with our earnestne this subject, as we deem it one of vital imp and calling for prompt and decided action. I stumbling-block is to remain without any cen among us, we deplore the result upon all the ben lent efforts of the church. While we disclaim t slightest imputation upon those who have not t means, we are decidedly of the opinion that it is t duty of every one, to the extent of their ability, contribute in spreading the Gospel, and building the cause of our Lord and Saviour. Though faith prayer may do much, with good and liberal work they will do more.

If the Conference, in their wisdom, will see pro to pass some decision upon this matter, we believe th hearts and minds of many would be greatly relieved.

Trusting that the great Head of the church may have you all in his holy keeping, and conduct you in all things to his own glory, we remain your brethren in Christ.

MICHAEL JOHNSON,
RICHARD BERRY.

West Philadelphia, May 15, 1854.

Referred to the Bishop and Conference.

Report of the Committee on the Letter from West Philadelphia.

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Whereas, if a person is able, and does not contribute, after obligating themselves according to page 123 and 229, in keeping with the law found on page 71, fifth and last part of the same, this Annual Co ference can apply the law; therefore we, your co mittee, submit our doings, thus:

Resolved, 1st, That all the laity, including lo elders, deacons, or preachers, exhorters, stewards, an trustees, and members, and probationary membe who are able to support, and subscribe to suppor and then will not support—the said members, ma or female, young or old, officer, or speaker, or me ber, who are able, but will not assist, is not an acce table member.

Resolved, 2d, That all members of our churc who are able to support, and refusing and neglecti to contribute for its support, are not acceptable me bers. (Signed,)

Rev. Dr. J. J. G. BIAS, Chairmen.
Rev. WM. J. FULLER, Secretary.
Rev. D. W. D. SCHUREMAN.
Rev. WILLIAM T. CATTO.
Rev. JOHN B. BUTTLER.

Referred to the Bishop and Conference.

Report of the Committee on the Nebraska and Kansas Bill.

Whilst it is true that we are deprived of the tive franchise, and thus deprived of all participatio the creating or enacting of laws, by which we are verned, and under which we, to a considerable ext suffer—yet this unjust measure, perpetrated agai us as a class of people, does not by any means depri us, as freemen, of feeling, and the power of though therefore, we, as a body of ministers, do solemn enter our most solemn protest against any or every l enacted, either by State Legislatures, or the Congr of these United States, which deprives our people their just and inalienable rights—which rights founded upon the principle of eternal justice. view of these wrongs, be it, therefore,

Resolved, That this Philadelphia District Ann Conference do look upon the late passage of the N braska and Kansas bill, as passed by the House Representatives at Washington, as another stretch that power, which, like the horse-leech, still cri "Give, give!" or, like the grave, "is never satisfied."

WILLIAM T. CATTO,
J. J. GOULD BIAS.

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ONE PHASE OF WAR.—When the French tro mbarked at Toulon for Constantinople, an old m who witnessed their departure exclaimed, in a mour al voice, "*There goes my only child, to fight for ause he does not understand, and against men w hom he never had a difference.*" To how many w hich history records, will the remark of this a ian apply?

Volume I

No. 17 missing.

REPORT OF BOOK STEWARD.

Second Annual Report of the Book Concern of the African Methodist Episcopal Church, for 1854.

[The present fiscal, &c., commences at May 3d, 1853, and ends May 16th, 1854.]

Cash on hand at the close of last report,		$12 70

Receipts.

Total receipts this year, from all sources, have been, $1120 68

From the Baltimore Annual Conference, last year,	$161 45	
Donations, from Bethel church, Philadelphia,	39 00	
" The women's soirée,	5 98	
" Wesley church,	14 90	
" Union church,	6 65	
" Bethel church, Baltimore,	22 22	
" Ebenezer " "	2 85	
" Union Bethel Sab. School, Baltimore,	1 80	
" Israel church, Washington, D. C.,	14 16	
" Spring St. church, (Wesleyan,) Baltimore,	2 64	
" Union Bethel, D. C.,	5 50	
" the coloured and white churches in the West, not including the sale of books, nor the agent's expenses,	65 50	
		181 16
" two cent money,	212 04	
Received from the General Book Agent,	112 00	
" Philadelphia and Baltimore Steward,	241 73	
" various other sources, as per receipt book,	373 75	
		$1120 68

Expenditures, $1068 45

Paid to Wm. S. Young, printer, on account,	$195 00	
" Geo. Eckert, printer,	55 00	
" Peter Griffee, bookbinder,	244 98	
" General Book Steward and Editor,	335 64	
" various objects named in book of expenditures,	220 33	
		1068 45
Cash in hand,		$52 23
The Book Concern is indebted to Wm. S. Young, printer,	$62 00	
" " Josiah Eddy,	55 54	
" " Stephen Smith,	45 00	
" " Geo. W. Johnson,	27 00	
Total debt,		$189 54

Indebtedness to the Book Concern.

Rev. Thomas Lawrance,	$10 00	
" James Curtis,	27 76	
" Edward Herst,	1 22	
" T. M. D. Ward,	2 60	
" J. R. V. Morgan,	5 60	
" Bishop Payne,	11 12	
" W. D. W. Schureman,	0 10	
" Wm. Harmon,	6 25	
" Geo. Standford,	1 87	
" Isaac Parker,	21 55	
" Richard Robinson,	10 50	
" Mr. Sluby,	0 14	
" Wm. T. Catto,	2 77	
" Edward Davis,	7 37	
" James Shorter, (charged Clark,)	5 50	
" Alex'r Wayman, "	8 28	
" Levin Lee,	2 50	
" Willis R. Revels,	4 50	
" Wm. J. Fuller,	2 04	
" C. Woodyard,	4 55	
" Wm. Wilson,	1 54	
" Derius Stokes, (California,)	41 98	
" Mr. Smithie, "	0 90	
" John W. Jackson, (N. York District Book Steward,)	28 92	
" Henry Davis, (Philadelphia " "	71 60	
" Wm. H. Jones,	31 62	
	$365 85	
From Morgan to Jones,	23 40	
Total,		$384 13

The Store.

The receipts of the store the present year, have been,	$245 24	
Expenditures, present year,	243 23	
Cash on hand,	2 01	
The present value of the stock is estimated at		$400 00

Unpublished Stock.

There are 1000 Disciplines yet remaining unbound, but are printed and made up ready for being bound.

There are also 800 Hymn Books made up and ready to be bound.

To bind these 1000 Disciplines, will cost	$120 00	
To bind 800 Hymn Books, at medium cost, will be	128 00	
Total cost of binding,	$248 00	
If sold, the profits on them will be		$630 00
Profits on them, when sold		600 00
Total profits,		$1230 00
So that the Book Concern, after deducting all its debts, may be considered now worth		$1780 00

Including in this estimate, the stock and furniture in the store, the stereotype and fixtures, and outstanding debts on stock.

The Hymn Book.

The committee appointed by the Bishop, the present year, to revise the Hymns, have, we understand, quite or nearly completed their task. The object is to publish a pew and a pulpit Hymn Book. To do this, there must be two new sets of stereotype—one for the pew, and the other for the pulpit Hymn Book—as the type must be of different sizes, and the books of different dimensions.

Stereotype for the pew Hymn Book will cost	$300 00	
" pulpit "	360 00	
		$660 00
To make 500 Hymn Books of each kind, will cost		550 00
Total cost of the first 1000 books,		$1210 00

Profits on 1000 books, at medium price, would be $700. Two thousand dollars would over-pay cost and type.

The present stereotype now used in printing our Hymn Book, has been considerably improved, so that the paging and print are clear and distinct, and will serve until means can be raised to get out the new edition.

We would suggest the propriety of binding and selling the 2000 Disciplines referred to, as early in this present year as possible. The reason is this: There remain but two years previous to the next General Conference; and if they should remain unsold until the year next preceding that period, it will be difficult to dispose of them so near the time of the next revision.

The Christian Recorder.

One great object of the publishing committee has been, to prevent the accumulation of a heavy debt upon the Book Concern. Had they, the past year, finished the 2000 Disciplines, the 800 Hymn Books, and published, weekly, the Recorder, there would at this time be an additional debt of $2220 00

Making the total debt, or nearly so, 2409 56

This fact occurring to the committee, suggested the necessity of suspending the paper; which they did, after having published three numbers in the beginning of the conference year, now ending—comprising 4500 copies. This measure was a cause of much regret, as well to the committee as to hundreds of others. The paper had attained a good degree of credit—carrying to hundreds, as it did, varied intelligence, and useful instruction, from the best stored minds of both males and females among us. But, in considering the suspension of the paper, the committee were forced to choose between two evils—the accumulation of a heavy debt, without probability of payment, and the blame of suspension, until this Conference, whose prerogative it is to order the resumption of publishing the paper again, or sanction the course of the committee in suspending it.

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Philadelphia, May 23, 1854.

From Minutes of Conference

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Richard Berry.

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Rev. Wm. J. Fuller, Secretary.
Rev. D. W. D. Schureman.
Rev. William T. Catto.
Rev. John B. Buttler.

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J. J. Gould Bias.

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CHRISTIAN RECORDER,
OF
THE
AFRICAN METHODIST EPISCOPAL CHURCH.
Devoted to Religion, Morality, Science and Literature!!!
PUBLISHED BY THE BOOK COMMITTEE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.—REV. J. P. CAMPBELL, EDITOR.
Vol. I. Philadelphia, Thursday, August 17, 1854. No. 18.

THE CHRISTIAN RECORDER

Will be issued every other week, at ONE DOLLAR AND FIFTY CENTS per Vol., payable in advance.

All communications relative to the Paper, Books, or Minutes, must be directed (*always prepaid*) to

Rev. J. P. CAMPBELL, Editor,
No. 203 Lombard St., Philadelphia.

We solicit Advertisements of all descriptions suitable for a religious newspaper, which shall be published at the usual prices.

☞ ADVERTISEMENTS, for the present, while the *Recorder* is issued Semi-Monthly, will be TWENTY-FIVE CENTS per Square for the first, and EIGHTEEN for each subsequent insertion. A Square occupies a space equal to Sixteen Lines.

Transient Advertisements must be paid for invariably in advance.

A liberal discount made to those who advertise largely.

Poetry.

(For the Christian Recorder.)

BLESSED ARE THEY THAT MOURN.

BY SAMUEL A. DIDIMUS.

O, deem not they are blest alone,
Whose lives a peaceful tenor keep;
The power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again,
The lids that overflow with tears;
And weary hours of wo and pain,
Are promises of happy years.

There is a day of sunny rest,
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

And thou, who o'er thy friend's low bier,
Shedest the bitter drops like rain,
Hope that a happier, brighter sphere,
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though pierced and broken be his heart,
And spurned of men, he goes to die,

For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all its children suffered here.

◆

(For the Christian Recorder.)

IMMORTALITY.

It is evening. Taking a few hours' recess from the cares of business, I hastily snatch up my pen, but shortly relinquished, to write the feelings of my mind.

The setting sun recedes behind the western
Hills in all its sublime grandeur—
Tho' not in dark oblivion, to say,
'Twill rise and shine another day.
'Tis even, and all nature is closing
With the day. The twinkling stars shine forth,
One by one, into the cloudless sky. The
Parent hen is seen gath'ring her brood under
Her wings: the voice of the turtle is heard
No more in the grove.

Now every passion sinks to rest,
The throbbing heart lies still—
The varying schemes of life no more
Distract the labouring will.

How glorious then is the thought that we,
Like the sun, shall go down behind the hill
Of life, and like him shall
Rise triumphant from the tomb of night,
And shine resplendent as the day star bright.

Our life is but as the journey of a day
We spring into existence in the morning
Of life We navigate the rough sea of life,
Until the setting of our mortal sun.
Thus are we like the mushroom that cometh
in the night, or the grass that withereth,
the flower that fadeth—saith the holy one.
ough in grass we behold no returning life,
Yet in man we behold immortality,
Or life beyond the grave.

S A Didimus.

THE DAY OF REST.

How still the morning of the hallow'd day!
Mute is the voice of rural labour, hush'd
The ploughboy's whistle and the milkmaid's song.
The scythe lies glittering in the dewy wreath
Of tender grass, mingled with faded flowers
That yestermorn bloom'd, waving in the breeze.
Sounds the most faint attract the ear—the hum
Of early bee, the trickling of the dew,
The distant bleating, midway up the hill.

Calmness sits throned on yon unmoving cloud.
To him who wanders o'er the upland leas,
The blackbird's notes come mellower from the dale,
And sweeter from the sky the gleesome lark
Warbles its heaven-tuned song; the lulling brook
Murmurs more gently down the deep-worn glen;
While from yon lowly roof, whose curling smoke
O'ermounts the mist, is heard at intervals
The voice of psalms, the simple song of praise.

With dove-like wings, peace o'er yon village broods;
The dizzying mill-wheel rests; the anvil's din
Hath ceased; all, all around is quietness.
Less fearful on this day the limping hare
Steps, and looks back, and steps, and looks on man,
Her deadliest foe. The toil-worn horse, set free,
Unheedful of the pasture, roams at large;
And, as his stiff, unwieldy bulk he rolls,
His iron-arm'd hoofs gleam in the morning ray.
But chiefly man the day of rest enjoys.

Hail, Sabbath! Thee I hail, the poor man's day!
On other days the man of toil is doom'd
To eat his joyless bread lonely; the ground
Both seat and board; screen'd from the winter's cold
And summer's heat by neighbouring hedge or tree.
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares his heartfelt joy
Of giving thanks to God—not thanks of form,
A word and a grimace, but reverently,
With cover'd face and upward earnest eye.

Hail, Sabbath! Thee I hail, the poor man's day!
The pale mechanic now has leave to breathe
The morning air, pure from the city's smoke,
While, wandering slowly up the river-side,
He meditates on Him whose power he marks
In each green tree that proudly spreads the bough,
As in the tiny dew-bent flowers that bloom
Around its root; and while he thus surveys,
With elevated joy, each rural charm,
He hopes—yet fears presumption in the hope—
That heaven may be one Sabbath without end.
[*Graham's Sabbath.*

CONSTITUTION OF THE STATE COUNCIL OF THE COLOURED PEOPLE OF RHODE ISLAND.

Section 1. On the 15th day of November, 1855, and biennially thereafter, there shall be held an election, in conformity with the Constitution of the National Council of the Coloured People, at which election twenty persons shall be elected from the State at large, to constitute the Rhode Island State Council of Coloured persons, to hold their office for two years from the 6th day of February following their election, or until their successors shall be appointed. At the above election, each coloured inhabitant may vote who pays ten cents into the general treasury as a poll tax.

Sec. 2. A public meeting shall be held in each town of the State to make the necessary arrangements for the election, which meetings shall elect three inspectors of the election for their town. They shall receive and canvass the votes of their respective towns, which canvass shall be certified to by them, and forwarded to the members of the National Council of the State, within one month from the day of election.

Sec. 3. That from this and succeeding Councils, there shall be selected a President, Vice President, Corresponding, and Recording Secretaries, Treasurer, and a Board of Directors consisting of five persons. Their respective duties shall be those common to the duties of those offices.

Sec. 4. The members of the National Council, in behalf of the State, shall be *ex officio* members of the State Council, and of the Board of Directors.

Sec. 5. The Board of Directors shall meet at least once a month to consult and propose plans to further the ends of the organization, and otherwise act in cases of emergency, which action shall be submitted at the next meeting of the Council for ratification.

Sec. 6. The Council shall meet on the 6th day of February and on the 6th day of July of each year, in the City of Providence, at 11 o'clock, A. M.

Sec. 7. The Treasurer shall keep all funds and effects of the Council, and shall give unto the first three officers thereof security in double the amount likely to be in his hands, and shall not give up the same, or any part thereof, unless by an order passed at a legal meeting of the Council, which order shall be signed by the President, Secretary and one other officer of the association, besides himself. All orders thus signed shall be obeyed to the extent of the funds and effects of the Council.

Sec. 8. That the reasonable expenses of attending meetings, and the like, shall be paid from the Treasury.

Sec. 9. That each county is expected to contribute to the general fund at least a cent a week for each of its coloured population.

Sec. 10. The ex officio members of the Council shall not vote at any meeting thereof, but otherwise may perform any of the duties pertaining to membership.

Sec. 11. Whenever the day for an election shall fall on Sunday, the same shall take place on the following Monday.

Sec. 12. That the following committees shall be appointed, on the organization of each Council, to serve the term of said Council. A Committee of three on Education; of three on Trades and Business Relations; three on Statistics, Laws, and Publications; three on Public Property. Those respective Committees shall strive to urge for the bettering of the condition of the whole, whatever logitimately comes under the head of their respective appointments, and shall report quarterly to the Board of Directors.

Sec. 13. That the Council shall have power to fill all vacancies created by death, resignation, or refusal to serve.

Sec. 14. That the Council shall have power to make such By-Laws as may be necessary for its proper government.

Sec. 15. That this Constitution may be altered or amended by a two-thirds vote passed at either of the regular meetings of the year—when there shall be present at least sixteen members thereof, to make legal any such alteration or amendment—or it may be altered at any meeting of the Council, when all the members thereof are present, and vote for the alteration or amendment.

Members of National Council for Rhode Island—Geo. T. Downing, Thomas Howland, Abraham C. Rice, Ransom Parker.

Members of State Council—John T. Waugh, of Providence, President; Geo. Henry, of North Providence, Vice President; H. W. Foster, of do., Recording Secretary; Gabriel P. Iverson, of Providence, Corresponding Secretary; Daniel N. Morse, of do., Treasurer.

Board of Directors—Rev. C. W. Gardner, James C. Goomes, Geo. Head, Jared Morris, John Banks, Isaac Rice, Alex'r Easton, Joseph Marsh, Samuel Wilson, Rev. George Champlin, Joseph Babcock, Wm. Fairwether, Peter Stevenson, Daniel Tanner, Walter Booth.

Committees.—On Education—Gabriel P. Iverson, Charles W. Gardner, George Head.

On Trades and Business Relations—George Head, John T. Waugh, Daniel N. Morse.

On Public Property—Jas. J. Goomes, Walter Booth, John Banks.

On Statistics, Laws, and Publications—Geo. T. Downing, Thos. Howland, H. W. Foster.

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WHY ARE WE RIGHT-HANDED?

How many and ofttimes has this question been asked, without a satisfactory answer? and perhaps with no better satisfaction now. The following attempt, being the opinions of scientific men, will be considered probably more ingenious than conclusive. Sir Charles Bell, speaking of the blood-vessels that supply the arms, affirms that the trunk of the artery going to the right arm, passes off from the heart nearer to it than those to the left, so as to admit the blood directly and more forcibly into the small vessels of the right arm and hand than those of the left.

This is assigning a cause that is unequal to the effect, and presenting altogether too confined a view of the subject. It is a participation in the common error, in seeking in the mechanism a cause which has a deeper source. For the convenience of life, and to make us prompt and dexterous, it is evident that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there any such indecision. Is this taught, or have we this readiness given us by nature? There is also a distinction in the whole right side of the body; and the left side is not only the weaker in regard to muscular strength, but also in its constitutional properties. The whole of the right side, as may be ascertained by measurement, or the testimony of the tailor and shoemaker, is more developed than the left. This superiority may be said to result from the more frequent exertion of the right hand. But the constitution also partakes of the difference: the left side, as the weaker, is more frequently attacked by disease.

In opera-dancers, the most difficult feats are said to be performed by the right foot. With this fact before them, the performers are obliged to give double practice to the left, in order to avoid awkwardness in the public exhibitions—otherwise an ungraceful preference would be given to the right side.

In walking behind a person, it is seldom we see an equalized motion of the body; and if you look to the left foot, we shall find that the tread is not so firm upon it—the toe is not so much turned out as in the right, and that more exertion is made with it. The elasticity of step of the female being from the ankle, this defect of the left foot, where it exists, is more apparent in her gait. Boys hop on the left foot—the horseman puts his left foot in the stirrup, that he may spring from the right. We may also conclude, that every thing being adapted, in the conveniences of life, to the right hand, as the direction of the worm of the screw, or of the cutting end of the augur, is not arbitrary, but to adapt them to the natural endowment of the body. He that is left-handed feels this adaptation, from the opening of the parlour-door to the opening of a penknife.

While acknowledging the ingenuity of these remarks, we apprehend that others, as well as ourselves, do not feel convinced by them. If the superiority of the right side depends upon anatomical organization, why should any one be left-handed, unless the whole machinery is altered? Are animals right-handed and right-footed? We therefore conclude that the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for an obvious purpose, and does not depend on the peculiar distribution of the blood-vessels of the arm; but the preference is given to the right hand and arm, by the same omnipotent Power that adapted the eye and the ear for their peculiar functions.

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TEMPERATURE OF THE EARTH—ARTESIAN WELLS.

The Artesian well in Paris, says Professor Silliman, had been worked upon for seven years, without reaching water, when Arago came forward and gave the government the assurance, that if they would continue their work, and go through the beds of chalk, they would, in all probability, find water. They continued their work until they got down through the chalk, when the water rose up in a great volume of twenty feet. The water still flows there, and doubtless will continue to flow to the end of time. This water was found to be very hot.

Many other Artesian wells have been made all over Europe for various purposes, and the uniform result has been, that we find the earth increasing in heat the lower we go down. The most striking example we have of this is that of Luxembourg, in France, where they bored nearly eight hundred feet. Add to this the testimony of those who work in very deep mines, and we ascertain the fact that the rate of heat increases about one degree for every fifty feet of descent; so that, if we were to go down two miles, we should find boiling water, and at ten miles we might reasonably expect to arrive at ignited rocks. Is all, then, beneath us on fire? I am not prepared to say, with some, that this is the case, although there is strong evidence to justify such a theory.

Witness the geysers of Iceland, where hot waters are gushing up from the earth, age after age, and century after century. The result of all observations on springs, goes to show that they are *thermal*—that is, of a higher temperature. The Azores present a very important fact in example. The hot springs of Lucca, in the Appenine mountains, are large spouting springs, of a very high temperature—so copious that they may be relied on for hot baths all the year round. Another case is the hot springs of Bath, in England. These are the more remarkable, as there are no volcanoes in the British Islands. We know that, from the time of the Romans, these waters have never ceased to gush up in vast abundance.

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(From the Wesleyan.)

IMMORTALITY TRIUMPHANT.

Time rolls on. The sands of life are passing away; and soon all that is mortal will be swallowed up in the infinite sea of eternity. We tread the awfully silent mausoleum of the dead, where lie beneath our feet the last remains of emperors and kings, of philosophers and sages, and of martyrs and heroes. We read their epitaphs, and ask, Is this the end of life? Was it for this end that mind had struggled to sound the depths of infinity, and mount to the heights of space, to bring down light and truth relating to a world above and beyond the grave? No! answers the sage, whose mind longs for a higher scene. No! answers the mother, as the spirit of her loved one is flying away to a heavenly region. And, no! answers the martyr, who sees in the burning fire the brilliancy of his crown of glory No! the infinite love of the Supreme Being breathed immortality into man's nostrils, as well as life. He is to live for ever and ever. He can no more be destroyed than God himself; for in the image of God was he created. Glorious truth! How full of beauty and comfort it is to the Christian! Yes! the Christian alone can cherish it in peace; for he alone, amid the waves and tempests of life, can grasp the telescope of faith, and survey in peace his future home. His alone is the privilege of conversing, in holy prayer, with the Father of that happy family, to whom he is soon to be united;

and he alone can look upon death as a sweet transition from a world of cares and tears to a holy and blissful immortality.

Dear reader, what do you think of immortality? Does the contemplation of it bring to you peace and joy in the Holy Ghost? Or are you filled with terrible forebodings as to your fate in that never-changing world? If you can answer in the affirmative to the former question, you need only the admonition to persevere to the end; if you cannot so answer, you are in a most perilous position. Stop in your course, and look back upon those that have lived in days gone by, and ask where have they gone. Look around you, upon the dreadful work of death upon young and old, those whose hearts beat with all the rapture and hope of youth, and of those who have beaten through a long life against the waves of life, and ask where these have gone and are going.

They are going where you are hastening with a fearful rapidity. You may live many years yet; but death will at last triumph, and you will then be hastened into the presence of the Omnipotent Judge, and receive the sentence which can never be revoked—a sentence to eternal wo, or a welcome to the joys of the blessed.

If you never before thought of this, ponder upon it now; and if you value your eternal happiness—if you value the worth of your mission upon God's footstool, flee from the wrath to come—place yourself in humility of heart at the foot of the cross, and let those streams of blood, issuing from every wound, wash you from your vileness; and then you will enjoy the peace of a Christian, and when at the brink of the grave, all the terrors of death will be swallowed up in the delightful anticipation of a glorious and triumphant immortality.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

THURSDAY, AUGUST 17, 1854.

NOTICE TO SUBSCRIBERS.

As we have come newly into the business of having to distribute to the several subscribers of our paper, the numbers of the Recorder as they are issued, many of whom have paid the amount of their subscriptions in advance; and as we desire to supply them with those numbers that are yet due to them, but are unable so to do, for want of information—therefore, in order that we may accomplish this our design, we request that those persons in the several circuits and stations, who have subscribed for the paper, and have paid the amount of their subscription in advance, to whom numbers are still due, would give their names and post-office address to us, or to the preacher having charge of the circuit or station where they reside, to be forwarded to us, that they may again be supplied by us with the numbers that are due to them.

Send in (post-paid) your names and address, friends. We heartily wish to redeem at least some of the promises and pledges that have been made to you, in order to obtain your support. We design to redeem them all. Lend us your aid. ED.

STATE LEGISLATION ON THE TEMPERANCE QUESTION.

We are frequently meeting with those who tell us that the State has no right to legislate upon the subject of Temperance; or, in other words, that the State Legislature has no right to pass prohibitory laws forbidding the sale of intoxicating liquors as a beverage.

They say that this is a free country; that those who do not choose to wear shoes may go barefoot, or otherwise, as they may see fit; that every man has a right to get drunk, or keep sober, whichever may suit him best for the time being; and that, on the same premises, every man has a right to expose for sale any thing whatever that he may lawfully claim to be his own; that he has a right to sell, and to receive the value of the article sold; that no government has a right to interfere with this his inalienable right.

In replying to this common, every-day, yet long-ago exploded argument, we would say that all righteous governments are instituted to secure and protect the best interests of the governed; that such a government has no right to interfere with the inalienable rights of the individual, where they do not interfere with the rights of the community or other individuals; but whenever and in whatever that is the case, it has a right and ought to interfere.

Suppose the individual were to expose for sale, in any of our markets, diseased flesh or vegetables of any kind, which was known to be the occasion of death or disease in the community where such exposure was made—does any one doubt the right of the government to interfere with the rights of the individual in such a case, and to absolutely pass a law prohibiting the sale of the article in question? No reasonable man doubts the right of the government to act in such a case.

Every body has a legal as well as a natural right to come from the old to the new world; but no captain of a vessel has a right, without permission from the government authorities, to land emigrants upon one of our wharves, who are afflicted with any contagious or pestilential disease. The law forbids the landing of the individual, and forbids it because the rights of the individual interfere with the rights of the community—the right to enjoy good health—the right to protect itself against disease, or liability to disease. The law is a law of prohibition.

Who disputes the right of the government to enact a law of this kind? Not even the man who is deprived of his individual right for the time being, by its enacting clauses.

Intemperance is a disease—a disease that is both pestilential and contagious. Rum-drinking and rum-selling, both of them, interfere with the rights of others, and the rights of the community, which the government is bound to protect. Therefore, government has a right to punish the drunkard, and to prohibit the sale of intoxicating liquors at pleasure, without doing injustice to the one or the other of them.

The drunkard may have a right to drink, but not to disturb the peace of the community, or starve his wife and children, or throw himself upon the government for support, when he might support himself. The rum-seller may have a right to sell; but he has no right to poison the community, or to make paupers, or to distress families, or to make madmen and fools, to be an expense to the government. He has no right to live and grow rich upon the spoils and at the expense of widows and orphan children. And, finally, he has no right to make and increase the number of these last named—all of which is done by his business; and the community is not only suffering from it, but is paying for it, in the way of taxation for paupers, and otherwise.

OUR GENERAL AGENT.

What has become of Rev. William H. Jones, our Travelling General Agent? We have seen and heard nothing from him since July 4th. He was at that time in the city of Buffalo, from which point he sent us a communication, in which he said to us, "You shall hear from me weekly, hereafter."

This language to us was most cheering. We hastened to lay his correspondence before the people, particularly our regular subscribers. We felt it to be due to them; and also we deemed it to be doing, at the same time, an act of justice to our brother the Agent. But we are now somewhat mortified at being under the necessity of saying, that although more than a whole month has passed away since that time, we have heard nothing from our good brother Jones.

In addition to all this, we have further to say, that we have not received a penny by way of subscription, or otherwise, from our agent, toward the support of the paper or any other department of the Book Concern, since the Philadelphia Annual Conference in May last.

We may further add, upon the authority of the committee, that they did not receive, at that time, all the moneys which were in his hands, due to the Concern, according to his own showing. This, however, we pass by, with a bare statement of the fact, without attaching blame to brother Jones, more than to the committee, until we have heard his own version of that matter. We are certainly unwilling to find fault with the Agent; and if we could, we would avoid so doing. But otherwise, what are we to do? How can we avoid the matter, and at the same time be ourselves justified in the eyes of the community?

If the people are paying to him the amount of their subscriptions in advance, they are looking for us to send them the paper. But we cannot send them the paper, until the agent sends to us their names, and the amount of their subscriptions that they have paid to him, to enable us to issue our publication. More than this, unless we receive the necessary aid, we must discontinue our issues. The agent knows this to be true. And he knows more than this—he knows that it is to his agency that we look for our means of support for the paper, in the direction of gathering funds toward defraying the necessary expense of publication. He knows the agency to be the principal channel through which we expect our aid to come. And with all this information, he knows that we have not received a single dollar from him towards the republication of the paper, though we have published three numbers, at a considerable expense, as he must know.

In the name of the Committee, we most respectfully request that the General Agent will have the goodness to let us hear from him; and that he will forward to us, forthwith, whatever moneys may be in his hands for us, as we stand in need of them. Send us your means, brother, and the paper shall go on, if they are sufficient to support it—otherwise, without means, ready means, to pay as we go, we shall have to suspend the paper, as we will make no attempt again to involve the concern in additional indebtedness in this particular direction.

The Committee mean and intend no unkindness towards the Agent; neither do they wish, by any thing that they have said in this article, to destroy public confidence in him. They only wish to let him and the subscribers know the peculiar situation of the Editor and

PUBLISHING COMMITTEE.

THE TRUE STATE OF THE CASE.

Our last General Conference contemplated and provided, as was then supposed, amply, for the publication of a paper. This paper was to be supported by means raised for that purpose by our travelling General Agent and our travelling Preachers. The office of a travelling agent would not have been created, as it was by that Conference, if it had not previously determined to issue, or to re-issue the paper that we have for the general organ of our church. It was provided for and expected that through the agency of the travelling general agent, and the travelling preachers, all necessary material aid to sustain the publication would come.

The General Conference had so much confidence in this source of raising means, that it never seriously thought for one moment of going into other ways and means in order to accomplish the object here stated. We said, Let us have a general agent, whose duty it shall be continually to travel, and collect means towards the support of our Book Concern, and for the publication of the paper. And in order to make the matter sure, we made it the duty of all the travelling preachers severally, by a law expressed, to encourage him in his agency, whenever present in their charges. All this was most carefully done and provided, by the law made at that Conference.

And now what is the fact in the case, in view of all this lawful provision? There has been a failure. The paper does not now, and never has at any time heretofore, received the provisional aid. Can it be expected to live? Upon what shall it live? How can it be expected? What is to keep it alive, while this fact exists—who can tell? We shall be compelled, as we now are, without a general rally, to delay beyond the time appointed—which is, semi-monthly—the regular issue of our numbers. We have determined not to involve ourselves in additional indebtedness, in order to bring out the several numbers at the time expected. In this particular we have obligated ourselves to our printer to do a cash business, and no other than a cash business. We are to pay as we go, and go no farther than we pay, in this direction.

What say the preachers, and what do the people say? Shall the paper go on—shall it live—will you give the promised aid? We hope to have your hearty approval in this our course of procedure, and support to deliver us from future embarrassments. We want to hear from every quarter—what you have to say, and what you mean to do in and about the matter.

The following are the means for which we ask, and which we want immediately:

1. Immediate returns from the sale of single copies of the paper.

2. Yearly subscriptions, to be paid in advance.

3. Immediate returns of the two-cent money to the District Book Stewards, by all the preachers having charges; and these moneys forwarded by the several District Stewards to the General Book Steward, without let or hinderence.

4. Returns of the proceeds arising from the sale of books, in the same way, and with the same degree of promptness described in the last-mentioned item.

We want the two-cent and book money forthwith. Shall we have it? This, dear brethren, is the question we wish you to answer.

5. Donations. These we want, and will be happy to receive at all times, and from any quarter, among our friends and well-wishers—receipts for which shall always be acknowledged through the paper, without failure.

These are the several sources to which we look for support, aid, and comfort, for the publication of the paper. Let us have this aid, and we will pledge ourselves to keep it continually in the field. This is the support, aid, and comfort we need, and the principal part of it. With these means we will be fully able to give our readers a most interesting little sheet, at least once in every two weeks, or semi-monthly.

Shall we have them? This is a question that must be answered by the conduct of both the preachers and the people. Give us these means, and the paper shall go on in the manner described above. ED.

OUR CHILDREN.

Perhaps there is no subject, at the time of the present crisis, that demands our attention more than the proper education and training of our children. They are our hope, our only hope, for the future, with regard to all that relates to our greatness and glory as a people, in time to come. They are destined to see a very different state of things in their day, to any thing that their fathers have seen in days gone by. A tremendously great and trying moral revolution is now going on upon the American continent, the final result of which will be, the complete overthrow of nearly, if not all of the present organizations of society, and the establishment of new ones in their room.

The latter may be the same in kind, but they will be very different in their construction and their operations. All of our political, our moral and religious institutions, are destined to undergo a radical change in their present organic state.

This will follow as the necessary sequence of the present agitated condition of the public mind. It would be their wisdom to expect it, to look for it, and prepare to meet it. Opposition to it, and resistance against it, will only tend to secure their more complete destruction.

Let us ask ourselves the question: Are our children at this time prepared to receive and enjoy the benefits and blessings to be derived from this radical state of change in the formation of society, when it shall take place? Are they prepared to exercise and to profitably enjoy the inalienable rights of man?

We hesitate not to say that they are not thus prepared to meet the event. This will appear to all, if we consider what it is that fits and prepares them to receive and profitably to enjoy a state of things, in which all the rights of man are acknowledged by all, and are legally enjoyed by every one who is able to receive and to profitably enjoy them. That which is necessary for such a purpose, may be comprehended under the term of a proper training.

Under this comprehensive term, we may name several things.

The training of a child should always commence with the first manifestations of thought and reasoning. The nursery is the place where education should commence—a neglect of which will always be seen and felt in after years, when the time of this first training has long ago passed away from its intended object. There is a work for the mother to perform, while the babe, the child, the boy, the lad, is in her arms, and under her care. A work that must be performed before he leaves his home, to acquire the knowledge of a trade, or to attend the college, in order to complete a course of studies in the arts and sciences of learning. A mother's training should never cease while the child is under her care, in his youthful years. Day and night it should never cease. A child should never be left to itself, to act in the absence of parental law, while in the years of his minority.

Every child should have, first of all things, constant and proper parental instruction—such as embrace an unceasing care and attention to all his moral habits and intellectual developments. He should never be left to himself, to act wholly upon his own responsibility, at any period of time during the years of his minority.

Here we have the cause of the ruin of the most of our children, in the neglect of this necessary rule.

In addition to this, every child should have a trade given to him, such as will give to him a good living, with profit.

Next to these, every one should have a good education in the arts and sciences of literature—such as the father's income or means of living, managed with care, will allow him to give to his son or his child. For we would be distinctly understood to care as much for our female children as for the males, if not more; and we think if either are neglected, let that neglect fall upon the boy, and not upon the girl.

No father should begin to think that he has performed his duty towards his child, until he has succeeded in the accomplishment of these necessary things. These are things which constitute a part and parcel of a good and proper training, and which every child should have, in order to enable him to enjoy all the benefits to be derived from the possession of all of the inalienable rights of men.

All that we would say in the matter now under consideration, is comprehended in these few words of inspiration: "Train up a child in the way he should go, and when he is old he will not depart from it." We believe this saying to be literally true, and equally so with any other truth made known to us from the same source, and by the same authority. And yet there are few who enjoy the benefits and blessings of this truth among our children—a fact greatly to be lamented at the time of the present crisis.

Our children, the most of them, are trained up in the way they would go—that is, to destruction; and not at all in the way they should go—that is, in the way of industry, virtue, and pure religion.

Let us inquire: Who cares, or are at the pains of training their children to habits of industry, morality, and religion, all of them, at one and the same time? Is there one among a thousand of our people who is so engaged? We call the attention of parents and guardians to this matter, and to what we may have to say relative to it hereafter, as we never mean to cease talking and writing about this subject, while we live and memory lasts, until a reformation takes place.

MARRIAGE.

The following article, copied from an editorial of the Wesleyan, is so perfectly in harmony with our own views upon the same subject, that we have given to it the preference of an original article written by ourself upon the same subject.

We are pleased with the article, because it acknowledges biblical supremacy, in giving rules for government and practice in matters of the kind under consideration. We are not ashamed of the Bible, although we are ready to admit that this blessed volume was closed or completed some eighteen centuries ago.

No philosophical research or discoveries in the modern sciences has changed our views with regard to this book. We believe it to be the best book in the world, and what it professes to be, the Book of books. All real discoveries, having their foundation in fact, will only tend to confirm our belief in the Divine origin of the Bible.

"The humanity of the Bible is as marked as its divinity. Not merely that indication of human agency in its transmission to us, so clearly exhibited in its variety of style, and modes of expression, but the exact fitness of its institutions for human society—shewing, conclusively, that it is as surely made for man, as that it was produced by God. A divine production for human benefit—made by divinity for the use of humanity.

"But what are Bible institutions? And what proof is there of their peculiar fitness for the human race? The inquiry does not aim at establishing, by elaborate argument, the claims of this or that as a divine institution; but it asks only for an enumeration of what is so recognised by the friends of the Bible, and as such, assailed by its opponents.

"The family is an institution of the Bible. Civil government, also, and the Sabbath, are Bible institutions. All the relations and duties of life are involved directly or indirectly in these institutions, so far as the Bible is recognised as authority thereon. Of these assumptions there can be no denial or contradiction.

"Now then, what facts can be adduced to show that these institutions are adapted to the best interests of man? In answer, look at the world's history. In all ages, marriage, for instance, has been regarded as a barrier to vice. The most partial and defective usages of heathen tribes recognise this. It may be, that one element of law only entered into their notion of the marriage relation; and that a faint shadowing of the mandate, 'Thy desire shall be unto thy husband, and he shall rule over thee.' Yet this alone has checked a torrent of licentiousness, that otherwise would have poisoned the springs of existence, and rendered the re-production of the race a physical impossibility. But add to this element of the social frame-work, the other,

which exacts of the husband 'due benevolence,' love, protection, and support; and the influence exerted is mutual, restraining both, controlling and guiding their passions so as to meet the demands of our nature, and preserve its purity.

"Finally, to these add the specific rules furnished in the Bible, for governing the family, which relate to the temper of mind proper for parents and children mutually; and the result is, harmony, and purity, and bliss, excelling all that earth can produce by any other arrangement. The evidence of this is so abundant in the civilized world, that particulars are needless. Let this suffice. The social system is, in all parts of the world, more or less productive of the best results, in the same proportion as it agrees with or is opposed to the Bible idea.

"In heathen climes, the stern authority of man is prominent. This makes him a tyrant, and woman his slave. In infidel countries, women's freedom is recognised to the extent even of unrebuked lasciviousness. While in those lands only, where the Bible is trustingly believed, can we find the whole family, in all its relations and dependencies, forming an unbroken circle, enclosing society within its hallowed precincts. This undeniable fact proves clearly that the Bible furnishes the best model of social life that the world has ever known. Its humanity, or fitness for man, is herein indicated.

"Christianity, the highest form of religious truth, is distinguished by the fact, that it makes a faithful discharge of social duties a test of character. Obligation to the family is declared a peculiarity of 'the faith.' Without equivocation, it is affirmed that 'If any provide not for his own house, he hath denied the faith, and is worse than an infidel.'"

(For the Christian Recorder.)

Chesnuttree August the 3 1854.

Dear Sir I went to Burlington New Jersey By a Request and when I Got to the City I went to the Church to see J woohen and I found him Like aNehemiah a Battle a graite work in preparingo his chilldren To march Like Anciant Joshua Dide to the promist place wich he Dide in Due form and comming to the Grond the place whare they spent the Day they Returned To the wise Creator of Lights thanks for his goodness in presurving them as chilldren of the Sabath Shool—After Dinner was over prayer was offered By Rev S holcom After wich Rev henry Davis Addrese the Sunday School in vary Able and interresting maner inDeed may the graite head of the church and master Bilder of heaven Bless tho Sabath Shools and Teachers.

Yours with Respect,

GEORGE W. JOHNSON.

THE DEATH OF REV. THOMAS LAWRENCE.

August 4th, 1854.

Dear Sir I. Regruite. To. Learn. that. one. of our. Revrend, farthers, in the. paciance, and Kingedom. of Christ. has gone. from. a field. of Labor. and Sorrow. and mournig. To a world. of Beless. and happiness. the Rev thomas. Lawrence. who Died. a few Days. a go in the City. of pittsburgh. pa he was station In pittsburgh this year at one, of his. Qurtly's. meetinges. on the. 10 Day of march. in 1834 in the Biggo Bottom. in the State. of ohio. in a Loge. Cabben By the Side. of a mountion. thare God. converted. my sould. in a powerful maner. Brother thomas Lawrence was a true minister. To the, conneection. and. a Good Church. Govener. he Loved, the Cause. But he. is no more. he bae. Left a widdow, and Severeal. Chilldren. May the widdow. Be Blest: of God in. time and in heaven, To meet thomas. whare. partinge, will. Be no more.

Yors with Respect,

GEO. W. JOHNSON.

REV. GEORGE W. JOHNSON'S COMMUNICATIONS.

We publish in our columns, two communications from the pen of Rev. Geo. W. Johnson. We make this reference to them, because our good brother has particularly requested us to publish them, and in so doing, to give them, *verbatim et literatim*, as he calls it—that is to say, as we suppose it, when reduced down into our common, good old English language—word for word, letter for letter.

Whether that is his precise meaning or not, we will not now pretend to say; but we do pretend to say, that we so understand him in the request he made of us, at the time when he gave us these articles for publication. At first, and for some [illegible] we felt an extreme degree of unwillingness to comply with the request, but [illegible] gave way through several important reasons. We believe there is an important lesson to be learned from the publication of these communications. All of our young brethren, who may attempt to write articles for publication, may learn a lesson from them; and particularly those among us who are called Greek, Latin, and Hebrew scholars, with whom is our dear brother Johnson. He professes to have studied them, and is now in reputation for a scholar in these very languages.

As we do not feel ourselves to be prepared, or at all disposed, to condemn the study of the living nor dead languages, we assume to say to our young brethren, that they owe it as a duty to themselves, the church, and the world, to study their own vernacular tongue. We attribute the most of our false orthography from them to downright carelessness—or if it suits you better, want of attention. Little as they appear to know at times, about the matter in question, we believe them capable of doing infinitely better than what they do generally. And with this view of the subject, we take the liberty of stirring up the pure minds of our young brothers, by way of remembrance, to a matter which to them is of the vastest importance. The young man who, in this enlightened day, is not a scholar in some good degree—say that of a good English scholar, having what is now embraced in the term, a common school education, and at least what is comprehended in that term—most positively sins, and has no excuse, founded in reason, for his sin; because he may obtain this degree of information without ever going inside of a school-house.

[For the Christian Recorder.]

THE CONQUEROR.

Without controversy, Christ Jesus has come into the world, that whosoever believes in him may be saved. These truths the Scripture reveals every where. Therefore, all persons, wherever or whenever they live, are taught to worship the Creator and Redeemer, and follow the example of the faithful.

> "Glory to God in the highest,
> And on earth peace,
> Good-will towards men."

Every church has its history and its laws. Its history cannot be changed, if it be once truly written. If our illustrious and immortal Allen did, in 1787, convene the coloured people belonging to the Methodist Episcopal Society of Philadelphia, to consider the tyranny of their oppression in that church; if, in 1793, they built a place of worship in the name of the African Methodist Meeting-house; if, in 1816, they became an independent body, by the name of the African Methodist Episcopal Church; if Allen was the first Bishop—these statements can never be otherwise than true. All who have proof that they are true, are bound to believe them: and, indeed, cannot help believing them. This history, so proved, is the only rule to direct us in our belief.

> "Amidst alarms,
> Be strong for your God."

LEASER.

(For the Christian Recorder.)

ON POLICY BUYING.

Policy buying is pregnant with almost every evil, and the fatal source of miseries the most distressful to man. Wealth, happiness, and every thing valuable, are too often sacrificed to it. It rends asunder the bonds of friendship and the ties of love. The wife, once loving and beloved, is made wretched for life; the sweet children, that hung with delightful fondness around the knees, are thrown upon the cold charity of their relations, who, perhaps, will teach them to lisp out curses on their parents' memory.

Men who have ruined themselves by the folly of policy buying, are glad to join the very neglectors that destroyed them, and live upon the spoils of others. They generally lose their temper and humanity with their money, and grudge their families the necessaries of life—while their families could, by the dimes they spend, live comfortable—and often come home pennyless; but while he, in the game, grudges his wife and his children their comfort, he squanders his hundreds.

A man of pleasure, of high birth, and a high spirit, and strong passions—every way accomplished, alas! not least, in iniquity—by his unkind treatment, was the death of a most amiable wife, by his love of policy buying.

> "The strong desire shall ne'er decay—
> Who buys to win, shall win to sway."

LEASER.

Be temperate, honest, and industrious, and poverty will never overtake you.

(For the Christian Recorder.)

GENERAL PROVIDENCES vs. SPECIAL PROVIDENCE.

Mr. Editor,—The beauty and importance of this subject must readily be perceived by every reflecting mind. My ground on this subject has been surveyed, my stakes set; and I have some reason to hope that it has been done with a degree of accuracy that will insure success.

There appeared in your last number an article over the signature of my friend, A. Burris. Permit me at first to pronounce it a good article of the kind—I mean for that side of the question. And although it does not reach or meet the doctrine in my article—which I shall show—yet I think it a good attempt, and, as such, deserves, and shall receive, at my hands, a courteous reply.

I tried to make myself, or position, clearly understood. If I have not succeeded in so doing, I am prepared to supply whatever deficiency that may be made apparent in that direction. I hope, therefore, that those who reply to me will stand prepared to comply with the same rule.

In order to a safe and clear examination of this subject, let us resort to system in the matter. I maintain that a special act of any kind, for any purpose, to be applied within the precincts of any plan, human or divine, tacitly confesses the inadequacy and poorness of the plan that is in need of its remedial influences. Now if our friend is prepared to question the perfectibility of the Christian economy, or plan of salvation, let him, or whoever will, do so at once. He must take his stand now, one side or the other. If the plan is perfect, it need no patching, no protocols or special provisions for its successful working out.

This branch of the subject would carry our remarks farther than our accustomed brevity would justify. My friend believes that man is a free agent. Here we agree. But he will be compelled to believe a great many things that he now doubts, and *vice versa*, before he can believe that man is a free agent. He ought to know that special providences, or divine intervention, and free human agency, are antagonistical in the extreme; and I think all that is wanted to bring any reasonable person to the same conclusion, is, that he shall subject the two ideas to a rigid logic and theologic analysis.

With proper deference to modesty, I assert, that the faith which I possess—and through which, by keeping, I hope to be saved—is not predicated on special providence. No man can have faith, a special providence from God to him; for he can have no idea what that providence shall be until it comes. Then it is sight, not faith. Faith comes by hearing. The hope of my salvation is in general providences of God for all men, as exposed in the Gospel of the grace of God; and I do not hesitate to say, that all genuine faith must of necessity be founded on the promises of God in the Gospel, which are universally applicable to all men, according to the compact, and without the possibility of a failure.

But whatever of so-called faith which has for its foundation any providence that is not universal in its application to man, cannot have for its foundation the precious promises in the Gospel, but must be based upon poor human calculation, and as liable to fail as otherwise. Our friend would have you understand me as advocating things that come as being the result of chance. Just the reverse of this is my position. I maintain that nothing comes by chance. I believe that man must as certainly be saved, if he uses the means of grace, as he will certainly be lost, if he continue to the end to reject them. And this is established by an irrevocable law, contained in the Gospel compact, of which the following is a part: "Be not deceived; God is not mocked. Whatsoever a man sows, that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption; if he sows to the Spirit, he shall of the Spirit reap life everlasting."

Let me here explain more fully, if possible, by the instance of a case in miniature, this branch of the subject. A father has ten children. He places on the table, around which they are sitting, sufficient food to sustain life, if they partake of it. He establishes a system of inducements—desiring at the same time to preserve the freedom of the will of all his children—tells them that if they eat, they should be filled and comfortable; and if they eat not, they should be empty and miserable. I feel willing to say, that if he found a special providence afterwards necessary to accomplish the original object, that providence would be something not embraced in the original plan; and proves, beyond doubt, the first arrangement to be imperfect. Apply this system of reasoning, or this miniature, to the plan of salvation, and where does my friend stand?

I am fully satisfied that the great plan of salvation established by the unerring hand of God, is unsusceptible of amendments or revisions, and as immutable as the Creator himself.

And here we feel as though we could pause awhile, if space would permit, to rejoice in this distinguishing trait in the character of this glorious, priceless arrangement, which puts to flight all fears, and makes all doubts unreasonable. Without it we would not have a hope that would not be liable to invasion by some special providence, and then that providence liable to a similar revision, and so on, *ad infinitum*.

Before we proceed farther in this direction, we will notice another remark of our friend. He says that God has never changed; and to sustain himself in this, he quotes Matt. xxiv. 35. Now, does he pretend to say by this, that the relation that God once held to man, and the duties and requirements, and, indeed, opportunities and hopes of the latter, have not changed, and that radically? If so, let him turn to Acts, xvii. 30, and notice one of the first lessons under the new covenant by an inspired exponent of the Christian economy, which runs thus:—"And the times of this ignorance God winked at; but now commandeth all men every where to repent." Let him turn also to Gal. iv. 24; to Rom. ix. 4; Eph. ii. 12, and there he will glean from the same authority, that there is a new and different covenant from the old. He asks the following question: "If his apostles were under his special care and appointment, are there not men in this day under the same care and protection? And I might very appropriately add to the inquiry, "Are they not competent to heal the sick, raise the dead, smite with blindness, and the like, with the same reason that he gives, simply, that God is the same? My reply is, that the terms care and protection are understood by me to stand in signification of the means put in our possession, that we may (as the Scriptures tell us,) work out our own salvation. As, for instance, not only the raven and sparrow, but every other bird, and the meanest insect is cared for and protected by instinctive law made for them by their Creator, which laws they adhere to with blind, though unequivocal uniformity. But certainly my friend will admit that any or all of them would starve: so with men, except he and they respectively comply with the laws that are necessary to feed them.

His views are, also, that if any things come by human agency, the hand of God would not be in it, and that it would deprive us of the principal source of relief. In this he is wrong from beginning to end. The Bible and experience teach that faith and many other things come by hearing, and hearing cannot be had without human agency. But, perhaps he in his next, or some other one, will be willing to tell us of something new done without human agency, that are germane to this subject. It is not my rule to answer *ad hominem* arguments, but I will reply to this of his. I maintain that the medium would not deprive us of the principal source of relief in affliction, is (as found 2 Cor. iv. 17,) that "they work for us a far more exceeding and eternal weight of glory." The source of relief is not to know from whence afflictions come, whether through human agency, or directly from the Creator himself, but resides in the benefit that we may derive from affliction and tribulation, in the shape of patience, experience, hope, and confidence.

He has something to say in reference to God's special care of the Jews. I maintain that, in the Christian economy, no Jews, as such, are recognised. Circumcision or uncircumcision availeth nothing, outside of the plan of salvation, my subject does not reach. J. P. WEAR.

HOW TO RECEIVE YOUR PASTOR.

When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put things to rights. He calls to see you, not your clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you.

Improve your time, while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness. Preachers are men and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not soon come again, lest by so doing he should put you to some inconvenience. Be kind enough to see him just as you are when he calls—he will like you the better for it.

There is gas in wood, if not in water. Two years ago, Dr. Pettenkofer showed, by an experiment at a meeting of the Polytechnic Institute of Bavaria, that a very considerable amount of illuminating gas might be disengaged from two ounces of wood. The inventor's process is now in operation at Basle, and is also about to be introduced at Zurich, Stockholm, Drontheim, &c. It is said to be far less expensive than the manufacture from fossil coal, and furnishes a gas free from sulphuretted hydrogen—while it affords several useful collateral products, as charcoal, wood-tar, and wood-vinegar.

OBITUARY.

We have just received a letter from our brother, Rev. Geo. W. Johnson, in which is contained the sad news, that our old friend and fellow labourer in the Gospel of God, Rev. THOMAS LAWRENCE, of the Ohio Conference, is no more. He departed this life August 4th, 1854. At the time of his decease, he was stationed at one of the appointments in the city of Pittsburgh, Pa.

We forbear to make any comment whatever upon this afflicting event to the church as well as to his bereaved family—expecting daily and hourly to receive a communication from some one of our brethren in that city or its vicinity, who is fully prepared to furnish us with all necessary information relative to a matter of so much interest to his numerous friends and acquaintances.

CAMP-MEETING.

Divine Providence permitting, there will be a Camp-Meeting holden on the Greenwich Circuit, in the neighbourhood of Springtown, August 24th, 1854, by Rev C. F. Woodyard, Elder, having the charge of that Circuit.

The ground where the meeting is to be held, is distant from Springtown three-fourths of a mile.

Persons wishing to attend this meeting, living in the city of Philadelphia, or vicinity, may take the Salem boat, which will land them at Salem—from which place they and others will be conveyed to the place of encampment by stages provided for their accommodation. (Signed,)

C. F. WOODWARD.

MARRIED,

In Camden, August 2d, 1854, by Rev. A. C. Crippen, Mr. JOHN CARSON, of the State of Delaware, to Mrs. CATHERINE PHINEMON, of New Jersey.

THOMAS M. KINNARD,

SURGEON DENTIST,

No. 300 Cherry Street, above Thirteenth,

PHILADELPHIA.

AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.

Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N.B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M.D.,

ECLECTIC PHYSICIAN,

No. 189 South Sixth Street,

Philadelphia.

CERTIFICATE OF CURE.

J. J. G. BIAS, M.D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.

Sandtown, Gloucester county, N. J.

THE UNCONSTITUTIONALITY OF SLAVERY.

(Continued from last number.)

The clause under consideration speaks of a "person held to service or labour in one State, under the laws thereof." Now, unless these laws are for slavery, the "service or labour" cannot be slavery: and if they are for slavery, then they cannot hold any person to slavery, unless they are valid laws, unless they are in harmony with the Constitution. If the Constitution is against slavery, then pro-slavery laws are but nominal laws. It will be more timely at the close of my argument than now to say whether the Constitution is against or for slavery. In the next place, the clause speaks of a *person*. But, as we shall more fully see, there are rights claimed for *persons* by the Constitution itself, which must all be trodden under foot before *persons* can be reduced to slavery. Another reason why the fugitives referred to in this clause are not slaves is, that "service or labour" is "due" to their employer from these fugitives. But slaves, by every American definition of slaves, are as incapable of owing as are horses or even horse blocks. So, too, by every English definition of slaves. Says, Justice Best, in case of Forbes vs. Cochrane: "A slave is incapable of compact." And another reason why this clause cannot refer to slaves is, that the fugitives in it are held by the laws to labour. But slaves no more than oxen are held by the laws to labour. The laws no more interpose to compel labour in the one case than in the other. And still another reason why this clause is not to be taken as referring to slaves is the absurdity of supposing that our fathers consented to treat as slaves whatever persons, white or black, high or low, virtuous or vicious, any future laws of any State might declare to be slaves. Shall we of the North be bound to acquiesce in the slavery of our children, who may emigrate to the South, provided the laws of the South shall declare Northern emigrants to be slaves? Nay, more, shall we be bound to replunge those children into slavery if they escape from it? But all this we shall be bound to do if the pro-slavery interpretation of the clause in question is the true interpretation. Ay, and in that case, we shall be bound to justify even our own slavery, should we be caught at the South and legislated into slavery. The intimation that slavery may yet take a much wider range in supplying itself with victims, is by no means extravagant or unauthorized. The Supreme Court of the United States opens a wide door to this end in the case of Strader and others against Gorham, some three years ago. In that case, the Court claimed that a State "has an undoubted right to determine the *status* or domestic and social condition of the persons domiciled within its territory." By the way, this doctrine of the Supreme Court, that there are no natural rights, and that all rights stand but in the concessions and uncertainties of human legislation, is a legitimate outgrowth of slavery. For slavery is a war upon nature, and is a devourer of the rights of nature; and claims that all rights, and all interests, natural and conventional, shall accommodate themselves to its demands.

We need spend no more time on the letter of this clause. We will now look at its history. It is a well nigh universal impression that this clause is one of the compromises of the Constitution. But there is not the slightest foundation in truth for this impression. In none of the numerous plans of a constitution submitted to its framers was the subject matter of this clause mentioned. Indeed, it was not mentioned at all until twenty days before the close of the Convention. This clause, when its insertion was first moved, contained the word "slave." But, with that word in it, it met with such strenuous opposition as to compel the immediate withdrawal of the motion. The next day, however, it was offered again, but with the word slave struck out. In this amended and harmless form it was adopted immediately, without debate, and unanimously. I add, by the way, that no one believes that a clause providing, in express terms, for the surrender of the whole American soil to the chasing down, and enslaving of men, women, and children, could ever have gained the vote of the Convention; or that, if it had, the Constitution, with such a disgusting blot on it, could ever have been adopted.

Another reason for not claiming this clause to be pro slavery is, that the American people did, in all probability, regard the word "service" as expressing the condition of freemen. So, as we have seen, the members of the Constitutional Convention regarded it: and, inasmuch as they came together from all parts of the country, and represented all classes and sections of the American people, is it not a fair inference that they used language in the sense approved by the American people?

We have now examined those parts of the Constitution which are relied on to give it a pro-slavery character, and we find that they are not entitled to give it this character. We proceed to glance at some, and only some, of those parts of the Constitution which clearly prove its anti-slavery character; which are utterly incompatible with slavery, and which, therefore, demand its abolition.

1st. "*Congress has power to provide for the common defence and general welfare of the United States.*"

But Congress has not this power, if the obstacles of slavery may be put in the way of its exercise. A man cannot be said to have law for driving his carriage through the streets, if another man has law for blocking its wheels. If the States may establish the most atrocious wrongs within their borders, and thus create an atmosphere, in which the Federal Government cannot "live and move and have its being;" then, within those borders, the Federal Government may be reduced to a nullity. The power referred to in this clause Congress will never have faithfully exercised, so long as it leaves millions of foes in the bosom of our country. By enrolling the slaves in the militia, and yielding to their Constitutional right "to keep and bear arms"—which is, in effect, to abolish slavery—Congress would convert those foes into friends. The power in question, Patrick Henry, who was then the orator of America, held to be sufficient for abolishing slavery. In the Virginia Convention, which passed upon the Federal Constitution, Mr. Henry said; "May Congress not say, that every black man must fight? Did we not see a little of this, the last war? We were not so hard pushed as to make emancipation general. But acts of Assembly passed, that every slave, who would go to the army, should be free. Another thing will contribute to bring this event about. Slavery is detested. We feel its fatal effects. We deplore it with all the pity of humanity. Let all these considerations, at some future period, press with full force on the minds of Congress. They will read that paper, (the Constitution,) and see if they have power of manumission. And have they not, sir! Have they not power to provide for the general defence and welfare? May they not think, that that calls for the abolition of slavery? May they not pronounce all slaves free?—and will they not be warranted by that power? There is no ambiguous implication or logical deduction. *The paper speaks to the point. They have the power in clear and unequivocal terms; and will clearly and certainly exercise it.*"

2d. "*Congress has power to impose a capitation tax.*"

Manifestly, Congress can pay no respect in this case to the distinction of bond and free. It can look for the tax to none other than the subject of the tax. But if any of them do not own themselves, they cannot owe the tax. This clause implies, therefore, the self-ownership of men, and not their ownership by others."

3d. "*Congress shall have power to establish a uniform rule of naturalization.*"

But this power, if faithfully exercised, is fatal to slavery. For, if our three millions and a half of slaves are not already citizens, Congress can, under this power, make them such, at any time. It can confer on them, as easily as on foreigners, the rights of citizenship. I add, that, had the slaveholders wished, (as however they did not,) to perpetuate slavery, they would, they could, have qualified this absolute and unlimited power of naturalization, which the Constitution confers on Congress.

4th. "*The Congress shall have power to promote the progress of science and useful arts by securing for limited times, to authors and inventors, the exclusive right to their respective writings and discoveries.*"

This clause clearly authorizes Congress to encourage and reward the genius, as well of him, who is called a slave, as of any other person. One person as much as another, is entitled to a copy-right of his book and to a patent for his meritorious invention. Not so, however, if there may be slavery. For the victim of slavery has no rights; and the productions of his mind, no less than the productions of his hands, belong to his master.

5th. "*Congress shall have power to declare war, grant letters of marque and reprisal—to raise and support armies—to provide and maintain a navy.*"

It necessarily follows, from the unconditional power of Congress to carry on war, that it can contract with whom it pleases—white or black, employer or employed—to fight its battles; and can secure to each his wages, pension, or prize money. But utterly inconsistent with this absolute power of Congress, is the claim of the slaveholder to the time, the earnings, the will, the all, of the sailor, or soldier, whom he calls his slave.

6th. "*The United States shall guaranty to every State in this Union a republican form of government.*"

It is a common opinion, that the General Government should not concern itself with the internal policy and arrangements of a State. But this opinion is not justified by the Constitution. The case may occur, where the neglect thus to concern itself would involve its own ruin as well as the greatest wrong and distress to the people of a State. How could the General Government be maintained, if in one State suffrage were universal, and in another conditioned on the possession of land, and in another on the possession of money, and in another on the possession of slaves, and in another on the possession of literary or scientific attainments, and in another on the possession of a prescribed religious creed, and if in others it were conditioned on still other possessions and attainments? How little resemblance and sympathy there would be, in that case, between the Congressional representatives of the different States. How great would be the discord in our National Councils! How speedy the ruin to our National and subordinate interests! In such circumstances, the General Government would be clearly bound to insist on an essential uniformity in the State Governments. But what would be due from the General Government then, is emphatically due from it now. Our nation is already brought into great peril by the slaveocratic element in its councils; and in not a few of the States, the white as well as the black masses are crushed by that political element. Surely the nation is entitled to liberation from this peril; and, surely, these masses have a perfectly Constitutional, as well as most urgent, claim on the nation for deliverance from the worst of despotisms, and for the enjoyment of a "republican form of government."

7th. "*No State shall pass any Bill of attainder.*"

But what is so emphatic, and causeless, and merciless a bill of attainder as that which attaints a woman of all her posterity for no other reason than that there is African blood in her veins!

8th. "*The privilege of the writ of habeas corpus shall not be suspended, unless when, in case of rebellion or invasion, the public safety may require it.*"

Blackstone pronounces this writ "the most celebrated writ of England and the chief bulwark of the Constitution." One of his editors, Mr. Christian, says, that "it is this writ which makes slavery impossible in England." Equally impossible, in theory, does it make slavery in America. And in both countries the impossibility springs from the fact, that the writ is entirely incompatible with the claim of property in man. In the presence of such a claim, if valid, this writ is impotent, for if property can be plead in the prisoner, (and possession is proof of ownership,) the writ is defeated. —

Slavery cannot be legalized short of suspending the writ of habeas corpus in the case of the slaves. But, inasmuch as the Constitution provides for no such suspension, there is no legal Slavery in the nation.

I add that the Federal Government should see to it, that in every part of the nation where there are slaves, if need be, in every county, or even town, there are Judges who will faithfully use this writ for their deliverance.

9th. "*No person shall be deprived of life, liberty, or property, without due process of law.*"

Let this provision have free course, and it puts an end to American Slavery. It is claimed, however, that inasmuch as the slave is held by law (which, in point of fact, he is not,) and, therefore, "by due process of law," nothing can be gained for him from this provision. But, inasmuch as this provision is an organic and fundamental law, it is not subject to any other law, but is paramount to every other law. Moreover, it is a great mistake to confound the laws, so called, by which persons are held in Slavery with "due process of law."

Justice Bronson, says [Hill's Reports, IV. 146] of this part of the Constitution:

"*The meaning of the section then seems to be, that no member of the State shall be disfranchised, or deprived of any of his rights or privileges, unless the matter shall be adjudged against him, upon trial had according to the course of the common law.*"

He adds: "The words 'due process of law,' in this place, cannot mean less than a prosecution or suit, instituted and conducted according to the prescribed forms and solemnities for ascertaining guilt, or determining the title to property."

Lord Coke explains "due process of law" to be, "by indictment or presentment of good and lawful men, where such deeds be done in due manner, or by suit original of the common law."

The defenders of the Constitutionality of State Slavery are driven to the position, that such specific denials of the definition and violation of rights, as I have just quoted from one of the amendments of the Constitution, are limitations upon the power of the Federal Government only. They say, that it is to be inferred that the limitations are on Federal power, when the Constitution does not point out whether they are on Federal or State power. Whence, however, is this inference justified? From the fact, it is answered, that the Federal power is the subject matter of the Constitution—is that of which it treats—is that which it constitutes. But the Constitution is a paper, not merely for establishing the Federal Government, and prescribing its character and limits. It is, also, a paper for determining the boundaries of State authority. And the latter purpose is no less important or necessary than the former. Happily, however, the original Constitution left nothing to inference in this matter. It does not need a more frequent occurrence of the word "Congress" in them to make it entirely plain that the eighth and ninth sections of the first article of the Constitution are devoted to an enumeration of the powers and disabilities of Congress. Nor is it less plain, that the tenth section of this article is taken up with the enumeration of the disabilities of the States. I have seen an old copy of the constitution, printed in Virginia, in which "Powers of Congress" is at the head of the eighth section, and "Restrictions upon Congress" is at the head of the ninth section, and "Restrictions upon respective States" is at the head of the tenth section. The repetition of the word "State," in the tenth section, would have been as unnecessary as the repetition of the word "Congress" in the ninth section, had the denial of State powers been preceded by the enumeration of State powers, as is the denial of Federal powers by the enumeration of Federal powers.

So far, then, as these sections are concerned, it is not left to the looseness of inference to determine whether the Constitution is applicable to a State, or to the Nation. One of the sections contains limitations on the Federal government. The next contains limitations on another Government—*another* Government, since the latter limitations are, to some extent, identical with the former, and would, of course, not be repeated were but one Government in view. What, however, but a State Government could this other Government be? And yet, to avoid all unnecessary inference, the word "State" is repeated several times in connexion with these latter limitations. And now we ask where in the original Constitution, either before or after the these sections which we have referred to, is it left to be inferred whether the powers granted are National or State powers. Nowhere is there such uncertainty. We will now take up the amendments of the Constitution. It is in them that we find those specific denials of the deprivation and violation of rights which forbid slavery—such denials, for instance, as that "No person shall be deprived of life, or liberty, or property, without due process of law."

Twelve articles of amendment were proposed by the first Congress. The first three and the last two do in terms, apply to the Federal Government, and to that only. In the case of most of the remaining seven, their application is a matter of inference. Whilst, however, it would be a gross violation of the laws of inference to say that they apply to the Federal Government only, it would be in perfect accordance with these to say that, inasmuch as a part of the amendments refer expressly to that Government only, the remainder refer to both the Federal and State Governments or to the State Governments only.

Because the first one of the adopted amendments refers expressly to the Federal Government and that only, there are probably many persons who take it for granted that the other amendments follow this lead of the first and have the same reference as the first. They would not take this for granted, however, did they know that this first of the adopted amendments was the third of the proposed amendments, and that it came to be numbered the first only because the preceding two were rejected. It is entitled, therefore, to give no lead and no complexion to the amendments which follow it. And this conclusion is not weakened, but strengthened, by the fact that these two amendments both expressly referred to the Federal Government. I would here add, what may not be known to all, that the eleventh and twelfth of the adopted amendments were proposed by Congress after the other ten were adopted.

In addition to the reason we have given why a part of the amendments of the Constitution refer either to the State Governments exclusively, or to both the Federal and State Governments, is that which arises from the fact that they are, in their nature and meaning, as applicable to a State Government as to the Federal Government. To say that such amendments as the second, third, and fourth, were not intended to apply to the whole nation, and were intended to apply only to the little handful of persons under the exclusive jurisdiction of the Federal Government, is to say what cannot be defended. Again, if there be only a reasonable doubt that the fifth amendment refers exclusively to the Federal Government, it should be construed as referring to State Governments also; for human liberty is entitled to the benefit of every reasonable doubt; and this is a case in which human liberty is most emphatically concerned.

We have no right to go out of the Constitution for the purpose of learning whether the amendments in question are or are not limitations on State Governments. It is enough that they are, in their terms, nature and meaning, as suitable limitations on the Government of a State, as on the National Government. Being such limitations, we are bound to believe that the people, when adopting these amendments by their Legislatures, interpreted them as having the two-fold application which we claim for them. Being such limitations, we must insist, whether our fathers did or did not, on this two-fold application. Being prohibitions on the Government of a State as well as on the National Government, we must, in the name of religion and reason, of God and man, protest against limiting the prohibition to the National Government for the exceedingly wicked purpose of continuing the bondage of millions of our fellow men.

Had we the right, by reason of any obscurity in the teachings of the Constitution on the point under consideration, or from any other cause, to go into collateral evidences of the character of these teachings, we should find our interpretation not weakened, but confirmed.

Nearly all the amendments of the Constitution, and, indeed, all of them which concern our present argument, were taken from the Bill of Rights which the Virginia Convention proposed to have incorporated with the Federal Constitution. But, inasmuch as this Bill of Rights speaks neither of Congress nor the Federal Government, its language is to be construed as no less applicable to a State than to the Nation, as providing security no less against the abuse of State power than Federal power.

Again: in the Congress, which submitted the amendments, Mr. Madison was the first person to move in the matter. He proposed two series of amendments, one of them affecting Federal, and the other State powers. His proposition provided to have them interwoven in the original Constitution. For instance, the negations of Federal Power were to be included in the ninth section of the first article; and the negations of State power in the tenth section of that article. And, what is more, several of the amendments, which he proposed to include in this tenth section, are, not only in substance, but almost precisely in letter, identical with amendments which became a part of the Constitution. It was in the following words that Mr. Madison justified his proposition to restrain the States: "I think there is more danger of these powers being abused by the State Governments than by the Government of the United States." "It must be admitted on all hands, that the State Governments are as liable to attack these invaluable privileges, as the General Government is, and therefore ought to be as cautiously guarded against." "I should, therefore, wish to extend this interdiction, and add, that no State shall violate," &c. If there was any reason to restrain the Government of the United States from infringing upon these essential rights, it was equally that they should be secured against the State Governments. He thought, that if they provided against the one, it was as necessary to provide against the other, and was satisfied, that it would be equally grateful to the people.

The House of Representatives did not adopt Mr. Madison's plan of distributing the amendments through the original Constitution, and thus expressly applying one to the Federal and another to a State Government. On the contrary, it made them a supplement to the original Constitution, and left a part of them couched in terms, that render them equally applicable either to one Government or the other. It must not be forgotten that Mr. Madison's plan was embodied in the report of a committee, and was kept before the House a long time. Nor must it be forgotten, that whatever may have been said by this or that speaker, in respect to the application of this or that amendment, no vote was taken declaring that all, or, indeed, any of the amendments apply to the General Government. What, however, is still more memorable is, that there was a vote taken, which shows that the House did not mean to have all the amendments apply to the General Government, only. The vote was on the following proposed amendment: "No person shall be subject, in case of impeachment, to more than one trial, or one punishment for the same offence, nor shall be compelled to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law," &c. Mr. Hartridge, of Massachusetts, moved to insert after "same offences" the words: "by any law of the United States." His motion failed: and its failure proved, that the House would restrain a State, as well as the Nation, from such oppression. * * * *

As the Senate sat with closed doors, we know nothing [illegible] its proceedings in respect to the amendments, except that [illegible] concurred with the House in recommending them.

I said, that I have, now, done with the Constitution. I believe, I am warranted in adding, that I have reached the conclusion, that there is power in the Constitution to abolish every part of American slavery. Is it said, that this conclusion, notwithstanding the manifest logical necessity for arriving at it, is, nevertheless, not sound? One of the objections to its soundness—viz.: that the slaveholders could never have consented to adopt a Constitution of such anti-slavery powers—I have already replied to, by saying, that the slaveholders of that day being against the continuance of Slavery, and the slaveholders of this day for it, the former cannot be judged of in the light of the character of the latter. To this I add, that whatever were the slaveholders of that day, and whatever were their motives in adopting an anti-slavery Constitution, they, nevertheless, did adopt it, just as it is—anti-slavery as it is. The other principal objection to the soundness of my conclusion is, that neither slaveholders nor non-slaveholders would have consented to adopt a Constitution which annihilates State sovereignty. My answer to the latter objection is, that the States are not sovereign, and were not intended by the Constitution to be sovereign. The simple truth is, that our fathers refused to repeat the experiment of a Confederacy of States; and that, instead of it, they devised for themselves and their posterity a Government, which is altogether too broad and binding to consist with State sovereignty. The Constitution prescribes limits to the State quite too narrow for the play of sovereignty. It denies the State many specific powers, each of which is vital to sovereignty. For instance, it restrains it from entering into a treaty; and from coining money; and, if the power to deprive "of life, liberty, or property," is vital to sovereignty, then, as we have seen, the State is not sovereign, because it has not this power. Our fathers would not consent, that any section of their fellow-men, with whom they had come under a common Government, should outrage essential human rights. Our fathers would not fraternize with the people of Massachusetts, and yet allow them to plunder each other of property. They would not consent to be one people with murderers, and, therefore, they would not allow room for the Pennsylvanians to turn Thugs. And slavery, being worse than murder, (for what intelligent parent would not rather have his children despatched by the murderer, than chained by the slaveholder?)—slavery being, indeed, the greatest wrong to man, of which we can conceive—our fathers would not come under the same Government with Virginians, if Virginians were to be allowed to enslave and buy and sell men. Does the Constitution require us to remain bound up with Pennsylvania, even though her policy is to shoot all her adult subjects, whose stature falls below five feet? Does it require us to continue in the same political brotherhood with Virginia, even though she shall enslave all her light-haired subjects, (or, what is the same in principle,) all her dark-skinned subjects? So far from it, there is power in that Constitution to hold back Pennsylvania and Virginia from the commission of these crimes.

Every person remembers one part of the tenth amendment of the Constitution; and every person seems to have forgotten the other. Every day do we hear, that powers are reserved by the Constitution to the States; but, no day, do we hear, that powers are "prohibited by [illegible] to the States." N[illegible] among these prohibited powers, is that of classing men with horses and hogs.

Let it not be implied from what I said, a minute ago, [illegible] I would admit the competence of a State Government to enslave its subjects, provided the Federal Constitution had [illegible] curtailed its sovereignty. No human Government, however unlimited its sovereignty, has authority to reduce man [illegible] chattel—to transform immortality into merchandise. [illegible] cannot I add with truth, and without irreverence, that [illegible] authority comes not within the limits even of the Divine Government?

Nor let it be implied that I am indifferent to State rights. I am strenuous for their maintenance; and I would go to the extreme verge of the Constitution to swell their number. But there I stop. The province of the State shall not with my consent, encroach upon the province of the Nation; nor upon the ground denied to both by the law of God and the limits of civil government.

It is sometimes said, that the amendment, on which I have spoken so extensively, refers to criminal prosecutions only. But what if this were so? It would, nevertheless, cover the case of the slave. You, surely, would not have a man stripped of his liberty, ay, and of his manhood too, who is not charged with crime. The Government, which says, that it will make him, who is not a criminal, a slave, confesses itself to be unutterably unjust and base.

The Constitution, as has been seen in the course of my argument, forbids slavery. Its pro-slavery character has been assumed. What is there, indeed, that will make for itself, that slavery does not assume? No wonder! It is itself but a mere assumption—and the most monstrous assumption. The only wonder is—and the sorrow is as great as the wonder—that the American people should be in the miserable, servile habit of yielding to all these bare-faced assumptions of slavery. The speakers on both sides of this bill have taken it for granted, that the Constitution is pro-slavery;—and when the honourable gentleman of North Carolina (Mr. Clingman) coolly said: "Every single provision in that instrument, (the Constitution,) is pro-slavery—that is, for the protection and defence and increase of slavery," no one seemed to doubt the truth of what he was saying, any more than if he had been reading Christ's Sermon on the Mount. And, yet, the instrument, of which the honourable gentleman affirmed all this, refused to pollute its pages with the word "slavery," nor even with a word (servitude,) which might, possibly be construed into slavery! Moreover, the instrument avows, that "to secure the blessings of liberty," is among its objects. Though administered to uphold the curse of slavery, the Constitution was, nevertheless, made "to secure the blessings of liberty." Hence, the declaration, in the former part of my Speech, that THERE IS NO LAW FOR AMERICAN SLAVERY, IS TRUE.

A Swiss Roman Catholic priest has been converted by the reading of a New Testament given him by an unbeliever.

Volume I

No. 19, pp. 73 - 74 missing.

THE UNCONSTITUTIONALITY OF SLAVERY.

(Continued from last number.)

The clause under consideration speaks of a "person held to service or labour in one State, under the laws thereof." Now, unless these laws are for slavery, the "service or labour" cannot be slavery; and if they are for slavery, then they cannot hold any person to slavery, unless they are valid laws, unless they are in harmony with the Constitution. If the Constitution is against slavery, then pro-slavery laws are but nominal laws. It will be more timely at the close of my argument than now to say whether the Constitution is against or for slavery. In the next place, the clause speaks of a *person*. But, as we shall more fully see, there are rights claimed for *persons* by the Constitution itself, which must all be trodden under foot before *persons* can be reduced to slavery. Another reason why the fugitives referred to in this clause are not slaves is, that "service or labour" is "due" to their employer from these fugitives. But slaves, by every American definition of slaves, are as incapable of owing as are horses or even horse blocks. So, too, by every English definition of slaves. Says, Justice Best, in case of Forbes vs. Cochrane "A slave is incapable of compact." And another reason why this clause cannot refer to slaves is, that the fugitives in it are held by the laws to labour. But slaves no more than oxen are held by the laws to labour. The laws no more interpose to compel labour in the one case than in the other. And still another reason why this clause is not to be taken as referring to slaves is the absurdity of supposing that our fathers consented to treat as slaves whatever persons, white or black, high or low, virtuous or vicious, any future laws of any State might declare to be slaves. Shall we of the North be bound to acquiesce in the slavery of our children, who may emigrate to the South, provided the laws of the South shall declare Northern emigrants to be slaves? Nay, more, shall we be bound to replunge those children into slavery if they escape from it? But all this we shall be bound to do if the pro-slavery interpretation of the clause in question is the true interpretation. Ay, and in that case, we shall be bound to justify even our own slavery, should we be caught at the South and legislated into slavery. The intimation that slavery may yet take a much wider range in supplying itself with victims, is by no means extravagant or unauthorized. The Supreme Court of the United States opens a wide door to this end in the case of Strader and others against Gorham, some three years ago. In that case, the Court claimed that a State "has an undoubted right to determine the *status* or domestic and social condition of the persons domiciled within its territory." By the way, this doctrine of the Supreme Court, that there are no natural rights, and that all rights stand but in the concessions and uncertainties of human legislation, is a legitimate outgrowth of slavery. For slavery is a war upon nature, and is a devourer of the rights of nature; and claims that all rights, and all interests, natural and conventional, shall accommodate themselves to its demands.

We need spend no more time on the letter of this clause. We will now look at its history. It is a well nigh universal impression that this clause is one of the compromises of the Constitution. But there is not the slightest foundation in truth for this impression. In none of the numerous plans of a constitution submitted to its framers was the subject matter of this clause mentioned. Indeed, it was not mentioned at all until twenty days before the close of the Convention. This clause, when its insertion was first moved, contained the word "slave." But, with that word in it, it met with such strenuous opposition as to compel the immediate withdrawal of the motion. The next day, however, it was offered again, but with the word slave struck out. In this amended and harmless form it was adopted immediately, without debate, and unanimously. I add, by the way, that no one believes that a clause providing, in express terms, for the surrender of the whole American soil to the chasing down, and enslaving of men, women, and children, could ever have gained the vote of the Convention; or that, if it had, the Constitution, with such a disgusting blot on it, could ever have been adopted.

Another reason for not claiming this clause to be pro slavery is, that the American people did, in all probability, regard the word "service" as expressing the condition of freemen. So, as we have seen, the members of the Constitutional Convention regarded it: and, inasmuch as they came together from all parts of the country, and represented all classes and sections of the American people, is it not a fair inference that they used language in the sense approved by the American people?

We have now examined those parts of the Constitution which are relied on to give it a pro-slavery character, and we find that they are not entitled to give it this character. We proceed to glance at some, and only some, of those parts of the Constitution which clearly prove its anti-slavery character; which are utterly incompatible with slavery, and which, therefore, demand its abolition.

1st. "*Congress has power to provide for the common defence and general welfare of the United States.*"

But Congress has not this power, if the obstacles of slavery may be put in the way of its exercise. A man cannot be said to have law for driving his carriage through the streets, if another man has law for blocking its wheels. If the States may establish the most atrocious wrongs within their borders, and thus create an atmosphere, in which the Federal Government cannot "live and move and have its being;" then, within those borders, the Federal Government may be reduced to a nullity. The power referred to in this clause Congress will never have faithfully exercised, so long as it leaves millions of foes in the bosom of our country. By enrolling the slaves in the militia, and yielding to their Constitutional right "to keep and bear arms"—which is, in effect, to abolish slavery—Congress would convert those foes into friends. The power in question, Patrick Henry, who was then the orator of America, held to be sufficient for abolishing slavery. In the Virginia Convention, which passed upon the Federal Constitution, Mr. Henry said: "May Congress not say, that every black man must fight? Did we not see a little of this, the last war? We were not so hard pushed as to make emancipation general. But acts of Assembly passed, that every slave, who would go to the army, should be free. Another thing will contribute to bring this event about. Slavery is detested. We feel its fatal effects. We deplore it with all the pity of humanity. Let all these considerations, at some future period, press with full force on the minds of Congress. They will read that paper, (the Constitution,) and see if they have power of manumission. And have they not, sir? Have they not power to provide for the general defence and welfare? May they not think, that that calls for the abolition of slavery? May they not pronounce all slaves free?—and will they not be warranted by that power? There is no ambiguous implication or logical deduction. *The paper speaks to the point. They have the power in clear and unequivocal terms; and will clearly and certainly exercise it.*"

2d. "*Congress has power to impose a capitation tax.*"

Manifestly, Congress can pay no respect in this case to the distinction of bond and free. It can look for the tax to none other than the subject of the tax. But if any of them do not own themselves, they cannot owe the tax. This clause implies, therefore, the self-ownership of men, and not their ownership by others.

3d. "*Congress shall have power to establish a uniform rule of naturalization.*"

But this power, if faithfully exercised, is fatal to slavery. For, if our three millions and a half of slaves are not already citizens, Congress can, under this power, make them such, at any time. It can confer on them, as easily as on foreigners, the rights of citizenship. I add, that, had the slaveholders wished, (as however they did not,) to perpetuate slavery, they would, they could, have qualified this absolute and unlimited power of naturalization, which the Constitution confers on Congress.

4th. "*The Congress shall have power to promote the progress of science and useful arts by securing for limited times, to authors and inventors, the exclusive right to their respective writings and discoveries.*"

This clause clearly authorizes Congress to encourage and reward the genius, as well of him, who is called a slave, as of any other person. One person as much as another, is entitled to a copy-right of his book and to a patent for his meritorious invention. Not so, however, if there may be slavery. For the victim of slavery has no rights; and the productions of his mind, no less than the productions of his hands, belong to his master.

5th. "*Congress shall have power to declare war, grant letters of marque and reprisal—to raise and support armies—to provide and maintain a navy.*"

It necessarily follows, from the unconditional power of Congress to carry on war, that it can contract with whom it pleases—white or black, employer or employed—to fight its battles; and can secure to each his wages, pension, or prize money. But utterly inconsistent with this absolute power of Congress, is the claim of the slaveholder to the time, the earnings, the will, the all, of the sailor, or soldier, whom he calls his slave.

6th. "*The United States shall guaranty to every State in this Union a republican form of government.*"

It is a common opinion, that the General Government should not concern itself with the internal policy and arrangements of a State. But this opinion is not justified by the Constitution. The case may occur, where the neglect thus to concern itself would involve its own ruin as well as the greatest wrong and distress to the people of a State. How could the General Government be maintained, if in one State suffrage were universal, and in another conditioned on the possession of land, and in another on the possession of money, and in another on the possession of slaves, and in another on the possession of literary or scientific attainments, and in another on the possession of a prescribed religious creed, and if in others it were conditioned on still other possessions and attainments? How little resemblance and sympathy there would be, in that case, between the Congressional representatives of the different States. How great would be the discord in our National Councils! How speedy the ruin in our National and subordinate interests! In such circumstances, the General Government would be clearly bound to insist on an essential uniformity in the State Governments. But what would be due from the General Government then, is emphatically due from it now. Our nation is already brought into great peril by the slaveocratic element in its councils; and in not a few of the States, the white as well as the black masses are crushed by that political element. Surely the nation is entitled to liberation from this peril; and, surely, the masses have a perfectly Constitutional, as well as most urgent, claim on the nation for deliverance from the worst of despotisms, and for the enjoyment of a "republican form of government."

7th. "*No State shall pass any Bill of attainder.*"

But what is so emphatic, and causeless, and merciless a bill of attainder as that which attaints a woman of all her posterity for no other reason than that there is African blood in her veins?

8th. "*The privilege of the writ of habeas corpus shall not be suspended, unless when, in case of rebellion or invasion, the public safety may require it.*"

Blackstone pronounces this writ "the most celebrated writ of England and the chief bulwark of the Constitution." One of his editors, Mr. Christian, says, that "it is this writ which makes slavery impossible in England." Equally impossible, in theory, does it make slavery in America. And in both countries the impossibility springs from the fact, that the writ is entirely incompatible with the claim of property in man. In the presence of such a claim, if valid, this writ is impotent, for if property can be plead in the prisoner, (and possession is proof of ownership,) the writ is defeated.—

Slavery cannot be legalized short of suspending the writ of habeas corpus in the case of the slaves. But, inasmuch as the Constitution provides for no such suspension, there is no legal Slavery in the nation.

I add that the Federal Government should see to it, that in every part of the nation where there are slaves, if need be, in every county, or even town, there are Judges who will faithfully use this writ for their deliverance.

9th. "*No person shall be deprived of life, liberty, or property, without due process of law.*"

Let this provision have free course, and it puts an end to American Slavery. It is claimed, however, that inasmuch as the slave is held by law (which, in point of fact, he is not,) and, therefore, "by due process of law," nothing can be gained for him from this provision. But, inasmuch as this provision is an organic and fundamental law, it is not subject to any other law, but is paramount to every other law. Moreover, it is a great mistake to confound the laws, so called, by which persons are held in Slavery with "due process of law."

Justice Bronson, says [Hill's Reports, IV. 146] of this part of the Constitution: "*The meaning of the section then seems to be, that no member of the State shall be disfranchised, or deprived of any of his rights or privileges, unless the matter shall be adjudged against him, upon trial had according to the course of the common law.*"

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So far, then, as these sections are concerned, it is not left to the looseness of inference to determine whether the Constitution is applicable to a State, or to the Nation. One of the sections contains limitations on the Federal government. The next contains limitations on another Government—*another* Government, since the latter limitations are, to some extent, identical with the former, and would, of course, not be repeated were but one Government in view. What, however, but a State Government could this other Government be? And yet, to avoid all unnecessary inference, the word "State" is repeated several times in connexion with these latter limitations. And now we ask where in the original Constitution, either before or after the three sections which we have referred to, is it left to be inferred whether the powers granted are National or State powers. Nowhere is there such uncertainty. We will now take up the amendments of the Constitution. It is in them that we find those specific denials of the deprivation and violation of rights which forbid slavery—such denials, for instance, as that "No person shall be deprived of life, or liberty, or property, without due process of law."

Twelve articles of amendment were proposed by the first Congress. The first three and the last two do in terms, apply to the Federal Government, and to that only. In the case of most of the remaining seven, their application is a matter of inference. Whilst, however, it would be a gross violation of the laws of inference to say that they apply to the Federal Government only, it would be in perfect accordance with these to say that, inasmuch as a part of the amendments refer expressly to that Government only, the remainder refer to both the Federal and State Governments or to the State Governments only.

Because the first one of the adopted amendments refers expressly to the Federal Government and that only, there are probably many persons who take it for granted that the other amendments follow this lead of the first and have the same reference as the first. They would not take this for granted, however, did they know that this first of the adopted amendments was the third of the proposed amendments, and that it came to be numbered the first only because the preceding two were rejected. It is entitled, therefore, to give no lead and no complexion to the amendments which follow it. And this conclusion is not weakened, but strengthened, by the fact that these two amendments both expressly referred to the Federal Government. I would here add, what may not be known to all, that the eleventh and twelfth of the adopted amendments were proposed by Congress after the other ten were adopted.

In addition to the reason we have given why a part of the amendments of the Constitution refer either to the State Governments exclusively, or to both the Federal and State Governments, is that which arises from the fact that they are, in their nature and meaning, as applicable to a State Government as to the Federal Government. To say that such amendments as the second, third, and fourth, were not intended to apply to the whole nation, and were intended to apply only to the little handful of persons under the exclusive jurisdiction of the Federal Government, is to say what cannot be defended. Again, if there be only a reasonable doubt that the fifth amendment refers exclusively to the Federal Government, it should be construed as referring to State Governments also; for human liberty is entitled to the benefit of every reasonable doubt; and this is a case in which human liberty is most emphatically concerned.

We have no right to go out of the Constitution for the purpose of learning whether the amendments in question are or are not limitations on State Governments. It is enough that they are, in their terms, nature and meaning, as suitable limitations on the Government of a State, as on the National Government. Being such limitations, we are bound to believe that the people, when adopting these amendments by their Legislatures, interpreted them as having the two-fold application which we claim for them. Being such limitations, we must insist, whether our fathers did or did not, on this two-fold application. Being prohibitions on the Government of a State as well as on the National Government, we must, in the name of religion and reason, of God and man, protest against limiting the prohibition to the National Government for the exceedingly wicked purpose of continuing the bondage of millions of our fellow men.

Had we the right, by reason of any obscurity in the teachings of the Constitution on the point under consideration, or from any other cause, to go into collateral evidences of the character of these teachings, we should find our interpretation not weakened, but confirmed.

Nearly all the amendments of the Constitution, and, indeed, all of them which concern our present argument, were taken from the Bill of Rights which the Virginia Convention proposed to have incorporated with the Federal Constitution. But, inasmuch as this Bill of Rights speaks neither of Congress nor the Federal Government, its language is to be construed as no less applicable to a State than to the Nation, as providing security no less against the abuse of State power than Federal power.

Again; in the Congress, which submitted the amendments, Mr. Madison was the first person to move in the matter. He proposed two series of amendments, one of them affecting Federal, and the other State powers. His proposition provided to have them interwoven in the original Constitution. For instance, the negations of Federal Power were to be included in the ninth section of the first article; and the negations of State power in the tenth section of that article. And, what is more, several of the amendments, which he proposed to include in this tenth section, are, not only in substance, but almost precisely in letter, identical with amendments which became a part of the Constitution. It was in the following words that Mr. Madison justified his proposition to restrain the States: "I think there is more danger of these powers being abused by the State Governments than by the Government of the United States." "It must be admitted on all hands, that the State Governments are as liable to attack these invaluable privileges, as the General Government is, and therefore ought to be as cautiously guarded against." "I should, therefore, wish to extend this interdiction, and add, that no State shall violate," &c. If there was any reason to restrain the Government of the United States from infringing upon these essential rights, it was equally that they should be secured against the State Governments. He thought, that if they provided against the one, it was as necessary to provide against the other, and was satisfied, that it would be equally grateful to the people.

The House of Representatives did not adopt Mr. Madison's plan of distributing the amendments through the original Constitution, and thus expressly applying one to the Federal and another to a State Government. On the contrary, it made them a supplement to the original Constitution, and left a part of them couched in terms, that render them equally applicable either to one Government or the other. It must not be forgotten that Mr. Madison's plan was embodied in the report of a committee, and was kept before the House a long time. Nor must it be forgotten, that whatever may have been said by this or that speaker, in respect to the application of this or that amendment, no vote was taken declaring that all, or, indeed, any of the amendments apply to the General Government. What, however, is still more memorable is, that there was a vote taken, which shows that the House did not mean to have all the amendments apply to the General Government, only. The vote was on the following proposed amendment: "No person shall be subject, in case of impeachment, to more than one trial, or one punishment for the same offence, nor shall be compelled to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law," &c. Mr. Hartridge, of Massachusetts, moved to insert after "same offences" the words: "by any law of the United States." His motion failed: and its failure proved, that the House would restrain a State, as well as the Nation, from such oppression. . . . .

As the Senate sat with closed doors, we know nothing of its proceedings in respect to the amendments, except that it concurred with the House in recommending them.

I said, that I have, now, done with the Constitution. I believe, I am warranted in adding, that I have reached the conclusion, that there is power in the Constitution to abolish every part of American slavery. Is it said, that this conclusion, notwithstanding the manifest logical necessity for arriving at it, is, nevertheless, not sound? One of the objections to its soundness—viz.: that the slaveholders could never have consented to adopt a Constitution of such anti-slavery powers—I have already replied to, by saying, that the slaveholders of that day being against the continuance of Slavery, and the slaveholders of this day for it, the former cannot be judged of in the light of the character of the latter. To this I add, that whatever were the slaveholders of that day, and whatever were their motives in adopting an anti-slavery Constitution, they, nevertheless, did adopt it, just as it is—anti-slavery as it is. The other principal objection to the soundness of my conclusion is, that neither slaveholders nor non-slaveholders would have consented to adopt a Constitution which annihilates State sovereignty. My answer to the latter objection is, that the States are not sovereign, and were not intended by the Constitution to be sovereign. The simple truth is, that our fathers refused to repeat the experiment of a Confederacy of States; and that, instead of it, they devised for themselves and their posterity a Government, which is altogether too broad and binding to consist with State sovereignty. The Constitution prescribes limits to the State quite too narrow for the play of sovereignty. It denies the State many specific powers, each of which is vital to sovereignty. For instance, it restrains it from entering into a treaty; and from coining money; and, if the power to deprive "of life, liberty, or property," is vital to sovereignty, then, as we have seen, the State is not sovereign, because it has not this power. Our fathers would not consent, that any section of their fellow-men, with whom they had come under a common Government, should outrage essential human rights. Our fathers would not fraternize with the people of Massachusetts, and yet allow them to plunder each other of property. They would not consent to be one people with murderers, and, therefore, they would not allow room for the Pennsylvanians to turn Thugs. And slavery, being worse than murder, (for what intelligent parent would not rather have his children despatched by the murderer, than chained by the slaveholder?)—slavery being, indeed, the greatest wrong to man, of which we can conceive—our fathers would not come under the same Government with Virginians, if Virginians were to be allowed to enslave and buy and sell men. Does the Constitution require us to remain bound up with Pennsylvania, even though her policy is to shoot all her adult subjects, whose stature falls below five feet? Does it require us to continue in the same political brotherhood with Virginia, even though she shall enslave all her light-haired subjects, (or, what is the same in principle,) all her dark-skinned subjects? So far from it, there is power in that Constitution to hold back Pennsylvania and Virginia from the commission of these crimes.

Every person remembers one part of the tenth amendment of the Constitution; and every person seems to have forgotten the other. Every day do we hear, that powers are reserved by the Constitution to the States; but, no day, do we hear, that powers are "prohibited by [illegible] the States." Now among these prohibited powers, is that of classing men with horses and hogs.

Let it not be implied from what I said, a minute ago, that I would admit the competence of a State Government to enslave its subjects, provided the Federal Constitution had not curtailed its sovereignty. No human Government, however unlimited its sovereignty, has authority to reduce man to a chattel—to transform immortality into merchandise. And cannot I add with truth, and without irreverence, that such authority comes not within the limits even of the Divine Government?

Nor let it be implied that I am indifferent to State rights. I am strenuous for their maintenance; and I would go to the extreme verge of the Constitution to swell their number. But there I stop. The province of the State shall not with my consent, encroach upon the province of the Nation; nor upon the ground denied to both by the law of God and the limits of civil government.

It is sometimes said, that the amendment, on which I have spoken so extensively, refers to criminal prosecutions only. But what if this were so? It would, nevertheless, cover the case of the slave. You, surely, would not have a man stripped of his liberty, ay, and of his manhood too, who is not charged with crime. The Government, which says, that it will make him, who is not a criminal, a slave, confesses itself to be one utterably unjust and base.

The Constitution, as has been seen in the course of my argument, forbids slavery. Its pro-slavery character has been assumed. What is there, indeed, that will make for itself, that slavery does not assume? No wonder! It is itself but a mere assumption—and the most monstrous assumption. The only wonder is—and the sorrow is as great as the wonder—that the American people should be in the miserable, servile habit of yielding to all these bare-faced assumptions of slavery. The speakers on both sides of this bill have taken it for granted, that the Constitution is pro-slavery;—and when the honourable gentleman of North Carolina [Mr. Clingman] coolly said: "Every single provision in that instrument, (the Constitution,) is pro-slavery—that is, for the protection and defence and increase of slavery," no one seemed to doubt the truth of what he was saying, any more than if he had been reading Christ's Sermon on the Mount. And, yet, the instrument, of which the honourable gentleman affirmed all this, refused to pollute its pages with the word "slavery," or even with a word (servitude,) which might, possibly be construed into slavery! Moreover, the instrument avows, that "to secure the blessings of liberty," is among its objects. Though administered to uphold the curse of slavery, the Constitution was, nevertheless, made "to secure the blessings of liberty." Hence, the declaration, in the former part of my Speech, that THERE IS NO LAW FOR AMERICAN SLAVERY, IS TRUE.

A Swiss Roman Catholic priest has been converted by the reading of a New Testament given him by an unbeliever.

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ple, from different parts of the Union. But having no organized society under our administration, some of them were not satisfied with their present position.

From there I went to New Haven, Ct., and found brother Pearce and his flock in peace; and I believe that if they had a house of worship suitable to the age in which we live, they would do well.

From thence I went with him to his next appointment, at Bridgeport, where he has a very good church, and but a few, apparently kind-hearted, members. Brother P. seems to take good care of his little flocks, and they seem to love him. These are signs of doing good.

I returned from thence to Providence, where I remained eight or ten days, to see our people celebrate, in that city, the first day of August. They had some fine speaking, and made quite a brilliant show.

During my stay at the house of brother Henson, in Providence, I was sitting one morning, reading in peace, when on a sudden the stillness of the moment was disturbed by the yelling of a dog, the rattling of crockery, and the voice of a lady calling one of her children. And when we came to see the cause, it was a mad dog, which had rushed through a window in the lower part of a neighbour's house. Brother Henson happened to be at home just at that time, who seized a pitchfork and killed him—that is, as he thought—and threw him out. As he lay, I started to go and look at him. When I came within a few steps of the dog, he sprang again into life, with his eyes glistening. While he went one way, I went the other. I think preaching is hard work, but it is easier than killing mad dogs.

From Providence I came to this place, of which I shall speak hereafter.

WILLIS NAZREY.

(For the Christian Recorder.)

PROVIDENCES OF GOD.

Mr. Editor,—Will you have the goodness to allow me to reply to an article in the sixteenth number of your paper, with the title of "Special Providences of God," over the signature of Mr. J. C. Wear. And I do assure you, that I was much surprised to see an article of his contain such sophism. But with all due respect to the gentleman, here is the difference of our opinion. Therefore, I affirm that there is special providence from God to man, in the Christian economy.

What is the general providence of God? I answer, it is a uniform rule, or law, by which God governs the universe, and his parental care over all creation. Then it follows that the general and special providence of God is nothing more than the will and pleasure of God, acting continually upon matter, according to certain rules of uniformity, still bearing relation to contingency. Now God is the governor of the moral, as well as of the physical world; and since the moral well-being of the universe is of more consequence than its physical order and regularity, then it follows that the latter may be subservient and occasionally yield to the former. May be, did I say?—yea, it will invariably be so. For God's parental care over the moral well-being of his church, he will suspend the physical law of nature for the salvation of his church, and the moral good of men—Joshua x. 13: "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

Hence we see, for the moral good of men, the laws of nature suspended, and God working miracles by men, which is collateral to the general rule or providence of God. Hence it follows, that all miracles are special acts; and if special acts, they are special providences from God to man, and wrought for special purposes, to influence and counteract the power of our fallen nature—Acts xxvi. 13: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?"

Here is a special act of God's providence to the man; and he said he thanked God that he was not disobedient unto the heavenly calling. We might go on to enumerate evidences; but we think that the above is sufficient to prove to every candid mind our position.

The gentleman says: "Whatever one act there be, that can properly lay claim to that character, must, at its inception, destroy man's free agency, and introduce a train of circumstances by the first event, over which man can have no control, and for which he cannot consistently be held responsible." I will reply to this point in the language of the African Methodist Episcopal Discipline, page 21, article viii.: "The condition of man is such, after the fall of Adam, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God; wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will and working in us, when we have that will."

It does not require extraordinary depth of thought to see at once that the free will of man is like the handle of a jug, without the intervention of God's Spirit working in man, and giving him power to exercise his will, and influence that will by his special providence—so that man may or may not, as the agent may elect, when the mind is fully illuminated with the truth of God, and the influence of God's Spirit working in man—Titus ii. 11: "For the grace of God that bringeth salvation hath appeared unto all men."

I will here remark, as a proof of my position, which will be admitted, that Satan can tempt, seduce, and influence the mind of men to evil, in a thousand different ways, and yet not destroy the agent's power to do good, if he elect it. But if God, by any special acts of his, should induce man to elect the good; or if God, by a vision, should thus produce impressions upon the mind, he would destroy the free agency—according to my opponent's sophism. Our experience has taught us, that God works with man specially, in various ways; and the Bible also assures us of the same—Gen. xx. 3: "But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken, for she is a man's wife." And also at the sixth verse: "And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me; therefore suffered I thee not to touch her." And also the Roman soldiers, when they broke the legs of the thieves, they did not break the Saviour's, though it was the law so to do. But God had said by his servant, "Not a bone of him shall be broken."

But I will ask the question: Did God destroy their free agency? I will answer, No, he did not. Were not the above acts special providences of God? Yea, they truly were; and every candid mind, that will calmly consider this matter, which is of so much importance, and so much deserves our attention, may find the truthfulness of our position in the word of God.

WM. C. WATSON.

LETTER FROM REV. PETER GARDINER.

Westchester, Aug. 25, 1854.

Mr. Editor,—I am at present much immersed in business; yet I snatch a quill from the wing of time, to convey a few thoughts. I have been frequently grieved and mortified, when thinking of our large and spreading connexion of nearly two hundred travelling preachers, and at least five hundred local preachers, with a membership numbering almost thirty thousand, to know that there does not exist sufficient ambition, self-respect, dignity or enterprise, to sustain one small newspaper, as a vehicle through which our economy, discipline, doctrine, administration, and prosperity—the object of which is, that it may spread to the four winds, in the same proportion as our doctrine's aim and end is known, in the same ratio shall our number and usefulness increase, until the kingdoms of this world shall become the kingdom of our God and his Christ. The subject is of thrilling interest to every son and daughter of Afric's suffering race.

Excuse my plainness. We have had too much supineness upon this subject. Our future prosperity depends, in a great measure, on the diffusion of light through the circulation of this paper. Let us awake, and exert our best energies to support a medium, by which light and knowledge shall be exemplified, and information obtained, respecting the prosperity of each of our churches, and the adverse or embarrassing circumstances under which any of our churches or ministers may labour, in order to facilitate and increase our prosperity.

Brethren and friends, I have exhilarating intelligence to impart. Our Christian Recorder has again appeared; and in a plain and business-like manner, becoming a church organ. I am delighted with it. Forgive my importunity—my mind is absorbed in the subject. Will the church and its friends sustain the paper, by contributing to its columns, and paying up the two-cent money—forwarding donations, encouraging the project, and procuring subscribers?

But some croaker may say it will not live; it cannot continue. It is certain, if many of us say so, and do not act, it must necessarily stop. If any are not pleased with it, pause, and consider the embarrassing circumstances with which it is surrounded—with an empty treasury—and four of the committee, including the editor, have responsible stations to attend to; and the local members have their secular concerns to interest them: therefore it cannot be expected that they can give the concern that degree of attention that its importance demands.

Now, sir, I send you a donation of one dollar, hoping to encourage others to follow the example. And I am willing, and herewith make the offer to be one of one hundred, to pay ten dollars within ten months, either part monthly, quarterly, or the whole at once, in advance, as the subscribers may agree. And now I call upon you, who are friends to yourselves, to the rising generation, the diffusion of knowledge, morality, religion, and the spread of scriptural holiness throughout the land, to help, in any way that shall be conducive to its prosperity.

Yours, fraternally,
PETER GARDINER.

FROM OUR GENERAL AGENT.

Saratoga Springs, Aug 12, 1854

Dear Brother Campbell,—This will inform you, that yours of the 17th of last month was received but a few days ago. I was in Chatham when it came to hand, from which I have just returned, and took passage for this place. I have been very unwell for the last two or three weeks—so much so that I have done but little for myself or any one else.

In reference to the list of subscribers of which you wrote, you will find all of them in the files of the Christian Recorder. I am on my way to Philadelphia, and will be there in about two weeks, and stay a few days, prior to going west. Please have ready for me a good number of Hymn-books and Disciplines. I will bring money with me, as a matter of course. I wish to go ahead; but it has been so very warm and sickly, that my efforts have been much retarded. I hope, however, soon to be able to perform my duties more efficiently.

G. A.

Baltimore, Aug. 14, 1854.

Rev. and Dear Brother,—This will inform you that I received your letters, and also the papers; but I have been unable to do any thing, as yet, from the fact that I have been out of town a part of the time, and also from the fact that you impose too much responsibility upon me, when you request me to supply all the subscribers of this district, or do as I think best.

I am willing to do the best I can, and want you to allow the rest of the brothers the same chance; for I am certain that none have more to do than myself—and I think this fair.

You have the general travelling agent: he knows all the brothers' address, I presume.

No preventing providence, I will be at the camp at Washington, from Thursday or Friday next, until about that time the following week—after which time you shall hear from me again.

Yours, fraternally,
J. A. SHORTER.

We believe all that brother Shorter says. We hold him to be an honest, good, working brother, and require no impossibilities from him. We sent the package to him, because we were informed that he was appointed, by the last Annual Conference of his District, the District Book Steward.

The Committee thought it advisable to send packages of the paper to all the District Book Stewards, and let them supply the preachers of the several charges in their districts, and those preachers supply their members and others. But we will supply the regular subscribers, if they will give to us their post-office address. Or if their preachers in charge will supply them, we will send the paper to him.

We want brother Shorter to supply the preachers and his own congregation upon cash terms—three cents per copy. ED.

[☞ Some other communications we are compelled to defer until our next.]

☞ We have to acknowledge our indebtedness, with our grateful thanks, to Hon Gerrit Smith, M C. from New York, and Hon. Senator Brodhead, of Pennsylvania, for several valuable Congressional Documents.

MONEYS RECEIVED.

Rev. Peter Gardiner, Elder, having the charge of Westchester Circuit, by donation to the Recorder, wishing it to live, $1 00.

Rev. R. Parker, District Steward of the N. E. Conference, on account of sales for single copies of the Recorder, $1 00.

Brother Albert Townsend, of Zanesville, Ohio, on account of subscription in advance for the paper, $2 00.

(From The Provincial Freeman.)

DISGRACEFUL OUTRAGES.

For some weeks past it has been the policy of drivers of omnibusses belonging to the St. Catherine's House and the American Hotel, to exclude coloured people therefrom; or, by special indulgence, allow them to ride outside. Some four weeks ago the Rt. Rev. Paul Quinn, of Philadelphia, Bishop of the African Methodist Episcopal Church of the United States and Canada, came to the St. Catherine's Depot, in a feeble state of health. This fine old gentleman, whose presence would honour any board of Bishops, was compelled to climb up and take his seat outside to ride into town. More recently, the Rev. Dr. Payne, Bishop of the same Church, a man of superior intelligence and refinement of manners, who would pass as an accomplished gentleman among all civilized and enlightened people, with his wife, an accomplished lady-like person, came over from Toronto by the new steamer Welland. He had nothing to complain of till he reached Port Dalhousie. He was there excluded from the two omnibusses, upon the false pretence that they were pledged to parties; being a mild, amiable man, richly imbued with the spirit of gentleness, he would not contend with the drivers, who first took advantage of him by lying. He was in a poor state of health, not having fully recovered from a severe turn of illness experienced in Toronto. With his wife, he was compelled to remain at the Port till a late hour in the night, when a conveyance was sent down for them by the Rev. Mr. Copeland, who was permitted to ride up outside.

But a short time since, the Rev. John Garrow, a free coloured minister from New Orleans, of fine appearance and more than ordinary intelligence, came to the Railroad station; and here, for the first time upon his long journey of nearly 3000 miles, met with insult from carriers, being refused a seat in an omnibus. A coloured gentleman of fortune lately came from Mobile, who was here subject to like barbarity, though able to buy out both of the principal hotels in the place. Time would fail to mention the case of worthy females who were left exposed at the Depot to insults from ruffians till a late hour in the night.

These things are truly humiliating, but such glaring facts should be known. These facts by no means indicate British feeling, nor do they indicate enlightened American feeling. The like is seldom known any where upon the American continent; and if the people of St. Catherine's can tolerate such outrages, they are surely entitled to have sent them a missionary of civilization.

A CITIZEN.

St. Catherine's, August 6th, 1854.

INDIGNATION MEETING.

A meeting of the coloured citizens of St Catherine's, including the waiters at the principal hotels of the place, convened this evening at the Methodist Chapel on North Street, to take into consideration their aggrievances from certain innkeepers and their hirelings who drive their omnibusses.

The meeting was opened with prayer, after which the Rev. Nelson Countee was appointed President; Emanuel Morris, Vice President, and David Baxter, Secretary.

The President rose and addressed the meeting, and stated the object for which it was called, viz., to take action against the cruel prejudices which deny to coloured persons, however respectable, the use of public conveyances to and from the Railroad station and the steamboat.

Mr. Dyke, the head waiter of the American Hotel, was called to express his sentiments, which he did in an appropriate manner. It was his settled determination to quit the hotel, and urged others to do the same rather than be compelled to witness such treatment as had lately occurred: he could stand it no longer.

Mr. Morris, the head waiter of the St. Catherine's House, was called on to express his sentiments, which he did in a brief but decided manner.

He said that he considered the insults and outrages heaped upon his brethren, on account of prejudice, as committed against himself. He could endure such outrages no longer; and made a stirring appeal to all present to respect themselves, and their rights as a people, and submit no longer to such degrading treatment. The head waiters were followed by quite a number of other persons, most of whom were employed at the hotels above named. The meeting was one of great harmony, and all were united in giving utterance to manly indignation towards the guilty parties who had injured and insulted them repeatedly, by excluding from conveyances persons of colour; men of the highest respectability, and in one or two instances, using violence to effect their nefarious purposes.

The following resolutions were presented, and passed unanimously; the latter more particularly, by the waiters of the two leading hotels:—

Resolved, That, in this glorious land of Freedom, and under this equitable and powerful Government, *man is man*, without respect to the colour of his skin, and that we, as men, will not submit to degrading terms of service, nor see our brethren treated with indignity by public conveyances, or excluded therefrom, without showing a manly spirit of resentment.

Resolved, That, as waiters, at the public hotels, of St. Catherine's, we will not continue in the service of our present employers, unless, in the management of their conveyances, they henceforth treat ourselves and our people with that respect and civility, to which we are entitled, as men.

It was unanimously resolved that the proceedings of this meeting be published.

NELSON COUNTEE, President.
DAVID BAXTER, Secretary.
St. Catherine's, C. W., August 4th, 1854.

Remarks of the Editor of the Freeman on the above proceedings:

THE ST. CATHERINE'S MEETING.—The manly expression of indignation, by the coloured men of St. Catherine's, speaks volumes for themselves and their adopted country. It is clear enough that coloured men need not accept service in hotels, in Canada, at the expense of principle as their only alternative, when the woods and fertile fields of the country invite them to a support.

MARRIED,

In this city, on the 3d of July, by Rev. H. Davis, Mr. ANTHONY MIDDLETON, to Miss HENRIETTA BYARD, both of Philadelphia.

On the 27th of July, by the same, Mr. EDWARD A. ROBERTS, to Miss FRANCES ANN STEWARD, both of Philadelphia.

JOHN WALKER'S
NEW AND SECOND-HAND
CLOTHING CELLAR,
BASEMENT OF
NO. 157 NORTH SECOND STREET,
(Between Race and New—east side.)
PHILADELPHIA.

☞ Gentlemen's Cast-off Clothing bought and sold.

THOMAS M. KINNARD,
SURGEON DENTIST,
No. 300 Cherry Street, above Thirteenth,
PHILADELPHIA.

AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.

Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N.B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

CERTIFICATE OF CURE.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.
Sandtown, Gloucester county, N. J.

REV. DR. FULLER'S REPLY TO ARCHBISHOP HUGHES.

The Rev. Dr. Fuller, of Baltimore, a distinguished minister of the Baptist Church, and author of the Memorial of the *Maryland Baptist Union Association*, of which mention has been made, has published in the *Baltimore American* a Reply to Archbishop Hughes, which we should be glad to give entire if we could. We cannot forbear to subjoin the portion of it which so ably exposes the Archbishop's defective view of conscience, and effectually answers his prating about the abuses of religious liberty.

"The ends of civil government are manifest. It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose. Religion has to do with another world—with spiritual things. These two objects are entirely distinct. Those who are intrusted with the government, are not intrusted with religion. They are seldom fit to have such a duty confided to them; or if fit, God has made every man accountable to Himself, and Himself only, in matters of religion. All this is self-evident to American citizens. But Archbishop Hughes places the authority of civil government over religion, on the same footing with its supremacy over commerce or trade. 'Does General Cass mean to say, that because it (religious liberty) suited us, all other nations must adopt it, whether it suits them or not? As well might England say, that because it suited her finances to adopt free trade, all other nations must do the same.' That is to say, governments have the same right to impose restraints upon religious worship which they have to regulate a tariff and establish the revenue.

"I will only add here, these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded, he says, 'That they might not be compelled to do any thing which the law of God and the law of their consciences had forbidden. At one time, for instance, some glorious confessor of the Christian name was called upon to offer sacrifices to the Pagan gods. * * * At another time some tender Christian virgin was required to sacrifice her chastity.' This, we are gravely told, was all the freedom which the first Christians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom, and is not required to do any act forbidden by God, let him rejoice in his liberty! Apostles and martyrs desire no more. If an American lady is permitted to indulge her thoughts and not compelled to become a prostitute, let her be grateful for her liberty! The heroines of the Bible sought no higher privilege. O, but if those 'early Christians,' apostles, and confessors, and martyrs, could speak, they would rebuke this libel upon their truth and loyalty to Jesus. And surely he never drew his breath in this land who thus interprets freedom of soul, and would propose such models for our imitation.

"To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of Justin and Tertullian. To these Apologies I at once and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the emperor, and Tertullian one; and both pleaded for the right to worship and serve God freely, according to conscience. The object of these Apologies was to vindicate the Christian religion and to secure for Christians freedom from persecution for their worship. Nor were these applications in vain. Heathen emperors granted privileges which are now denied in Europe by kings and rulers miscalled Christian.

"The best, the only authentic Church History, is in the Bible. It is the 'Acts of the Apostles.' And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect, and not to be coerced to deeds of idolatry and vice? By no means. On every page we find those inspired men claiming the very right for which we now plead—the right to worship God according to their consciences. Nay, they went much further. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrim, and wherever they travelled, between them and the governments, the whole controversy turned upon religious liberty. The Sanhedrim and the rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming, 'Whether it be right to hearken unto God or unto you, judge ye.' 'Who art thou that judgest another man's servant?' 'To his own master he standeth or falleth.'

"Those who presented the Memorial to Congress entertain the same views of religious freedom which the apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of Church and State. The Archbishop has referred to Tertullian; but what does he say? '*Humani juri et naturalis potestatis unicuique quod putaverit colere. Sed ne religionis est cogere religionem quæ suscipi sponte debet non vi.*' 'It is the natural and civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force.' This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

"First, it is said that the liberty of conscience is only the right to judge of the character of actions, and 'is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience.' Here is one argument; but what has it to do with the object for which Congress has been memorialized?

"It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances, and to punish for obeying these is as tyrannical as it would be to inflict penalties for the inward processes of thought. Jesus requires not only 'faith in the heart,' but 'confession with the mouth.' His disciples are not only to believe, but to be baptized, to meet and partake of the Supper, and 'not to forsake the assembling of themselves together for worship.' What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience cannot be infringed. Would our Roman Catholic fellow-citizens be satisfied if the liberty of conscience guarantied in the constitution of the United States were thus construed? Would it not be an insult to them and to all decency? 'No man nor angel,' says Milton, 'can know what acts of worship are pleasing to God except He reveal them.' When revealed, however, it is our first duty to obey. And who knows not, that in all ages it has been against this visible homage and obedience that persecution has been levelled? Again and again have martyrs been told that the heart was all, and exhorted only to abstain from the outward acts of religion. But they have repelled this pernicious falsehood—and true to conscience, and truth, and God, have welcomed death in every form rather than be recreant to Him who says, 'Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. But (*the only alternative*) he that denieth Me before men shall be denied before the angels of God.'

"I pass now to the other argument. It is, that if religious freedom be more than the right to think, then we are asking too much: we are pleading that American citizens may have the right to preach every where their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says:—

"'If it should happen to be a Millerite visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church, then and there, under the protection of General Cass' doctrine to speak and act according to the dictates of his conscience: he will undertake to prove that the end of the world is at hand,' &c. &c.

"Now, as freedom peacefully to worship God and to obey the ordinances of Jesus is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress, simply to say, that all this reasoning is wholly irrelevant—a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry, and bury their dead with their own religious forms, and let them be protected in these privileges. That is what we ask. That it was to be asked, is a disgrace to the nineteenth century, to the Christian name, and to humanity. And that a Christian bishop should assail and abuse a Senator in Congress for advocating, in his place, this privilege for American citizens, is a thing that I will not believe that Catholics themselves, if they are American citizens, can be brought to commend.

"Lest it should be supposed, however, that we Protestants see any force in this logic of Archbishop Hughes, let me consider it for a moment; and what is it but the stale sophistry of reasoning against a thing from its abuse!

"In his Encyclical letter of 1832, the Pope declares that liberty of the press is 'never to be sufficiently execrated,' and that 'unbridled liberty of opinion is that pest of all others most to be dreaded in a State.' The Archbishop of course, will not complain if I suppose that between the Pope and himself there is no difference of opinion on these points. And I presume his defence of views so abhorrent to Protestants is to be found in the arguments of his letters. He will say that such liberty may be abused.

"Now, passing the freedom of the press, I maintain that full liberty of religious opinion,—yes, full liberty to preach and advocate religious opinions,—is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them to spiritual things. But government is not organized to regulate spiritual things. The banks, the railroad companies, and other organizations, are contrivances for certain specified objects; and they will best accomplish these ends by attending to the office for which they were created. It is so with civil government. It is an apparatus for temporal ends; and it will best subserve its design by adhering to the purposes for which it was ordained. Banks, railroad companies, and other corporations, may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the State. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the bank or railway company to prescribe religious creeds or forms.

"It is just nothing to reply, that if the State be not sovereign over religious matters, then licentiousness, and infidelity, and a thousand abuses, may be rampant. Be it so, what then? All liberty may be abused, and civil liberty is constantly abused. If one sort of freedom is to be extinguished for fear of its abuse, so must all sorts of liberty; and thus arguing against a good thing because it may be abused, it will follow that absolute despotism is preferable to free institutions.

"Admit possible abuses of religious freedom; better bear them than inflict the blight and curse of religious bondage, the subjection of the immortal soul to czars, and kings, and rulers, who are generally of all men the least fit to regulate or even comprehend spiritual truths; and who have constantly prostituted religion into an instrument for the gratification of their own passions.

"But in reality, those who advance this shallow sophistry greatly exaggerate these possible abuses. The most 'unbridged religious liberty' can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States compared with the history of Europe.

"'What in effect are these dangers?' 'What?' exclaims the author of the letters. 'Why the Millerite will pitch his tent in front of St. Peter's at Rome,' and 'undertake to prove that the end of the world is at hand.' Well, and what is there so dreadful in this? If our Millerite be wrong, surely there are *ecclesiastics* enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious as we know that of Rome is, to be admonished that 'the day of the Lord is at hand,' and be warned 'to flee from the wrath to come?' 'But hold,' replies the Archbishop, 'this Millerite may not stop there.' The Bishop adds:—

"'He may by applying "figures which never lie" to the books of Daniel and of Revelation, and elucidating the subject still more by exhibiting appropriate drawings of the big horn and little horns, with various references to the number of the beast descriptive of Anti-Christ, prove clearly that his doctrine is right. In the mean time, it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass.'

"Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, imitate Peter, and expose the ignorant ranter? Crowded as Rome is with ministers of religion, the truth would at once be vindicated, and falsehood be placed upon an eminence of derision. 'Let truth and error,' says Milton, 'have a fair field, truth will never have any thing to fear.' Would it be necessary, even in Rome, to interfere by physical violence, lest it should be proved that the 'man looking down from some window' is indeed the Anti-Christ?"

CONCLUSION.—And now we terminate this long notice of Archbishop Hughes and his Reply to General Cass. If any one should complain of our occupying so many pages of this number of our magazine with the subject, our only plea in justification is its transcendent importance. Rome works insidiously among us, as she does every where else. Our people *must* be made acquainted with her subtleties and plans, if we would defeat them. "Surely in vain the net is spread in the *sight* of any bird." Prov. i. 17. It is only by enlightening the people on the nature and objects of Rome's movements, that we can hope to save our country from the dangers which threaten it from that quarter.

* * *

STATE OF ITALY.—The Papal government since 1850 has been engaged in no great work of public utility; the railways projected in 1848 remain mere projects still; not one of them has been constructed; nothing whatever has been done for the encouragement of commerce, agriculture, or industry, and the Papal army of some six or seven thousand men cannot be so great a burden as to account for a yearly *deficit* of two millions and a half of Roman *scudi*. I shall merely cite a few of the causes which have been assigned for expenditure so greatly exceeding the income of the State. 1. Wretched administration in every department. 2. The exemption of privileged classes from the public burdens. 3. Wretched custom-house laws, and duties ruinous to the commerce of the country, as well as to the government which has imposed them. 4. The Austrian troops in Romagna are still a burden to the government, and nuisance to the people.

It is pleasant to turn from Rome to Piedmont, now enjoying the blessings of civil and religious liberty. I mentioned before the triumph of Archbishop Charvaz and the clerical party in the matter of the Waldensian Church of Genoa. But it is not right to judge the Sardinian government hardly for yielding in one such case to the threat of a public clamour, especially when coming from a very powerful party. Had there been a Protestant ambassador in Turin, English, Prussian, or American, sufficiently interested in the Protestant cause to speak one firm word to the king and ministers, I believe the Waldenses in Genoa would never have been prevented from taking possession of the church which they had purchased. It was certainly a mistake on the part of the ministers; but there is good reason to believe that should another case of the same kind arise, they would act differently. And, at all events, I cannot think it a very great injury to the Waldensian congregation at Genoa that they had been deprived of the use of the "Gran Madre di Dio," as it is difficult to accommodate a Romish church to Protestant service.

To one who knew Turin five years ago, its present state is most extraordinary. Go to almost any book-stand, and you will find Italian Bibles, and Protestant tracts, printed openly in Turin, or secretly in Tuscany. Turn down from the great square in which the king's palace stands, and the "Evangelical Library" catches your eye. Italian evangelical books are not yet very plenty; but if you glance over the collection you find Merle D'Aubigne's History, and Adolphe Monod's "Lucille," and Bunyan's "Pilgrim's Progress," and Watts' "Scripture History," and Newman Hall's "Life of Dr. Gordon," and some other books well known in England; besides treatises by Dr. De Sanctis, and other Italian writers, who have sought to lead others to the truth which they have found for themselves. Go down to Porta Nuova, and among the handsome buildings of one of the finest streets in the capital stands the Waldensian Church—no mean ornament even to that part of the city. Enter the church at three o'clock on Sabbath afternoon, and there is a perfect crowd of Italians, many of whom are evidently all unaccustomed to a Protestant service.—*News of the Churches.*

* * *

CHARITY BEGINS AT HOME.—"Bishop," says an agent for foreign missions, "cannot your diocess aid our mission to ——?" "We should be glad to do so," perhaps the bishop replies, "but the diocess requires all its means for its own support. Our country churches are continually begging for assistance, and all we can spare must be given to them. Charity begins at home, sir."

"Cannot your parish aid our diocesan fund?" says the bishop to one of his clergy. "We should be glad to do it," replies the clergyman, "but the parish requires all its means for its own support. Many of our families are very poor, and all we can spare is bestowed on them. Charity begins at home, bishop."

"Cannot your family aid our parish benevolent society?" says a pastor to a parishioner. "I should be glad to do it," replies the parishioner, "but my family require all their means for their own support. Two of my children have been unfortunate in the world, and all we can spare is devoted to them. Charity begins at home, sir."

"Cannot you aid your brother?" says a father to a son. "I should be glad to do it, but I require all my means for my own support. My house wants repairs, and all I can spare must be appropriated to them. Charity begins at home, father."

Thus every call of liberality might be postponed until the last want, even of luxury, was satisfied. And is this charity? *My* parish; *my* family; *my* house; *myself*. This the expansive genius of Christian benevolence? No, it is mere selfishness in disguise. Charity does *begin* at home, but she does not forever stay at home. No, she traverses the earth, and though not unmindful of the claims of brotherhood and kindred, from her horn of plenty she dispenses blessings wherever there is a hand stretched forth to receive them.

* * *

The College of Drumcondra, for Romish missions, contains above *ninety* students.—Rome is never at a loss for emissaries.

PROTESTANTISM AND ROMANISM.—The influence of these two systems on civilization, on literature, and on the whole of human well being, contrasts most favourably to the former, so much so that all eyes can see it, and many tongues and pens are forced to acknowledge it. M. Michael Chevalier, a French journalist and distinguished advocate of Romanism, in an article in the *Journal des Debats*, says:—

"I cannot shut my eyes to the facts that militate against the influence of the Roman Catholic spirit—facts which have transpired more especially during the last third of a century, and which are still in progress—facts that are fitted to exert in every mind that sympathizes with the Roman Catholic cause the most lively apprehensions. On comparing the progress made since 1814 by non-Roman Catholic Christian nations, with the advancement to power attained by Roman Catholic nations, one is struck with astonishment at the disproportion. England and the United States, which are Protestant powers, and Russia, a Greek power, have assumed to an incalculable degree the dominion of immense regions, destined to be densely peopled, and already teeming with a large population. England has nearly conquered all those vast and populous regions known under the generic name of India. In America she has diffused civilization to the extreme north, in the deserts of Upper Canada. Through the toil of her children she has taken possession of an island of New Holland, (Australia,) which is as large as a continent, and she has been sending forth her fresh shoots over all the archipelagoes with which the great ocean is studded. The United States have swollen out to a prodigious extent in wealth and possessions over the surface of their ancient domain. They have, moreover, enlarged on all sides the limits of that domain, anciently confined to a narrow slip along the shores of the Atlantic; they now sit on the two oceans; San Francisco has become the pendant of New York, and promises speedily to rival it in its destinies. They have proved their superiority over the Roman Catholic nations of the New World, and have subjected them to a dictatorship which admits of no further dispute. To the authority of these two powers, England and the United States, after an attempt made by the former on China, the two most renowned empires of the East, empires which represent nearly the numerical half of the human race, China and Japan seem to be on the point of yielding. Russia, again, appears to be assuming every day a position of growing importance in Europe. During all this time, what way has been made by the Roman Catholic nations? The foremost of them all, the most compact, the most glorious, France, which seemed, fifty years ago, to have mounted the throne of civilization, has seen, through a course of strange disasters, her sceptre shivered, and her power dissolved. Once and again has she risen to her feet, with noble courage and indomitable energy; but every time, as all expected to see her take a rapid flight upward, fate has sent her, as a curse from God, a revolution to paralyze her efforts, and make her miserably fall back. Unquestionably, since 1789, the balance of power between Roman Catholic civilization and non-Roman Catholic civilization has been reversed."

We only add, "By their fruits ye shall know them."

* * *

FACTS AND GLEANINGS.

In one of his recent publications, the Rev. J. A. James observes, that there is nothing now so much needed by and for Christianity as an earnest exemplification of Christ's own teachings in His sermon on the mount, founded on the apostle's doctrine of justification by faith. He adds, that the state of the world is now such, the work to be done is so vast, that we need apostolic men, such as Paul and Barnabas—men in all respects formed on the apostolic model.

The leading Papists of the United Kingdom are beginning to take alarm at the storm that is rising against them. The *morale* of the Popish party in the House of Commons, as seen in "Corruption Committees," must excite the astonishment of Protestants. These tools of the Irish priesthood are likely soon to find their level.

The aspect of evangelical Protestantism in Britain is encouraging. The discussions in the House of Commons, on the Nunneries Bill, and for securing to nuns the free exercise of their lawful rights in the disposal of their property, have done good. A large number of Members of Parliament from Scotland and England are prepared to oppose Popish endowments. What are the Protestants of the North of Ireland doing?

A large number of New Testaments have been distributed, at Lyons, among the French troops, on their way to Turkey.

It is said that a petition was lately addressed to the Emperor of France, signed by seventeen bishops and archbishops, praying for the dismissal of the Minister of Worship, and the substitution of a more rigid Papist in his stead. Protestantism is on the march, even in France.

At a quarterly meeting of the Welsh Association, in Beaufort, there were delivered *nine* sermons *to the same congregation*, in one day, by *nine* ministers of the Gospel.

It has been said that the *life* of the ministry is the *minister's life*. "The world," says Cecil, "looks at ministers out of the pulpit to see what they mean in it."

"How little did I think at that moment," says Felix Neff, as he gazed from the summit of Monte Viso, on the country at his feet, "of the Cæsars, the Brutuses, the Virgils of ancient times. One consideration absorbed all my thoughts. I was now surveying the dark empire of the Beast. Oh, Jesus, thou Divine Sun; wilt thou never enlighten this unhappy people!" May we soon have a Felix Neff on every green hill of Erin.

Henry Martyn complains that want of private devotional reading, and shortness of prayer, through incessant sermon making, had produced much strangeness between God and his soul. How true to the experience of every minister!

While the Rev. R. Evans, on his death bed, was warning a friend against Antinomianism, he was asked, "Do you mean by that a resting on the doctrines of grace, without watchfulness of the walk before God?" "I do," was his reply. "*All that religion is a fallacy.*"

Speaking of Madeira, Dr. Kalley says that, "In their open air meetings, there were not fewer than 1000 persons present each Sabbath; generally they exceeded 2000, occasionally reached 3000, and once were reckoned at 5000." When will such awakenings be seen in our own land?

"The Bible," says Rev. W. Hewitson, "gives not only the mind of God, but His heart." It is the latter exhibited to man which draws and wins. "It is the heart which makes the divine," was the maxim of Neander.

The most wonderful death bed we ever read of was that of Halyburton. Take the following as a specimen:—"O, the thoughts of an incarnate God are sweet and refreshing! And O how do I wonder at myself that I do not love Him more! O to have God returning to His Church, and His work going on in the world! If every drop of my blood, every bit of my body, every hair of my head were all men, they should go to the fire to have this going on. O blessed be God that ever I was born! I have a father, a mother, and ten brethren and sisters in heaven, and I shall be the eleventh. O if I were where he is! Glory, glory for support, continued support, to the chief of sinners! O that I could sing forth His praise! O what wonderful power is that!" There must be a jubilant power in religion which few of us have reached.

On the Romish cathedral of Ardagh £30,000 have been expended. How do they get the money?

The "Catholic Directory" says that there are 2742 Romish clergy in Ireland. It affirms the Popish population to be seven millions! It really amounts to about four millions.

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Poetry.

(For the Christian Recorder.)

AN ACROSTIC ON THE REV. JOHN R. V. MORGAN.

BY JEREMIAH R. V. THOMAS.

Justly all thy matchless powers,
On earth have been displayed;
Hearts have felt reviving showers—
Near the altar were sinners slain.

Revived his work, in this his place,
Visited us with heavenly grace.

May Bethel rise, and bring her sons
Out of the pit in which they were plunged:
Restored to her the peace and love,
Given to her from God above.
And when the battle, fought and gained,
Near the throne we all shall reign.

* * *

(For the Christian Recorder.)

PITY THE POOR SEAMAN.

O, think on the seaman, toss'd on the billow;
Afar from the home of his childhood and youth;
No mother to watch o'er his sleep-broken pillow—
No father to counsel, no sister to soothe.

Alone, 'mid the wastes of the desolate ocean,
His prison-house floats at the sport of the wind:
Leaving all that his bosom regards with devotion—
Society, kindred, and country behind.

Ah, little know ye, who are peacefully sleeping,
On home's downy pillow, unwakened and warm,
The woes of the seaman, his dreary watch keeping,
Amid all the horrors of midnight and storm.

O, say, shall the one thus to banishment driven,
From all that entwines 'round his bosom below,
Be sternly shut out from communion with Heaven,
And end his sad life in a mansion of wo?

Pour, pour on his pathway of tempest and gloom,
The radiant light of the Gospel of peace;
And Bethlehem's star shall his passage illume,
To the haven where darkness and tempests shall cease.

A poor, simple man once said: "I have lost all my property; I have lost all my relations; my last son is dead. I have lost my hearing and my eye-sight; I am all alone, old and poor; but it makes no difference—Christ never grows old, Christ never is poor, Christ never dies, and Christ never will forsake me."

* * *

Doing good is the means of happiness.

(For the Christian Recorder.)

A DISCOURSE,

Delivered on the life and death of THOMAS S. RICHARDSON, on the 4th of the sixth month, 1854, in the African M. E. Bethel Church, Philadelphia.

BY REV. HENRY DAVIS.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Psalm xxxvii 37.

The following is the skeleton of the discourse delivered, which was divided into four propositions, as follows:

First, that by nature all men are imperfect; secondly, there is a perfection in Christians in this life, and the great necessity of obtaining it; thirdly, is also an uprightness in a Christian man, far excelling that of a mere moral man; fourthly and lastly, the nature, usefulness, and durability of that peace, which is the fruit of Christian perfection and uprightness, promised and given by the great Head of the church.

First. Forasmuch as all men are imperfect by nature and practice, and God's law requires perfection of every man, all men should repent of their imperfections, and become perfect, by being acquainted with God, that peace might come unto them.

Secondly. Inasmuch as there is perfection in Christians in this life, it is their duty, as well as their privilege, and to their advantage, both for time and eternity, for all Christians so to live in the present world, that they may obtain everlasting life.

Thirdly. That uprightness spoken of in the text, makes men and women useful instruments in the hand of God, of winning many souls from darkness to light, and from the power of Satan to God.

Fourthly, and lastly. The fruit of Christian perfection and uprightness is peace; and the nature of that peace enables its possessors to love God with all the heart, mind, soul, and strength, and their neighbour as themselves; and to walk with their God in the Spirit, on earth, and then go up to heaven, and be for ever with the Lord.

Mr. Richardson was born in Delaware county. He came to Philadelphia in the year 1822, and was married in 1824. He embraced religion in 1840. He was an affectionate husband, and a good provider for his family; an indulgent and much beloved father; a kind and quiet neighbour, and a respectable citizen. He was a class-leader about five years. His health became quite poor during the last few months of his life; and in the month of November, 1853, the Lord suffered his death sickness to lay hold upon his mortal body, which lasted about four months. He bore his affliction with great patience, though he suffered much in his body; but with an entire resignation, he cheerfully submitted to the will of God—and on the 4th of March, he closed his eyes to this world, with his head upon the breast of his beloved Saviour, and breathed his life out sweetly there, in full hope of a better resurrection beyond the grave—aged fifty-seven years.

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."

* * *

(For the Christian Recorder.)

A TRIBUTE OF LOVE,

To the memory of Richard Howell, who departed this life July 26, 1854.

"A prudent man foreseeth the evil and hideth himself." We feel that this passage of scripture is descriptive of the character of the dear departed, who went about doing good; but was always careful not to let his "left hand know what his right hand did;" and, like the prudent man, he escaped many of the evils incident to life, by seeking refuge in a Saviour's pardoning love.

It is true that nothing that can fall from the pen of a writer can increase the happiness of our dear father and friend, yet, perhaps, some facts can be presented which may awaken some pleasant recollections in the hearts of those who were favoured with his acquaintance and friendship. "To know him was to love him." In 1807 he became awakened in spiritual matters, at St. George's M. E. Church, under the preaching of the Rev. Ezekiel Cooper; and on the 17th of November he found peace. In 1805 he married his surviving widow, with whom he lived a happy and peaceful life for nearly half a century. Being a man of a kind and affable disposition he gained many sincere friends. Soon after his marriage he commenced the oyster business, which enabled him, through close application, to procure a comfortable living. He continued this occupation until about six years prior to his death; his declining health compelled him to retire. His purse was ever ready to assist the needy, and the "panting fugitive" was also a sharer of his benevolence.

The display and attractions of the world had no charm for friend Howell; he regarded them as a dream which must soon vanish forever; he studied plainness and simplicity in his apparel, and at his "sweet home," and it was a prominent feature in his Christian character; he was decisive, and had great determination, especially when he felt that he was in the discharge of his duty; yet, even this trait in his character was so blended with affection, that those who sought his fatherly counsel, always abided by his decision.

In the church in which the departed worthy spent two-thirds of his life, he was a "shining light." At one time he was a Trustee, Steward of the church burial ground, and a class-leader; but when the evening of life approached, our aged father resigned. He allowed nothing, not even the severity of winter, to vacate his seat in the house of God.

On the first Sunday of January last the dear old veteran entered those sacred walls for the last time: on his return home he seemed quite refreshed in mind and body. He was unable to leave his home for several weeks after. In the month of February he walked out several times. His trembling limbs confined him to the house until the 26th of last June, when he ventured out a short distance; when he returned home his increasing weakness became so visible to his family, that they thought best to call in a physician—he was assisted to his room. He continued to walk about, and occasionally help himself, until the 22nd of July, at which time, from the excessive heat, he fainted: he was then conveyed to bed, and while he lay prostrate, his motto was "steadfast." His sweetness of temper never forsook him. He daily grew more and more like his Divine Master. He was sensible to the last, and recognised all who visited him. And now we reach the "closing scene." On the evening of the 26th of July, while the family and a few friends were watching over his sinking frame, his happy spirit entered that mansion prepared for him, and for which he laboured so earnestly.

"We miss thee when the board is spread,
We miss thee when the prayer is said;
Upon our dreams thy dying eyes,
In still and mournful fondness rise.

Thou art at rest, and we in tears,
Thou dweller of immortal spheres:
Under the poplar boughs we stand,
And mourn the broken household band.

But by your life of lowly faith,
And by your joyful hope in death—
Guide us till on some brighter shore,
The sever'd wreath is bound once more.

Holy thou wert, and good and true—
No change can cloud our thoughts of you—
Guide us, like thee to live and die,
And reach our Father's house on high."

A. H. H.

(Correspondence of the Christian Recorder.)

Madison, Ind., Sept. 4, 1854.

Mr. Editor,—Permit me to inform you that I have received one number of the Recorder, published on the 17th August, and the sight of it filled my heart with joy. I have looked in the post-office until I became impatient; but after a long period of time, I beheld something a little larger than usual in my box, and my curiosity was excited to know what it could be. When I opened the package, the first thing which caught my eye was that good old name, the "Christian Recorder," with the name of its new editor, the beloved brother with whom I became acquainted at the General Conference in the city of New York. I liked his deportment very much, and did highly appreciate his talent. I hope the paper may live now, and be recorded well in the hearts of all its readers, and die no more.

Great success to you, Mr. Editor; for we believe you have the zeal, as well as the ability. You shall ever have my prayers for the prosperity of the paper, besides doing all I can for its support. The records will show what influence I have given in gone-by days, though a young man, and the only single minister in the Indiana Annual Conference.

I must now say to you, dear brother, that I am now preparing to go to our Conference, which sits the 6th of this month, at Indianapolis; therefore I cannot say as much at present as I would wish—but you may expect to hear from me often, after Conference, when I have received my appointment; but the Lord only knows where that will be.

Yours, truly,
ELISHA WEAVER.

P. S. The following persons have paid for the Recorder in advance: Uriah Tuck, North Madison, Ind.; Caroline Williams, Madison; Ann Sterritt, Louisville, Ky.—each $1.50. I have also paid mine.

E. W.

* * *

(From the Presbyterian.)

ACCUMULATION.

By the art of accumulation men grow rich. A wealthy man once remarked, that the great difficulty was in acquiring the first ten thousand; that carefully and diligently used, would multiply itself. We need not pretend to inform the world, to whom it is no secret, that if we wish to double or quadruple our stores, we must do it by addition. Americans, especially, have the art of employing this kind of arithmetic with success; and many, from small beginnings, are amassing princely wealth.

The lesson has a moral. Christian acquisitions are dependent on growth. Faith is the nucleus, and then the direction is, "Add to your faith virtue," and to this the other graces. A Christian soon becomes impoverished, if he lets his capital lie idle; he becomes rich by employing it aright. How strong does faith become by exercise! What brilliant prospects are opened to our hope, when directed aright! How pure and heavenly is the love which is never diverted from its true object, and is always swelling up in the bosom!

Knowledge becomes perfect by gradual acquisitions. It is hence evident, that if Christians employed the same diligence in acquiring the true riches, which men of the world do in pursuit of the riches that perish, and if they were influenced by the same intense desire for gain, we should not see so many miserably destitute of the gifts and graces suited to their profession. On their first awakening, they eagerly grasp at the offers of the Gospel, and imagine that, leaving the things that are behind, and reaching forth to the things that are before, they will go on to perfection. Alas! their ardor soon cools; they content themselves with their first success; their diligence relaxes, and they make no further advance. Their capital lies unimproved, and, after the lapse of years, they are puzzled to give a reason for the hope that is in them. Weak and uncertain their faith, obscure their hope, faint and doubtful their love, miserably limited their knowledge, they have no certainty that they possess the true riches; and so far from being flourishing, they lead an impoverished life. The fault is their own. The one talent, by trading, might have become ten talents; but by neglect it lies hid in a napkin. The loss, too, is their own, and it is not easily repaired. Opportunities neglected are not to be recalled. Indolence and inattention must necessarily impoverish.

We often speak of the numbers in the church. Number is not the gauge of strength. We should ask, How much of the true riches is there in the church? Do its professed members rightly employ their capital? Have they made large accumulation of spiritual wealth?

* * *

ADVICE TO PARENTS.

Be ever gentle with the children God has given you. Watch them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them pretty much, but I do not like to beat my children—the world will beat them enough." It was a beautiful thought, though not elegantly expressed.

Yes, there is not one child in the circle around your table, healthful and happy as they look now, on whose head, if long spared, the storm will not beat. Adversity may wither them, sickness fade, and a cold world frown on them; but amid all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."

* * *

PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were not to awake until the heavens be no more; and when you awake in the morning, consider that new day as your last, and live accordingly. That night cometh of which you will never see the morning, or that morning of which you will never see the night. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the fruit is ripe, it falls off the tree easily; so when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him.

* * *

EVIL SPEAKING.

Reputation is so tender a flower, that, if once dropped or blasted, it is out of the power of the most benign sun, or genial showers, to restore it to its original beauty. How tender, then, should every one be, not only of speaking, but even of encouraging the busy tongues and malicious speeches of defamers! For, if defamation be a murderess of the reputation, as in other murders, every bystander ought to be looked upon as a principal, since the law allows of no accomplices in crimes of that black nature.

* * *

LOVE.—Love thy neighbour for God's sake; love God for his own sake, who created all things for thy sake, and redeemed thee for his mercy's sake. If thy love have any other object, it is false love; if the object have any other end, it is self-love.

* * *

By humility and the fear of the Lord, are riches, and honour, and life.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

SATURDAY, SEPTEMBER 16, 1854.

MASS MEETING.

A mass meeting, on behalf of the Christian Recorder, was held in Bethel Church, Sixth street, Philadelphia, under the pastoral charge of Rev. Henry Davis, on the evening of the 7th instant. This meeting assembled pursuant to a call issued by the publishing committee of the Book Concern, at the suggestion of Bishop Nazrey. The meeting was well attended, and assumed the character of an inquiring meeting.

Among the distinguished personages present, were Right Rev. W. Nazrey, Rev. Richard Robinson, and Rev. Peter Gardiner. The personal presence of these last named fathers of the church, was truly heart-cheering. When this class of persons take hold of a matter, we have hope, strong hope, even amounting to the fullest confidence, that it is a right matter, and that it must and will succeed.

The object of the meeting was stated to be a desire to lay before the people a plan by which they might have their confidence in the paper restored, and give to it their support. Bishop Nazrey stated the plan proposed—which was, that in this city and others, wherever practicable, subscribers shall give their names and numbers, with the distinct understanding that they are to be served with the paper, and pay for the issues as they appear. Upon this plan the committee hope to raise means sufficient to defray the expenses of publication, and to pay off the old subscribers the back numbers due to them.

In the course of his remarks, the Bishop said, that in all parts of the country where he had travelled, the people were calling for the paper, and seemed perfectly willing to support it, when they can get it regularly; that upon this subject he had a fair opportunity to judge, because he has had occasion to travel, and converse with the people extensively; finds the people very desirous of obtaining information. They want to know how the connexion is prospering, and the state of the cause of our people in every part of the country; what they are doing for themselves, and what our friends, as well as our foes, are doing; and, in a word, they want to know something about every thing. We tell them all that we can in our discourses and conversations; but how much more could they learn from the columns of the Recorder coming to them once a week, or twice a month, as at present? And shall we not give them this little sheet?

Speaking of the reading community, the Bishop said, that there could not be found another community of four millions of persons, with a church membership of thirty thousand, in the civilized world, excepting ours, that have not a church organ, through which they speak to one another, and to the world. Shall this continue to be the case? Will not our people come up to the work, and help us? Show that this little sheet finds its way, through God's kind providence, to the far South, to the great joy and comfort of many precious souls?

The Bishop closed his remarks by making an earnest appeal to the sympathies of the audience present, calling upon them to throw all the weight of their influence, with their means, in favour of the paper.

Rev. R. Robinson being called upon by the Bishop, arose and said, that he had been somewhat opposed to the paper, on account of the manner in which it was heretofore conducted. In this particular, he confessed that he had felt as the people now seem to feel—he had lost confidence in the managers of it. He thought it to be badly conducted. He advised that the future course should involve the prosecution of every man who failed to do his duty. He expressed himself as having now more confidence, and felt certain that it could be carried on greatly to the advantage and benefit of ourselves and our people. He called upon the committee to be faithful in the discharge of their several duties, and do first all those things which will inspire confidence in our people.

Rev. Stephen Smith arose, and stated, that the former committee had faithfully applied all the moneys that came into their hands; that when these funds were applied to the object designed, the committee ceased to publish for want of means. He showed that the liabilities of the Concern heretofore involved the full pay of an editor, general book steward, and a general travelling agent. Now two of these offices are held by one person, and for a very small remuneration, for the time being, by a special arrangement—by which means we have less expense in conducting the paper. This is a most favourable consideration, and the paper will go on easily, if you will give us your support.

The Editor stated to the meeting the reason why the price of the paper is so much more than other papers published here and elsewhere. He showed that each paper costs nearly two cents, on delivery from the printer, not including house-rent, editor's fees, and clerk hire. This is owing to the smallness of the number issued, and the want of advertisements. That while we issue fifteen hundred copies, the Tribune, of New York, issues one hundred and eighty thousand, to subscribers that pay for the paper, while many of our small number do not pay at all; and while we have to send away, out of that fifteen hundred copies, over eight hundred, towards paying off those subscribers to whom we are in debt. That while the Tribune and other papers have a list of paying advertisements, perhaps equal to the cost of the paper, we have next to nothing of the kind. He said, Give us three thousand paying subscribers, and you shall have the paper for two cents per copy; give us six thousand, and you shall have it for one cent; give us twelve thousand, and you shall have it, we think, for one half cent per copy: that is, aside from delivery. We only require a good list of paying subscribers, in order to the reduction of the price of our paper. We want the price lower; for it is most grievous to us, that we are obliged to charge more than you think you ought to pay for it.

The same is true with regard to our Hymn Books and Disciplines. We, your agents, want the prices lower, and intend to have them lower, when you will give us the means.

After receiving quite a list of subscribers, the meeting adjourned; and the people went home, not a little benefited by the satisfactory accounts they received relative to the history and conducting of the paper.

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MEN AND BOOKS.

We suppose that every thing which is really worth knowing or reading, in the whole circle of science, including all that has been thought, said, or written on physical science, law, and theology, might easily be collected together and given to the world within the small compass of one hundred and fifty volumes, of convenient size. We further suppose, that the world would soon be wiser and better by the supposed arrangement. By this arrangement we would nearly get rid of all the literary trash with which the world is now flooded. We have many books, but few ideas; many writers, but few thinkers; many men of letters, but few scholars; and many men in reputation for wisdom, but few men who have really benefited the world by their having lived in it.

Most men think more of their books, sermons, and speeches, than others think of them. The ruling passion with the most part of authors and public speakers seems to be self-esteem—a passion which is not sinful in itself, but which only becomes so when it becomes a source of annoyance to others. From a few happy hits, well-timed remarks, or bright ideas, with a little novelty about them, our author, preacher, or speaker, thinks that he has written a very useful book, preached a learned discourse, or delivered a most powerful speech. He alone, however, has the benefit of so thinking; men of good understanding think no such thing. These last think the book not worth the time occupied in reading it, and the sermon or speech not worth the time consumed in hearing it. We have to find fault with authors and speakers, particularly sermonizers of the last century, because their books and sermons were too long: they wrote too much, and said too much at a time, about even good things. Many of them were good writers, excellent preachers, and great thinkers; but they were guilty of the fault of saying too much at a time. Speakers and writers of the present century have improved in style. We have a better elocution than formerly. More attention is paid to manner now than there was formerly. But we are not prepared to say this of the matter of which books and sermons are composed in these days of ours, generally speaking. Much of what we read and hear is, to a well-cultivated taste, and a mind stored with knowledge, light and trifling. We have good skeletons, and enough of the ornamental, but very poor fillings.

Men of the past, many of them, were earnest, honest, and faithful. They really meant or intended to do good. They lived for the good of their fellow men—the consequence of which was, they had abundant fruit. The world was made better by their presence. We fear that this cannot be truthfully said of the same class of men of the present day. We know that the men of the past were very much given to abstract, speculative reasonings, even to a fault; but this will not excuse the men of the present from being mental philosophers. Men of the past were men of mind, and practically acquainted with mental science; and it was by this means that they were enabled to accomplish the great work done by them.

We do not ask of the men of the present day to be continually leading us into all of the intricacies of metaphysical science, or abstract, speculative reasonings; but we do ask it of them, to give us proof positive of their having well-cultivated minds. We want them to prove to us that they have read and thought, not a little, but soundly and methodically. And, to cap the climax, we want them to prove to us that they are honest men, earnest men—men that are really labouring to benefit their fellow beings by every act of their lives.

We have now to read and hear very much useless matter, in order to obtain a very little of useful information. The matter which we call useless, may serve to exhibit the apparent skill, scholarship, or ingenuity of the author or speaker; but nothing more than this.

We have been led into this train of reflections, by observing the apparently small amount of real good that is accomplished in this age of men and books, compared with the means employed to do good. If the means employed are the right means, rightly used by the right men, why is the world no better than what it is? Why is it not full of pure religion, sound morality, and just politics? Echo says, Why?

Here we will pause, and let those who are able, if they will, answer the question.

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PROGRESS.

The universe itself is one eternal scene of endless progression. Among all the visible works of God, nothing is idle, nothing unemployed. Every thing is at work for the benefit of every thing. There is a purpose for every thing, because every thing was made for some purpose. Contrivance proves design. A philosophical poet has said, that

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

This production of human reason, unaided by the purer light of revelation, is not quite correct. It involves the absurdity that God is every thing, and that every thing is God—which statement cannot possibly be true. For, if every thing is God, there are as many gods as there are individual things in the universe—which destroys the idea of the existence of one God, or one all-wise, self-existent, uncreated, unchangeable, independent being, which idea of the Supreme Being is contradicted by every visible object—all of which give evidence of not being all-wise and self-existent, but of being created, changeable, and dependent.

It would come nearer the truth, perhaps, to say that God is in every thing, and that every thing is in God. By going into a close, metaphysical investigation of the question, or subject, there is a sense in which this last proposition may be true. His wisdom, power, presence, and eternity, with his goodness or his severity, are for ever with his creatures, and his creatures are for ever with them; so that in this sense, and this sense only, the proposition may be true.

If we say that God is every thing, we involve the absurd conclusion that God is actually evil as well as good. Not only the author of evil, but evil itself—which cannot be reconciled with any just conception of the Divine nature, or the great first cause of all things. But revelation having first removed the covering from our mental organ of vision, or eyes, pours down upon them this happier ray of heavenly light: "In him we live, and move, and have our being." This single ray, this sublime conception, perfectly harmonizes with all of our just conceptions of the Deity.

The law of progress is written upon every thing—above, below, around, on every hand—upon all the works of God it may be seen. All eyes may behold its operations.

"Lo! the poor Indian, whose untutored mind,
Sees God in clouds, and hears him in the wind,"

Is acquainted with the operations of this universal law. The happiness of society is made to depend upon its strict conformity to the laws which govern the universe. Its misery depends upon its nonconformity to those laws. The law of progress is one of those laws which compose the system of laws by which the universe itself is governed. It is a universal maxim, having its foundation in the nature of things, that any thing whatsoever that is predicated of a whole class—under which class something else is contained, may be predicated of that which is so contained. This statement cannot be successfully contradicted, because it is made upon a self-evident proposition. But the law of progress is contained under the term, the laws of the universe; therefore any thing whatsoever that is predicated of them, is also predicated of it.

The happiness of society is made to depend upon its conformity to this very law. There is so much truthfulness in this assertion, that happiness cannot possibly be complete without this conformity. We are progressive beings. God has made us to be eternally progressing. If we move on tardily, we are sooner or later made to feel the unhappy effects necessarily resulting from this tardy motion. If we are mentally too lazy to keep pace with the march of intellect, we will come to feel the effects of our tardiness in that particular direction, and which may be followed by eternal consequences. If we are physically too lazy to work, or to give proper healthful exercise to the body, we shall then come to feel the effects of this tardy movement, in both our physical and mental organization. Poor health and a broken spirit must follow in the train; and this too may be followed by eternal consequences, because it is morally certain that no lazy man can be or can become a child of God, and an heir of heaven. No! never, never!

Our business in life is eternally to go ahead; but always in a right direction. If the right direction is not known, go ahead and find it: "They that seek shall find." Of the Saviour it is emphatically said, that he went about doing good; that is to say, he was for ever going ahead through life. The doctrine is applicable to all classes of men who are engaged in laudable pursuits. To farmers, mechanics, merchants, and traders—to priests and politicians; and last, though not least, to all moral reformers. If at first you do not succeed, never mind that—go ahead. Opposition is the life of business—it is not less so with yours. A good and right cause must and will succeed; so never mind the opposition—go ahead!

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NOTICE TO SUBSCRIBERS.

As we have come newly into the business of having to distribute to the several subscribers of our paper, the numbers of the Recorder as they are issued, many of whom have paid the amount of their subscriptions in advance; and as we desire to supply them with those numbers that are yet due to them, but are unable so to do, for want of information—therefore, in order that we may accomplish this our design, we request that those persons in the several circuits and stations, who have subscribed for the paper, and have paid the amount of their subscription in advance, to whom numbers are still due, would give their names and post-office address to us, or to the preacher having charge of the circuit or station where they reside, to be forwarded to us, that they may again be supplied by us with the numbers that are due to them.

Send in (post-paid) your names and address, friends. We heartily wish to redeem at least some of the promises and pledges that have been made to you, in order to obtain your support. We design to redeem them all. Lend us your aid. Ed.

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OUR GENERAL AGENT.

I have received a communication from brother Wm. H. Jones, our Travelling General Agent, complaining that the Editor and Committee have done him a great injustice, in an article published in the seventeenth number of the Recorder, inquiring after his whereabouts. In answer to this communication from brother Jones, I will say, that all that is wanted in this matter, to settle the whole affair, is for him to come and meet the committee face to face. A few minutes' work of the right kind will turn the whole matter into harmony.

W. Nazrey.

P. S. Our brother informs me that he has also written to Bishops Quinn and Payne upon the same subject. We think that the advice given by us will save all future difficulty, if brother Jones will only take that course. We see no just cause why a difficulty should exist, and continue to exist, between the Editor, Book Committee, and the General Agent. W. N.

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Happiness and holiness dwell together.

(For the Christian Recorder.)

THE SUCCESS OF OUR PAPER.

Mr. Editor,—Having a few leisure moments, I wish to employ them in preparing something for our organ, that will be the means, I hope, of stirring us up to duty relative to our paper, the Christian Recorder; and I hope that I am not intruding on your time, as you have to prepare all communications for the press.

There seems to be great negligence on the part of our people, in sustaining the paper—the organ of our connexion. And what is the cause? Is it because they have not received the papers they previously subscribed for; or because the paper does not contain reading matter enough? Is it because the paper and printing is poor? We answer, No! For it is the best paper and type that we ever had. We only want to be stirred up to duty, as Christians, by courteous and winning words; and this is to be done through your paper. So you will please bear with me this time, that I may communicate my thoughts to you on such an important subject.

Can it be possible, that in our wide-spread connexion, there are not reading men in our midst—that is, men who love to read? Have we not men with diffusive minds, sound judgment, clear understanding? Have we not rational, dignified men, who will give us a portion of their means, by way of subscription, to give wings to our paper, and aid the enterprise, in order that we may hear from the remote parts of our connexion, and convince our would-be superiors that there is talent and susceptibility amongst us? I answer, Yes! there is; and not a few. We have men with master minds, who are not a whit behind the chiefest, that can call science and literature their kinsmen.

All we want is to be stimulated to action, and to be encouraged in the performance of our duty. For if ever there was a time when our people should read, it is now, in order to improve their understanding, and cultivate their minds. We should read and study every book and paper, any thing and every thing that tends to religion, morality, science, and literature; and if we want to keep pace with the times, we must use all moral means, and religious ones, too—so as to cultivate and improve ourselves, that we may be able to stand in a juxtaposition with our friends, who think themselves the favoured of God.

Then we have reading men among us, and writing ones, too. Now, let these young men, and middle-aged ones, of science—and the old ones are not excluded—take the paper, for the reading matter it contains, if nothing more; and let them make the paper interesting by sending to the editor articles of their own production, whether it be poetry, prose, or blank verse, epitaphs, acrostics, or eulogies; and then the paper will take the wings of the morning, and be wafted by the zephyr breezes of our talents and aid, to the most distant parts of our ever-living connexion.

This must be done by your men in the ministry, and amongst the laity. By so doing, it will expand the mind, call forth dormant energies, improve the intellect, vivify the imagination, and help us to communicate our thoughts and ideas with rhetorical exactness; and then our paper will live and thrive. Let the elders and preachers having charge of circuits and stations, set the example, in sending their communications for the paper, and we will follow on; and in a little time our paper will be the most interesting organ published. Let the elders and preachers having charges, next to their religious duties, impress it upon the minds of their people the duty they owe to the book concern and the paper, and we will keep it full of reading matter, and they will get the subscribers.

I am obliged to abridge my remarks for the want of time. I hope this will meet your approbation, and that we may be stirred up to our duty.

Yours, fraternally,
Jer. V. R. Thomas.

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BISHOP NAZREY'S APPOINTMENTS.

Philadelphia, Sept. 12th.

Penningtonville, Pa., Sept. 18th; Parkersburgh, the 20th; and Westchester, the 26th. I shall spend one Sabbath on that Circuit.

Camden, N. J., Oct. 1st; Frankford, Pa., the 8th; and from then to the 16th, on the Newhope Circuit.

Trenton, N. J., Oct. 16th; Penningtonville, the 19th; Salem Circuit, the 25th, Brother Schureman will make the appointments. I will spend one Sabbath on his Circuit; and he will let me know where to meet him.

Greenwich Circuit, Oct. 31st. Brother Woodyard will make the appointments, and let me know where he will meet me. I shall spend one Sabbath with him.

Burlington Circuit, Nov. 4th. Brother Holcomb will arrange as above. I shall spend one week with him.

Allentown Circuit, Nov. 11th. Brother Sawyer will arrange as above. I shall be with him one week.

Princeton Circuit, Nov. 18th. Brother Bulaugh will arrange as above. Stay one week.

Reading Circuit, Pa., Nov. 25th. Brother Till will arrange as above.

After which I shall visit Norristown and Chester Circuits—notice will be given in time. If the brethren fail to make the appointments, they are responsible, and not me. I did not know how to get to the appointments, nor where many of them were. I leave these for December with them to make the arrangements.

The above will be attended to, without special causes prevent. W. Nazrey.

(For the Christian Recorder.)

LETTER FROM BISHOP NAZREY.

Mr. Editor,—I promised, in my last, to say something about the fashionable and lively little city of Newport, R. I., &c. I remained in this place two or three weeks, taking the benefit of the salt water and sea breeze. During my stay in this place, I was a strict observer of matters and things. I suppose there is not a place in this whole country, where persons of means, and the sons and daughters of pleasure, are more delighted to meet, than at Newport, when fleeing from the heat of the summer, and diseases, during the warm weather.

This naturally draws a great number of our people to this place, that they may combine together the benefits of water, air, gold, and silver. But the worst of all is, that the members there have not yet been able to secure a house of worship—from various causes, among which is, the bad choice of a man to go out and collect the means to assist them in building, and who ran off with about five hundred dollars.

The Rev. J. Michell, who has been actively engaged in getting the house built, during the last year, and who has got the foundation laid, and two hundred dollars paid, yet feels determined, if possible, to have a church this year. It is true, that brother Michell has to act in the capacity of trustee, sexton, class leader, steward, and minister in charge, from the fact that it is harvest time, and his members are all reaping and binding; yet he feels it his duty to take care of the flock, and all that may associate with them.

I think that Newport has the most just claims upon the sympathies of the people, all over the country, of any place that I know of at present, from the fact that our people go from all parts of this Union, and stay during the warm weather; and people in large cities, and other places, often put off their collections until their friends return, that the amount may be enlarged. Well, it is nothing more than right that industry should be encouraged. If those of our friends are so industrious as to leave home, and go where they can better support themselves and their church, it is nothing more than right for those who stay at home to assist them to get a place of worship, so that they may have the benefit of the ordinances of the Gospel, equally as though they were at home; and hence the law of reciprocity will by this means exert its intended influence, and we be acting in accordance with the golden rule.

Newport bids fair to become a great place, and must be taken good care of, for much good may be done there. I left there on the 25th of August, and arrived in Philadelphia on the 26th—of which I shall speak in future. W. Nazrey.

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(For the Christian Recorder.)

CHURCH REFORMATION WANTED.

Philadelphia, Sept. 5, 1854.

Dear Brother and Editor,—I have a few moments that I can spare, to write a short article for your paper. I wish I was able to help you more than I can at present. I would rather be with the Know Nothing party than to stay with the Do Nothings.

Now to the subject. I am in no hurry; on the contrary, I have a desire to do a little more work, if the Lord sees fit to allow me. Before I go up to heaven, I want to see the church reformed. I want to see God's people pure in heart, and in life. I want to see the sects thrown down, and the people of God gathered into one great holy catholic church. I want to see the light of Gospel truth spreading through all nations, and chasing away the slave trade, and all the traffic in human beings. I want to see the whole human family free: all the descendants of Shem, and Ham, and Japheth. These are the three great springs of the human race, however much they differ as to outward aspect. White skin and black skin cover one common flesh and blood, and belong to one family. They once met all together under one roof, and around one altar, and beneath the everlasting wings of one Father; and were upheld and guided together as one crew, on the stormy waves, to a momentary rest on Ararat.

Blessed be God, it is not the last time they shall meet! They will meet again, emerging from a more awful catastrophe, in a yet more glorious ark, to take possession of a yet more magnificent Ararat—to enter upon a more lasting home, at the sight of which all cares shall be banished, into which all blessings shall flow; and from which we shall never go forth, exiles and strangers, like Shem, and Ham, and Japheth, to fertilize the soil with the sweat of our brow, and to water the earth with fast-flowing tears. For then there will be no more sorrow, nor tears, nor sighing, nor crying; but all former things shall have passed away.

I want to see infidels, and idolaters, and bigots, exchanging their unbelief, and idolatry, and intolerance, for the faith, the worship, and the charity of the religion of Christ. I want to see the race of man made anew; I want to see a good and happy world; and I want to have a hand in bringing about these glorious and blessed changes. I shall be glad to share the triumph of my Lord, when I have fought all my battles, and conquered all my foes; and I leave it to God to say when I have done.

I shall embrace the first opportunity in calling the brethren to the subject of a reformation in our United Societies.

Yours, in Christ,
William Moore.

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(For the Christian Recorder.)

New York, Sept. 5, 1854.

Rev. J. P. Campbell: Dear Sir,—It affords me a great deal of pleasure in giving you the true account of the state and condition of our church, over which the unrivalled John R. V. Morgan has the pastoral charge. Our church may be said to have come up out of the wilderness, leaning on the breast of her beloved. God has uncovered his mighty arm, in bringing souls to the knowledge of the truth; and Satan's kingdom is tumbling down. We never have witnessed the like before, since we have been in New York.

There has been added to the church, since August 16th, sixty-nine souls—fifty-six antecedent to that date—making one hundred and twenty-five up to Sept. 4th; and one hundred and twenty-two of that number profess to be soundly converted to God.

Our church is crowded every evening to overflowing; and sometimes ten, fifteen, and twenty, and over, each evening, are converted to God. Our anxious seats are continually crowded with mourners. Some of the tall sons of Anak have been converted in our effort; and the work of the Lord is going on in a powerful manner—the hearts of Christians are revived, and practical godliness is the topic of the day.

We are getting along nobly in our financial matters, and the brethren are all in peace and harmony. The preachers preach as they were never known to do before, in the spirit, and with power; and we do intend, through God, to push the battle to the gates of heaven.

Yours, in Christ,
Jer. R. V. Thomas.

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(For the Christian Recorder.)

MEETING AT LAMBERTON.

Mr. Editor,—I was requested to conduct a bush-meeting, on the 26th ultimo, near Lamberton, to receive members, organize a church, &c. The meeting was commenced on the afternoon of the 26th. I spoke from 1 Timothy, ii. 16, and afterwards received in society, by certificate and otherwise, twenty-five persons. Five trustees were elected, a leader was chosen, and a local brother from an adjacent church appointed to attend to them, and act in my absence. At night we withdrew to a school-house in the neighbourhood, and brother Jones, of Penningtonville Circuit, preached a good sermon on the new-birth; after which, several exhortations were delivered. I thought I saw or heard a suppressed shaking or noise among the mulberry trees.

On the next day, Sunday, three sermons were preached, and a number of exhortations listened to. At night we again retired to our school-house. Rev. Richard Barney preached a plain, useful, and pointed sermon; and after a few exhortations, there was a mighty shaking among the dry bones, and Belshazzar's trembling seized upon many of the juvenile members of the congregation. The mourners were invited—they responded to the call—eight or nine turned their affections against the powers of darkness; they passed from death unto life, and enlisted under the blood-stained banner of the cross—had their names enrolled on the Lamb's book of life—sang the new song; and a shout was raised, which proved that the King was in the camp. Unto God be all the praise!

There are frequent inquiries where our quarterly meetings will be held. The first will be at Lambertown, on the 16th and 17th of Sept.; the second commence on the 23d, at Unionville; the third on the 30th, at Media; the fourth at Thornsberry, Oct. 7th; the fifth at Weston, the 17th; the sixth at Westchester, the 21st.

Yours, for the church,
Peter Gardiner.

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CAMP-MEETING AT WASHINGTON.

Washington, Aug. 24, 1854.

Brother Campbell,—I have the honour herewith to transmit you a few lines, informing you of the Camp-meeting that was held in the vicinity of this city, by the Revs. Savage L. Hammond and William H. Walters—the former stationed at the Union Bethel, and the latter at the Israel Church of this city.

Among the visiting ministers were the Revs. Wm. D. W. Schureman, from N. J.; A. W. Wayman, Daniel W. Moore, James R. Sterrett, M. Sluby, and R. Watkins, from Md.; Wm. Moore, and Thomas M. Kennard, from Penn.; and C. Lewis, the Indian preacher.

Camp-meeting commenced on Friday, the 18th, and ended this morning. Many have been added to the household of faith, others still crying for mercy.

I have the honour to be, with the highest esteem,
Yours in Christ,
E. M. Thomas.

We clip the following account of the Camp-meeting held at Washington, D. C., by Elders Waters and Hammond, from the Evening Star, published in that city:

"The Good Hope Camp-meeting continues to progress finely, we hear—quite a number of conversions being made; and preachers are on the ground from Virginia, the District of Columbia, Maryland, Delaware, and Pennsylvania,—among them being some men of fine abilities as pulpit orators.

"On Sunday, at least six thousand persons were on the ground, being perhaps the largest number ever assembled at a Camp-meeting in the vicinity of Washington city. Excellent order continues to prevail—there being less rowdyism among the white persons attending than usual of late years, at coloured camp-meetings in this neighbourhood; and their police arrangements being sufficient to hold the evil-disposed completely in check. Every body around the camp-ground seems perfectly happy, notwithstanding the heat, and the almost impenetrable clouds of dust with which it is surrounded."

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Binghamton, Aug. 29, 1854.

Esteemed Sir,—This will inform you, according to your request, that I was a subscriber to the Recorder, and paid my year's subscription, but only received the paper about four times, before it was discontinued; and I have seen no more of it until the present moment. I do hope that your paper may be sustained, and may truly become valuable in every respect. But you will suffer me to say, that I think its columns should be devoted to the purposes for which it is intended, and not to sarcasm, and reflections of one minister on another; for I always thought it was the prerogative of an editor to correct errors in all communications for his paper, that might reflect discredit on the same. And, indeed, it would afford me much pleasure for a brother to do so; for it is evident that we are not all scribes, neither are all brought up at the depot of science. Therefore we should correct and be corrected—by which means it will be possible for us to show forth some degree of intelligence, that otherwise we could not do; for we are in the age of improvement, and want all the help we have within ourselves, and also all that can be obtained otherwise.

You have my mind on this subject at this time, and should it be necessary, you may have more some other time. These reflections were drawn out while looking over your paper. You may do with them as you do with others—correct errors.

Yours, in great haste,
Joseph P. Turner.

(For the Christian Recorder.)

OUR POLITICAL RIGHTS.

Mr. Editor,—I am tempted to address the public through your valuable organ, on a subject of vital importance to the interests of the people of colour generally. On viewing the state of society by which we are surrounded, and knowing that the people of colour do not enjoy such political rights in this State as they do in other free States of this confederacy, I am not a little surprised at their apathy concerning it. I do not mean to say that we, as a people, are more indifferent about our condition than any other class in the world would be, circumstanced as we are; but this I do say, that, according to my ideas, we are not using the means to gain our rights that others would use, nor do we seem to be actuated by such an active determination to attain them as the necessity of the case demands.

The most orderly and proper way to obtain any political end, in any country, is to petition the powers that be, to grant to the petitioner that for which he prays; and this it is with which I find fault, that we have omitted to use this means of redress to obtain so desirable an end. The Christian motto is, "Knock, and it shall be opened; ask, and it shall be given." And surely, if we are obliged to petition Him who knoweth our wants—for He knoweth all things—how much more needful is it that we should make our wants known to those who, like ourselves, know nothing of the wants of others, until they are made known to them?

I have been reading the public prints for years, and have never seen so much as the form of a petition to the Legislature of this State, asking them to grant any thing that we need. It is very true, that when we hear of a fugitive slave bill, or a bill to prevent immigration into the State, or of a Nebraska bill, we are apt to call a few public meetings, and strive to see which can make the best speech, or who has the most courage; but there generally the matter ends, until something detrimental comes to our notice.

Now I do not blame any body for rallying at such times, nor for expressing their feelings in the strongest manner; but I do regret that, heretofore, these demonstrations have not resulted in permanent good. I candidly believe, Mr. Editor, that if we would petition the Legislature for our rights, firmly, but calmly, that sooner or later we would obtain them. And I also believe, that had we expended half the zeal in the right direction, that has been lost in denouncing our oppressors and each other, we would, long since, have reaped the benefit in the amelioration of our condition.

I hope the brethren will consider this, and always recollect that any thing not worth asking for is not worth having, and, *vice versa*, that which is worth having, we should never be slow to ask for.

Yours, &c.
Samuel Golden.

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(Correspondence of the Christian Recorder.)

Zanesville, O., Aug. 4, 1854.

Dear Sir,—Enclosed, I send you two dollars for the Recorder, this year. It should have been paid before this time, but I have not been able to do so. Last year I paid but one dollar sixty-six cents, being one of five who took it together, and in that way got it at your club terms.

I did not know whether you would receive a single subscription the second year on the same terms or not; therefore I send you two dollars. If that is sufficient for this year, you will please send it to Zanesville, O.; if not, send until the amount is consumed, and then stop it.

Yours, truly,
Albert Townsend.

We have given our good brother credit on account, and will send him the paper regularly. We are happy to acknowledge the receipt of all letters of this description; and that others may do likewise, we have seen fit to give this a place in our columns, believing it to be worthy of this notice.

Will our young brethren from that and other parts of the connexion follow the good example set them by brother Townsend. Ed.

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NOTICES OF NEW PUBLICATIONS.

The Divine Origin and Authority of the Christian Religion, in a Connected Series of Familiar Discourses—giving a concise view of the Historical Argument for the Truth of the Bible. By Wm. Neill, D. D. Philadelphia: Wm. S. Young, 173 Race street, or 50 North Sixth. Price, in muslin, 40 cents; in paper, 31 cents.

This is a new publication—one among the few that are really needful at the present stage of religious literature. We earnestly recommend this work to our young preachers, every one of whom would do well to purchase themselves a copy. We would recommend this work to them as a first book to be read upon the subject on which it is written. From it they may obtain information that will be beneficial, if not indispensably useful to them through all subsequent life. We say to all and every one of them, Go and get a copy of this little work as soon as you can make it convenient. You can never have occasion to regret the purchase.

Poems on Miscellaneous Subjects. By Frances Ellen Watkins. Philadelphia: Anti-Slavery Office, No. 31 North Fifth street.

This is a most interesting little publication, which has just appeared from the pen of that talented young lady, whose name is already familiarly known to the readers of the Recorder. We have examined this little volume, and heartily wish that we could see a copy of it in the hands of every person.

We recommend it to our readers, not alone because it is written by a coloured young lady, but because we have examined it, and found it to have real literary merit, sufficient to justly entitle it to respect from all the lovers of literature. We say to all our friends, Go purchase a copy for yourselves, and you will have no cause for regret, when you have given to it a careful perusal.

MARRIED,

In this city, on the 2d of Sept., by Rev. H. Davis, Mr. Isaac Conner, to Miss Rosetta Campbell, both of Byberry, Penn.

GREAT ATTRACTION!

COAL! COAL!! COAL!!!

THE Subscribers are pleased to inform their friends and customers, that they have just received a very superior quality of *COAL*, prepared expressly for family use, which they are ready to deliver at the VERY LOWEST PRICES.

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Orders left at our Yard, corner of Broad and Willow, or 203 Lombard street, or at the Book-store of the A. M. E. Church, Lombard street, below Sixth, will be promptly attended to. SMITH, WHIPPER & CO.

Philadelphia, Sept. 14, 1854.

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Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N. B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M. D.,

ECLECTIC PHYSICIAN,

No. 189 South Sixth Street,

Philadelphia.

CERTIFICATE OF CURE.

J. J. G. Bias, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

John Deas.

Sandtown, Gloucester county, N. J.

THE NEW YORK TIMES ON RELIGIOUS LIBERTY.

We give entire the editorial article of the New York Times of June 17th, to which reference is made in the foregoing reply. It is well worthy of a careful perusal. [*A. F. C. C.*

"One of the leading points which the Archbishop attempts to sustain in his late letter, is the distinction between the positive and negative offices of conscience. If the civil power, thinks the Archbishop, undertakes to compel a man to say or to do any thing against his conscience, it violates its own trust, and outrages personal rights. But, at the same time, the civil power, according to the Archbishop, may lawfully restrain the outward expression of conscience, if it considers such expression to be hostile to the interests of society. We understand the Archbishop to advocate the idea that government is not competent to enjoin an action upon any man's conscience which he supposes to be sinful; nevertheless, it is competent to prevent him from obeying his conscience in the form of external conduct, if it regards his conscience as wrong. The obvious design of the Archbishop's argument is, to draw the line between positive command and negative restraint. Let us see how his philosophy, reduced to practice, will work.

"A sincere Protestant, visiting one of the bigoted Papal countries of Europe, desires to worship God there, according to the dictates of his conscience. He holds a public meeting, reads the Bible, preaches its doctrines. What now? The civil power is offended; the man is arrested and thrown into prison. His Protestantism is the ground of punishment; his conscience renders him obnoxious to the law. Here, then, is a positive penal restraint on conscience, in its simplest relation to God. And how can any government escape guilt if it comes, in this way, between man and God? The only point to be determined is, whether conscience keeps on its own ground in such an act of worship. Is it worship *per se?* But this is not the foundation on which the Archbishop's argument, by inference, puts it. Any outward exhibition of conscience, according to that argument, is a matter for civil cognizance, and the State has, in every case, the authority to determine the exact nature of the worship. Where, then, is the practical difference between a positive compulsion on the part of the civil power, whereby a man is made to commit sin, and such a prohibition of worship as requires him to sacrifice his conscience by avoiding the public service of God? A duty not discharged is just as much of a sin as an evil committed. If the government is able to prevent the former, why has it not the authority to prescribe the latter? The necessary result in both instances is precisely the same.

"The Archbishop acknowledges the sanctity of conscience as *a sentiment or sense.* It is a personal property—an individual faculty—that belongs to man in his relation to God. But the moment conscience ceases to be a private thought, a power within the soul, and embodies itself in outward acts, the State can step in and exercise control. On this theory, what is the use of a conscience? What scope has it? What sphere of activity? How can it demonstrate its motive, aims, and purposes? One of two things must happen. Conscience must either abandon practical life altogether as a self-directing agent, or it must consent to yield itself up to the supervision of the State. There is no other alternative. Agreeably to this view, then, there is no such thing as positive liberty of conscience in outward action. It is all absorbed in the government. But this opinion is ridiculously inconsistent with itself. For it admits the sacredness of conscience in the mind as a faculty, but denies that sacredness to belong to the mind in action. If a man will keep his conscience to himself—imprison it in the monastery of his own soul—treat it as a cloister thing—it is a very noble property. But let him bring it out into sunshine and air—let him speak it forth on some Austrian Sunday—let him act it in some deed of benevolence, or deliver it in a sermon, and forthwith he is amenable to bayonets and dungeons. Capital logic, this! If translated into other matters it might read, that the eyes are beautiful organs, but you must not use them out of doors. The tongue is a useful member of the body, but it is shocking to articulate with it; and the hands are clever tools, but let them hang down still and stiff at your sides—they must not touch a single external object.

"The true doctrine of conscience in respect to its outward and active offices, is altogether omitted by the Archbishop. If conscience is the faculty that he admits, then it is related to all the details of life, and must exert itself in them. If it is pre-eminently the religious sense, then it must have complete jurisdiction in all matters purely and thoroughly religious. Acts of worship are not in themselves civil acts. They are not based on civil rights, but on natural rights. They are not the offspring of conventional charters, but founded in the inherent nature of man. They are before government, and above government. If conscience confines itself simply and entirely to these acts of worship, it is beyond the legitimate scope of any human government, just as much as Archbishop Hughes would have the faculty itself beyond the government. Let it forsake its own ground as a mere religious power, and invade the domain of civil rights—let it trench on the conventional laws of society, that have been wisely ordained to erect barriers against the inroads of selfishness, avarice, and tyranny—let it, in other words, cease to be a religious principle, and take its place among the champions of earthly prerogative and secular authority—and it at once ceases to have its former divine sanctity. By changing its position, it has changed its character. Under such circumstances, any government would have a right to interdict its officious and perverted exercise. The same reasons that would induce it to reverence conscience so long as it adhered to its own original ground as a simple religious principle, would require it to punish conscience if it assumed authority in the secular province of civil law.

"But this is just the issue between Romanism and Protestantism. Romanism insists on prescribing outward forms of worship, through which personal conscience shall manifest itself. The religion of the State is the embodiment conscience shall assume. On this point it is dogmatic, unyielding, tyrannic. If men will not worship according to its creed, they shall not worship at all, except so far, indeed, as it may be induced, by considerations of policy, to set aside its arbitrary claims, and *allow or tolerate* the nuisance. Our doctrine is the reverse. We hold that every man is entitled by nature, by divine endowments, to worship God as he pleases, where he pleases, how he pleases. We hold that so long as it is worship, whether public or private, on Sabbath or on Saturday, no civil authority has any legitimate control over the matter. It is altogether a question for the man as a man, and not for the citizen as a citizen, to settle. It is not his privilege because he is an American or an Englishman, but his right, born in his blood and bred in his life, because he is a human being, a moral agent, a creature of immortality.

"Archbishop Hughes' letter has certainly great merit as a Jesuitical argument. It selects its points of attack, and makes the most of an onset it can. It is particularly good in pushing the supposed Protestant doctrine to extravagant lengths, and then indulging a sly smile at the hypothetical entanglements. It saddles the social and civil enormities of Mormonism on the Protestant idea of Liberty of Conscience, and gravely assumes, with a most parsonic face, that this is a fair result of freedom of religious thought. If the wily Archbishop had not just then been off his guard, he might have seen that Mormonism claims to be a State as well as a Religion—that it is a social organization, no less than a system of worship—and on this account, is much more similar to Romanism than Protestantism. But why take the ultraism of a doctrine for the doctrine itself? Why confound the use and abuse of a truth? Mormons and Protestants both claim liberty of conscience. But what of that? Does it follow that both rest upon the same basis, and seek the same end? Balaam and Jesus Christ both rode upon an ass, but is it a necessary inference, that Jesus Christ was a Balaam?

"Archbishop Hughes has found it very convenient to be silent on some vital points. Whenever the stream of his fluent pen reaches an open landscape, it spreads out in wonderful fulness and beauty; but the lake-like river soon contracts, if there be any rocks ahead. A thread of water is then quite enough. If he is an American citizen, why did he not utter himself like one, in clear, broad, unmistakable language, as to the natural, inherent, inalienable right of every man, because he is a man, to worship God any where and every where, as his private judgment dictates? Why all this cutting and trimming between the doctrines of his church and the doctrines of the Declaration of American Independence? Why this shirking of the main issue for collateral skirmishing? The next letter he writes, we hope that, instead of taking a hatchet and chopping away at the poisonous vines which have twined around the oak of religious freedom, he will be manly enough to show the axe that mother church lays at the root of the tree. The fair inference from his five columns and a half is, that he considers the exercise of personal conscience in external acts of worship as a matter for human legislation—a local matter—a conventional matter altogether. But he has not shown the courage to avow it boldly and fearlessly. If we are to fight out the matter by logic and argument, let us have daylight statements for it, and not the fading twilight, in which swallows catch insects, or the glimmering starlight, in which beasts of prey seize their victims."

* * *

As Xavier sailed through the Indian Archipelago, on his way to China, he observed to the Jesuits that were with him—"Were these islands covered with groves of sandal-wood, and full of veins of gold and silver, there is not one of you who would not try to take possession of them; *but there are only souls there.*"

CONVERSION OF COPAUL.—Poor little Copaul was born blind. He lived in a kind of pit, which some one had dug for him in the earth, the roof of which was made of branches and twigs of trees, and was almost level with the ground. He shared his miserable place with two companions—his grandmother and his faithful dog. The old woman used to sit at the entrance of the pit with her wheel, spinning cotton; but, alas! she was an ignorant worshipper of idols. The dog was very useful in leading about his master from one door to another, where he begged bread for himself and his grandmother.

One day the dog had led him to a house that stood in the midst of a garden. The poor animal saw then what the boy could not see, a gentleman with a white face sitting under the verandah. He therefore drew his master by the string through the open gate. When he came up to the house, the dog stood still; and Copaul, supposing that some one was near, bowed himself till his face nearly touched the ground, though he did not yet know before whom he stood. But it was a servant of God, whom his Divine Master had sent to bring this blind boy to Christ.

The good missionary had pity on the boy. He saw that he was almost naked; for the little covering he had on was nearly rags. He therefore said, "Where do you come from, child? and what do you want here?" Poor Copaul laid his hand on his breast, and said, "I am hungry, sir!" The missionary resolved to inquire about him, and in the mean time put his hand into his pocket, and drew out a piece of money which he threw to the hungry boy, to prove whether he was blind or not, and whether he would pick it up. But the money fell to the ground without the boy's looking at it. The faithful dog, however, who was accustomed to collect the money for the boy, sprang to the spot, picked it up with his mouth, and placed it in his master's hand.

The missionary was not long before he found out all that the blind boy had told him was true. He then had him clothed, and sent to a Christian school, which was held in a house near his garden. Day after day his good dog led him to school, and waited for him till evening, when Copaul returned home. He soon learned many verses of the Bible, and, like all blind people, he never forgot what he learned.

Soon after the missionary had to take a journey, and was away two months. When he returned, the first thing he did was to visit the school: but on looking round for Copaul, the boy was nowhere to be seen. He was then told that his grandmother had kept him away by force, for the poor woman was a confirmed heathen; and she was made to believe that the New Testament was a bad book. She would rather, therefore, lose her bread than let her grandson remain in a Christian school.

The missionary hastened the same evening to the miserable dwelling of Copaul. He crept through the entrance, and found the poor blind boy lying on a wretched bed of bamboos, with a pillow of rags to support his head. His faithful dog lay by his side; but the moment he saw the friend of his master enter, he sprang up and greeted him in the most joyful manner.

"Copaul, my poor child," said the missionary, "why do you lie here?" At first he received no answer; but stooping down to feel the boy's pulse, Copaul became aware that some one was near him, though he knew not who it was. At first he thought it was his grandmother, and said, with a weak voice, "Oh, mother, mother, let me die! I do not like to stay in this dark place; I will go where there is light. I know the words are true, that God sent his Son to die for the sins of the world." Hereupon the poor boy began to repeat one verse after another which he had learnt at school. One text especially pleased him above all others, for it seemed to suit his blind and dark condition. It was—"I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another." Several times he repeated the words; but at last he could get no farther than the first two words, "I know." He was too weak to go on, and sank back, quite overcome, on his miserable pillow.

When the poor child gave over speaking, the missionary went down on his knees at the bedside, and praised God for this unexpected jewel, that, through his grace, he had gathered from the dust of India to set in the crown of the Redeemer. Four-and-twenty hours afterwards the weak voice of his converted boy was silent for ever on earth, to commence its singing in heaven. Would you like to hear some of the last words he uttered? They were these:—"I see!—Now I have light!—I see him in his beauty!—Tell the missionary that the blind sees!—I glory in Christ!—I glory!" As he said this he slept in Jesus, and angels bore his happy spirit to that place where he should behold what no eye hath seen, nor ear heard.—*Juv. Miss. Mag.*

THE DISOBEDIENT SABBATH-SCHOOL BOY.—When I was about fifteen years of age, I attended a Sabbath-school where there were a great number of other boys, most of whom were younger than myself. Some, however, must have been seventeen or eighteen, perhaps nineteen years old. A great many boys, when they become as old as those that I last mentioned, think themselves too old to attend Sabbath-school; but *they* did not. Some of these scholars loved the company of Christians, and were willing to receive religious instructions; they desired to be kept from sin, and to walk in the ways of truth and righteousness.

But, I am sorry to say, there were a few others who cared for none of these things. They did not love the Sabbath, nor the Sabbath-school, nor the Bible, nor their teachers, nor religious instruction.

One boy of this latter sort, was a great deal worse than the others. Perhaps they would not have been so bad, had they not had his wicked example to follow. Instead of going directly to school, he used frequently to stop on his way to play with the other boys who did not go to Sabbath-school. Thus he disturbed the school, and set a bad example to the other boys, by coming in late. And when the teacher began to hear him recite his lesson, he always found that this boy did not know where the lesson was, and of course had not learned any. While the rest of the boys in the class were reciting, and when the teacher was endeavoring to make them understand what they had learned, and trying to impress truth upon their hearts, instead of being attentive, he was always playing and talking, that he might amuse himself, and keep the other boys from paying attention to their teacher. The bad conduct of this boy deeply wounded the feelings of his instructor. He tried every method to make him a good boy, but he still grew worse and worse. The exertions of his teacher, the other teachers, and the superintendent, were in vain. Every expedient to reform him proved useless, and they were compelled, for the good of the other scholars, to dismiss him. This boy's name was —— Leonard. From that time till within a few days, I have not seen nor heard of him. What is his character now? and where is he at this moment? The following paragraph will answer:

"In the Municipal Court, yesterday, the residue of the gang who broke into uninhabited houses, last summer, and robbed them of jewelry and other goods, were sentenced. Haskins and Leonard were sentenced to the House of Correction on three indictments, to which they had pleaded guilty; Haskins for three years, and Leonard for two years and six months."

Poor Leonard! *two long years and six months* in the *House of Correction!* Little did he think his disobedience in the Sabbath-school would lead to this! Show me a Sabbath-school boy that conducts as Leonard did, and I will show you a boy that is in a fair way to be where Leonard is.—*Youth's Friend.*

The *News of the Churches* gives a description of a preaching tour of the missionary Yacob el Hakim, recently, in the Holy Land, in which, after visiting all the families of a village near Nazareth, he was invited to preach on the Sabbath; the which when he had done for two hours, the whole village, with the priest at their head, declared themselves Protestants, and went to Nazareth to enrol themselves with the Protestant community there.

V. Smith, M.P., recently stated, in a parliamentary speech, that he had never, during the whole course of his life, seen a working man in a Protestant church in any of the large towns in England.

The Romish bishop of Cork gave the sacrament of confirmation to 450 convicts at Spike the other day. Popery manufactures criminals, and then professes to cure them by its sacramental mummeries.

The Romanists are displaying immense, though noiseless, activity in Armagh, in their college and schools. The nuns are very busy among the poor of the neighbourhood. Their mission every where seems to be to teach the worship of Mary, and distribute charity.—*Irish Presbyterian.*

"It is my firm conviction," says missionary Gill, from Raratonga, "that, taking the most enlarged and correct view of all the success that attended the preaching of the apostles, with all their gifts of tongues and working of miracles, they never won such mighty, complete, and universal triumphs over nations as there have been won during the last thirty or fifty years of the existence of this society;" (the London Missionary.)

Speaking of Patrick's Purgatory, at Lough Derg, a writer in the *Dublin Telegraph* says, that there is not a better place in the world "for purging and purifying the soul." It is thus that Popery sets at nought the blood of Jesus.

SURPRISE IN HEAVEN.

"What will my father say when he sees me in heaven?" said one who was careless during his father's life, but who entered the kingdom many years after that father was in the grave.

There are doubtless some among the readers of this paper, who have had the example and instruction of pious parents who are no longer dwellers on the earth. Perhaps their last hours were embittered by the thoughts that their dear child was an enemy of God, and that when they should next meet him, an impassable gulf would be between them!

Shall their fear be realized? Or shall they one day experience a joyful surprise in finding that the redeemed sinner last admitted through the portals of heaven, was their unworthy child!

Reader, have you a dear father or a precious mother in heaven, and are you travelling away from heaven? Can it be that you have made up your mind never to meet them again? Oh, it cannot be! Resolve, in the strength of God, to begin at once the work of preparing to dwell with them in the glorious mansions which Christ has gone to prepare.

Every day you live impenitent increases the distance which separates you from them, and adds to the difficulty attendant upon reversing your course, and diminishes the probability that you will meet them in heaven.—*N. Y. Observer.*

DO YOU TEACH IN THE SABBATH-SCHOOL?

Gentlemen,—Will you allow me to suggest for the prayerful consideration of those who may be hesitating whether to commence or whether to continue the occupation of Sabbath-school teaching, the thought which first induced the writer to engage in that blessed work?

Not many months after it pleased the Lord to draw me to Himself, a valued friend, a minister of the gospel from distant lands, came on a short visit to my father's house. On the Sabbath after his arrival, during breakfast, he addressed some remark to the writer about "your class;" and no one could fail to notice the reproof implied in his astonishment, on hearing that she had no connexion with the Sabbath-school. Opportunity was soon sought to speak further on the subject, when I told him that it had occurred to me to offer myself as a teacher, but I dreaded the responsibility. Never shall I forget the kind and yet startling tone in which he said, "There are some people who are very much afraid of the responsibility of doing certain things, who are not at all afraid of the responsibility of doing nothing."

And now may I add, after some years' experience, that, though I have never been permitted to see any fruit of my labours, and can only cling to the blessed promise in Psalm cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," yet, for *my own sake*, I would not willingly relinquish the privilege of trying to bring those little ones to Jesus. The earnest longing, the prayerful anxiety on their behalf; the more careful study of God's word, lest we should teach them error instead of truth; the constantly recurring thought, I am a Sabbath-school teacher—what effect would the conduct I am now pursuing have upon my class, did they know it? the endeavour not to *seem*, but to *be*, that which would make us most useful to them; these things cannot but result in blessings to our own souls, and prove the truth of the promise, He that watereth others shall be watered also himself.—*English Magazine.*

RULES FOR A MINISTER IN A NEW STATION.

1. Think evil of no one, whatever may be the appearance of things.
2. Speak evil of no one, whatever may be the provocation.
3. Read the Scriptures daily, in order, and with notes.
4. Write something for your own improvement.
5. Begin divine service exactly at the appointed time.
6. Watch over your imaginations, desires, tempers, feelings, words, and actions.
7. Beware of oddities, extravagances, and exaggerations.
8. Make your visits short, frequent, and profitable.
9. Guard against selfishness, sadness, levity, pride, and the love of popularity.
10. Cultivate a happy, courteous, benevolent disposition.
11. Take care of the lambs of the flock.
12. Do the business of a pastor faithfully, and think much on death and judgment.—*Presbyterian Banner.*

PRAYING AND DOING.—"Bless the poor children who haven't got any beds to-night," prayed a little boy just before he lay down in his nice warm cot, on a cold windy night.—As he rose from his knees, his mother said, "You have just asked God to bless the poor children—what will you do to bless them?"—The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I'd give them some."—"But you have no cakes; what are you willing to do?"—"Why, when I get money enough to buy all the things that I want, and have some over, I'll give them some."—"But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"—"I'll give them some bread."—"You have no bread; the bread is mine."—"Then I could earn money and buy a loaf myself."—Take things as they now are; you know what you have that is your own; what are you willing to give to help the poor?"—The boy thought again. "I'll give them half my money, I have seven half pennies, and I'll give them four. Wouldn't that be right?"

DIRECTIONS TO YOUNG CONVERTS.—1. Be thankful for what God has done for you. Isa. xii. 1.—2. Be as earnest now as you were in seeking pardon. Heb. vi. 11.—3. Live every moment by faith in Christ. Gal. ii. 20.—4. Do not make the piety of others your standard. Matt. xvi. 25. 5. Do not expect to be very happy, unless you are eminently holy. Isa. xlviii. 18.—6. Diligently, and by faith, seek entire sanctification. Heb. vi. 1.—7. Punctually and devotionally attend the ministry of the Word. 1 Pet. ii. 2.—8. Value the weekly prayer meeting. Matt. xviii. 20.—9. Neglect not the communion of saints. Mal. iii. 16.—10. Make family worship interesting and profitable. Psa. cxviii. 15.—11. Have your stated time for closet prayer. Matt vi. 6.—12. Daily and prayerfully read the Scriptures. Psa. xix. 7.—13. Never neglect a duty because you do not feel inclined to it. 1 Sam. ii. 30.—14. Maintain great tenderness of conscience. 1 Tim. i. 7.—15. Guard against pride in your dress. 1 Tim. ii. 9.—16. Avoid all lightness in your conversation. Eph. v. 4.—17. Be very careful in your choice of companions. Prov. xiii. 20.—18. Never parley with the great adversary. James iv. 7.—19. Be zealous for the salvation of souls. James v. 20.—20. Joyfully wait for the coming of the Saviour. Phil. iii. 20.—*Sam. Dunn.*

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Poetry.

A SWARM OF BEES.

B prayerful, B patient, B humble, B mild,
B wise as a Solomon, B meek as a child;
B studious, B loving, B thoughtful, B kind,
B sure you make matter subservient to mind.

B watchful, B prudent, B trustful, B true,
B civil to all men, B friendly with few;
B sober in argument, pleasure, and wine,
B cautious of conduct, of coin, and of time.

B lively, B grateful, B hopeful, B firm,
B peaceful, affectionate—resolving to learn;
B brave, B gentle, B liberal, B just,
B doing good, B lowly, because thou art dust.

B penitent, prudent, sound in the faith,
B quick, devoted, B faithful till death;
B upright, B holy, transparent and pure,
B dependent, B Christ-like, and heaven secure.

* * *

(From Moore's Rural New-Yorker.)

'TIS NOT ALL SADNESS.

BY MRS. A. L. JUDSON.

No! Life is not all sadness,
'Tis not all clouds below;
For there are rays of gladness
To lighten up our wo;
Then take the sunshine proffer'd,
And cast away thy gloom—
Why wear, when joy is offer'd,
The shadows of the tomb?

Come, cheer thee—Hope is flinging
Its blossoms o'er thy way;
And fragrant flowers are springing
Like summer's joyous day;
And Friendship's wreaths have bound thee,
All pure, and fresh, and bright—
While Love hath thrown around thee
Rays, like the morning light.

Away, then, with thy sadness,
And let thy brow be clear;
O, turn that heart to gladness,
And dissipate its fear.
Think only of the brightness,
And look not for the gloom;
Then thoughts will come with lightness,
Fresh as the roses' bloom.

Thus will thy life be longer,
Its ills not half so keen,
Thy mental powers be stronger,
With Hope to gild each scene;
And all around will bless thee,
The aged and the young—
Smiles on the lip caress thee,
And praises on the tongue.

* * *

(From the Boston Herald and Journal.)

EVERY CLOUD HATH A SILVER LINING.

Ho! all ye weary ones that grope
Along this vale of tears,
Your minds ne'er filled with buoyant hope,
But with foreboding fears;
Look up, look onward as ye go,
Cease ye this dull repining—
"There's ne'er a cloud, howe'er so dark,
But hath a silver lining."

Ho! all ye weary, mourning ones,
Who wander broken-hearted;
Dissevered long from native homes,
From cherished friends long parted:
Look up, and hope for better days,
For surely they are coming—
"There's ne'er a cloud, howe'er so dark,
But hath a silver lining."

Look up, if cherished ones are gone,
If sorrow rests upon thee;
Look up, if treasured wealth has flown,
Or poverty frowns on thee:
Look upward, and these words thou'lt see,
In golden letters shining—
"There's ne'er a cloud, howe'er so dark,
But hath a silver lining."

And should misfortune's clouds arise,
And dim the light of day;
Or adverse winds blow cold around
Thy tenement of clay:
Look upward, and remember well
This quaint and truthful saying—
"There's ne'er a cloud, howe'er so dark,
But hath a silver lining."

ON PREACHING.

The following article on what preaching ought to be, is part of a "Letter from Virginia," which appeared in the New York Daily Times;—

My idea is that a church is a place where a matter of overpowering interest is to be pressed upon the people. The object is to conquer—to persuade men to embrace the everlasting gospel. And as a lawyer addresses a jury, or a politician the masses, so should a preacher bear down with his subject upon the minds of his hearers. Not in the cold and rigid fancies of a dead and lifeless essay—not in the decent phrases of an elegant and dainty moral dissertation; but "in demonstration of the Spirit and of power," as when a man grapples with a man in the hour of danger, when forms and set-phrases and proprieties are forgotten, and the greatness and the necessity of the impending peril gathers over and swallows up every other object.

The lawyer pleading for his client—when the anxieties of his cause press upon him—forgets the fine fancies of his chamber, and throws off the paper containing his speech, and knowing his subject, understanding the evidence, understanding the facts, he pours forth from a living and breathing spirit the words and the thoughts that are warm and fervid, with the same emotions that are smouldering like a flame in the chambers of every heart. Eloquence must come right forth; it is like good ale; if you draw the stopper before the company assembles, its vitality is gone. It has the taste of ale, but the fire and spirit have left it.

The thing is very simple. Suppose I want my friend to go my security, or my father to give me a buggy, am I going to attack them with a formal harangue? You might as well enter a parlour on a pair of stilts, or in a strait-jacket, and sit on the edge of your chair.

Would any advocate, urging a tribunal to spare the life of a man, pull an essay out of his pocket and read it to the judge? Would any stump speaker, trying to get votes, read the leader from a newspaper? Why, then, should the pulpit act differently? Its object is not to behave—it is to persuade. Talk to a man as you would talk to a friend. Take hold of him—close with him—don't stand off reading him a lecture.

In all of the Churches also—and again more particularly in the Episcopal Church—as to the matter of the sermon, there is nothing of that special application of the utterances of the pulpit to secular or social matters which prevails to such a degree among a certain class [of lecturers] in New England and elsewhere. I think this is a fault. Not that the pulpit does not imitate Mr. Theodore Parker, who seems to convert it into a sort of intellectual gymnasium, or Mr. H. W. Beecher, who lectures exclusively on the subject of slavery; but I think the conservative ministry keeps too much aloof from every-day matters. I think our religion is our ethics—and it ought to teach ethics. I think the pulpit ought to tell the merchant that he is often dishonest; the lawyer that he is often uncandid, unfair, knowingly a party to outrage and fraud; the editor that he often advocates what he has no knowledge of, or opposes what he feels to be right; the politician that he constantly violates every sentiment and principle of honour and self-respect, and knows it.

The South blames the three thousand New England clergy for their remonstrance to congress on the Nebraska bill. If they were honest, they were right. The pulpit is no mysterious, segregated, independent establishment, having no part nor concern in the affairs of life. That is its great mission—to tell us our duty, wherever it lies, with reference to this world and that which is to come, [in fact those are both one.] People suppose religion is a sort of a thing for far-away times—a sail for the distant and shadowy seas of eternity—not a thing entering, filling, overlying all; a thing for to-day and the present, and this, that, and the other, and whatever concerns or is connected with man. They think it a casket to be opened every Sunday—not a light to shine all the time in the open air.

There is also in the pulpit—not the least so in the Presbyterian—a certain uniform, professional tone of the voice—a sort of funereal, dirge-like, nasal twang—which is wholly unnecessary. The minister should stand up and speak like a man. No whining—there is no occasion for it. He should speak in a natural tone, straight-forward and matter-of-fact. Alexander Campbell says; "Fellow-citizens!" its the right note. The pulpit ought not to smell too much of theology. I will be understood—I am not against having a theology, and a well-defined theology, but the language of the schools doesn't suit a mixed assembly.

To avoid mistake, also, I would not have it inferred that I argue against the preparation of sermons. I think they ought to be thoroughly prepared—written out, if you choose; but don't take them into the pulpit. Address your congregation as a lawyer addresses a jury. You know how you can best prepare for it; but when the speech comes, let it come fresh.

The great secret of eloquence is to be in earnest. Every man in earnest is eloquent. A drowning man is in earnest when he cries for help; a mother is in earnest when she pleads with a prodigal child. The orator must want what he pleads for; he must desire what he urges—he must vehemently desire it; it must be the burden of his soul; it must weigh upon his spirit; it must fill his heart. There is no foppery about the man under the influence of emotion; *de minimis non curat;* his eye is filled with his object, and despising conventualities, he presses right upon it, in the simplicity, and majesty, and power of nature.

Surely many a speaker is heavy and dull, who has his subject at heart—who is in earnest about it—but such a one, in a simple and honest spirit, does not give the reins to his feelings; he is hampered by effort; he is trying to behave; he is not uttering the very thing that he really feels—he is smothering that—and talking like an icicle about something else. O, if he would let it out! with singleness of heart! without thinking of himself more than his subject! It is himself he cares for; he will be eloquent when his theme has overshadowed that!

And now, O man of God! if thou wouldst, in the fervour of thy heart, "save a soul from hell, and hide the multitude of sins,"—cry to Him, cry to him as thou wouldst cry to thy brother when, in the darkness and storm, the merciless waves were pressing upon him!—*Christian Advocate and Journal.*

* * *

(From the Christian Advocate and Journal.)

GOD ALWAYS PRESENT.

It is one of the most important elements of Christian experience to have a fixed conviction of the truth that "God is with us." How powerful would be its influence to mould the Christian character to all those beautiful proportions which constituted the man Christ Jesus a perfect model for the world's imitation! This simple truth fastened upon the soul as a living conviction, would be more effectual to arouse the easy piety of the Church, and to stimulate her languid zeal, than, perhaps, any other truth whatever.

Do we not too often forget that "God is ever present?" We admit it as a dogma, but who feels it? What secret sins are committed by the professedly pious, which they would blush to have stand out in the light of day, and seen by men! What deeds of darkness are perpetrated by the wicked, when the curtain of night hangs over them, or secrecy screens them from detection and disgrace! What diving into pleasure, pursuing after wealth, and aspiring for fame, almost regardless of means or consequences do we see all around us! Though none but "fools" say "there is no God," yet how many others act as though there were none,—at least, none particularly concerned in them. And yet "God is," and, at least to some,

"Is ever present, ever felt,
In the void waste as in the city full."

Every page of the inspired volume brings us into immediate contact with God. That sacred book is the reflection of the divine glory and perfections. It is the bodying forth of the Almighty's mind.

God is in his temple. "Thy way, O God, is in the sanctuary," says the Psalmist. My soul "longeth" to see thy power and thy glory, so as I have seen thee in the sanctuary."

Again, in that "elder Scripture writ by God's own hand," we may read on every page that God is "with us." Wherever we turn our eyes we behold his "footprints," his "stately steppings," his "goings forth." Hence how full the Bible with the sublime topic, God in nature: "The heavens declare thy glory and the firmament showeth forth thy handiwork," &c. "When I consider thy heavens, the work of thy fingers, and the moon and stars, which thou hast ordained." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

O God, I have seen thee in thy works. Open thou mine eyes, that I may behold thy glory more perfectly. The lightning is but the dim flashing of thine eye, the thunder peal but the low murmur of thy voice. I have wandered out among thy green fields, and under thy tall trees, and by the side of thy clear running waters, to commune with thee, and have, in my fancy, thought of the crystal streams, refreshing shades, and broad green fields of thy heavenly Eden. To the summit of thy mountains have I ascended to be alone with thee, where I have felt from the depths of my soul. "Truly God is in this very place!" and was almost sad at heart, that I must go down, and mingle again with the thoughtless and depraved of earth.

But especially upon the mighty waters have I seen thee. In the silent hours of a starlight night, when not a breath ruffled the surface of the ocean, I have gazed upon thy beauty and thy glory, as I have beheld reflected from the glassy deep those gems with which thou hast sprinkled the firmament. I have seen its mighty bosom lashed to fury while pacing the deck, in the deep, dark, awful midnight, and have listened to the doleful roar of the sullen waves as they broke in the distance, or poured their floods upon our trembling vessel, and felt that "thy way is in the sea, and thy path in the great waters." H. C. GLOVER.

Bloomfield, July 12, 1854.

EXERCISES OF THE SPIRIT.

Praise I take to be the most sublime exercise the spirit is capable of; prayer, the most beneficial; faith, the most vital; love, the most godlike; watchfulness, the most continuous; self-denial, the most difficult; resignation, the most becoming; zeal, the most arduous; purity, the most habitual; humility, the crowning exercise of all. It throws a sacred halo around, a sweet comeliness over the whole Christian character, and gives each feature its full prominence, and every grace its richest and most glowing tints.

And what are these exercises you place such importance upon?—Praise, I take to be the elevation of the spirit to God; prayer, the activity of the spirit with God; faith, the recumbency of the spirit on God; love, the outgoing of the spirit after God; zeal, the operation of the spirit for God; meditation, the absorption of the spirit in God; purity, the moulding of the spirit like God; watchfulness, the position of the spirit toward God; self-denial, the framing of the spirit after the will of God; humility, the beautiful covering of the spirit from God,—the "raiment of needlework," the "fine linen, white and clean."

But who among the best have yet ascended the highest rounds of praise, or sounded the vast depths of humiliation, or completed the intermediate grades of Christian excellence?—*Rev. James Fussel.*

* * *

(From the Church of England Magazine.)

CHRISTIAN OBEDIENCE.

Observe and hear all these words which I command thee, that it may go well with thee.—DEUT. xii. 28.

O my God! thy will and thy commands are most holy, just, and good, condescending to our weakness, and by no means grievous. O give me grace conscientiously to observe them. Lord, give grace, in imitation of the blessed spirits above, to set thee always before me . . . . that I may render thee love, praise, and obedience, pure and constant, cheerful and zealous, universal and uniform, like that of the holy angels rendered thee in heaven.—BISHOP KEN.

If I take as duty what God requires me to do, and as sin whatever God forbids me to do, no duty can be of little importance, and no sin of slight criminality. Every duty unperformed, every sin committed, no matter what may appear to us its insignificance, is resistance to God's authority. And whatever can be brought under this definition should require nothing else to make it great in our sight. And it would seem to be on this principle that St. James has delivered a decision which is often thought strange, if not actually unwarranted: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This certainly sounds harsh and exaggerated; but how does the apostle proceed to justify his assertion? Thus: "For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet, if thou kill, thou art become a transgressor of the law." Where is the point of this reasoning? Even herein. The violation of any one precept subverts the ground upon which all the others rest. The authority of God is set aside, whichever be the violated precept; and to contemn this authority is to overthrow the foundation of all religion, and therefore of all morals. . . . . The safe rule, and that on which we would have you all act, is this—that nothing commanded by God can be unimportant, nothing forbidden by God inconsiderable. . . . . The rule of Christian obedience is love; and, to a lover, a hint or a look has all the force of an express and solemn command. Love is that which is anxious to know the whole mind and will of the Lord, continually, fervently saying, "Speak, Lord; for thy servant heareth." But love is also that which seeks to discover, only that it may attempt the performing of the will: "All that the Lord hath spoken, that will we do."—REV. H. MELVILL.

Abundance there are, who, avoiding great and heinous sins by committing lesser sins, as they think, can be content to go by degrees, as it were, step by step into hell. Now, the best way to keep us from sin, is to be afraid of the least as well as the greatest; to loathe even the least as if it were the greatest; if we look through this glass it will make us think every "mote" a "beam." . . . . Who dares call any sin little that is committed against God's will? How great a sin is the smallest contempt that is put upon him!—JOHN HALES.

"Arm me with jealous care,
As in thy sight to live;
And O thy servant, Lord, prepare,
A strict account to give:
Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die."—C. WESLEY.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

MONDAY, OCTOBER 2, 1854.

WANTS OF THE CHURCH.

These are varied and many, of which we will name a few. She wants more vital piety and godliness. This is not saying that she is wholly destitute of those graces. There are some persons within the pale of the church, who possess them in a high degree. But it is equally true, that they are not generally possessed by the professed followers of the Saviour as they should be, or as God requires of them.

The happiness of the church of God depends upon the unqualified submission of its members to the requirements of Heaven. These are comprehended in the doctrines of self-denial, bearing the cross, and following the Saviour.

Self-denial cuts us loose from the world. It makes us to sacrifice for God every thing that is forbidden in the word of God. It implies a faith that overcomes the love of the world. Where it exists in perfection, there is no condemnation for past sins and transgressions. Bearing the cross implies all the duties of life that we are required to perform towards God, ourselves, and our fellow men. It were impossible to name all these duties in particular detail. It is enough for our purpose to say that the religion of the Bible requires of us to circumcise our hearts, and make a sacrifice of every thing that is expressly or impliedly forbidden in the word of the Lord; and in addition to this, we ought to do all that Heaven enjoins upon us to do in that same blessed book.

The doctrines of the cross imply the doctrines of any and all duties—the duties we owe to God, ourselves, and to one another. These are all pointed out to us in the Scriptures of truth, so that we have no necessity or excuse for being in darkness. We can only show our love to God by our practice of love to man. We have no other way given under heaven, whereby we can prove that we love the Lord, than this—that we practically love our neighbour as ourselves. We shall find that, upon careful examination, all the duties of life are comprehended in this: "Love thy neighbour as thyself."

Following the Saviour consists in his followers living and acting, in and through life, just as the Saviour lived and acted. He went about doing good. He did not stay at home doing good, but went about doing good. This must become practically the duty of the members of the church, taken individually. The religion of the Christian requires him to labour beyond his own fire-side circle. The doctrine that charity begins at home, as taught by some, is a doctrine of the devil, designed to destroy the very foundation of all Christian duty. Charity begins wherever there is an object upon which it can act, and bestow benefit, whether at home or abroad. She has the world for her home, and all mankind for her brethren. This spirit is really wanted in the church. Too little of it is seen, and less of it felt in the church, as it is.

She wants an intelligent ministry. This is not saying that she has no intelligent ministers, no such thing. The church has some highly intelligent ministers, and some who are very useful men. But the thing to be complained of is, that while the above named statement is true, the number of ministers of this class are very few, in comparison with the number of churches, members, and congregations to be supplied with ministers of some kind.

We do not wish to frighten our brethren in the ministry, by the assertion made at the head of this last paragraph. The term intelligent ministry may be used with a greater or less degree of signification. In this connexion, we purpose to use the term in a restricted sense. Under the term intelligent ministry, we intend, first of all things, a ministry that is practically acquainted with the doctrines and precepts of the holy religion of Jesus, as they are found recorded in the Book of God, the Holy Bible. This is a knowledge that is indispensable to the Christian minister, and without which he cannot succeed as the minister of Christ. For if he is found without this grace of God, when he is casting out devils, the devil will say to him as he did to one of olden times, "Jesus I know, and Paul I know, but who are you?" This knowledge of the Bible cannot be obtained without study.

But we must consider that we have to study other things, in order to be able to study the Bible. A knowledge of the arts and sciences is particularly useful and needful in that study. And farther, without a knowledge of these, it may be shown that the Bible cannot, in the absence of a miracle, be clearly and distinctly understood. This will then call forth a most diligent application to study on the part of him who would clearly and distinctly understand the Holy Scriptures. He must acquire a knowledge of the Holy Scriptures by first putting himself in possession of a knowledge of the arts and sciences, by which that knowledge is acquired.

It is the duty of the pastor to be as well if not a little better informed than the best instructed portion of his congregation—otherwise how can he be profitable to them? The minister of the gospel should study to be approved, a workman that needeth not to be ashamed; and he should be able rightly to divide the word of truth, giving to every man his portion of meat in due season.

We have yet, in connection with this subject, to consider the wants and necessities of the people, and how the minister ought and must be prepared to come before them. We may hereafter show, that without a certain degree of information, it is morally impossible for the minister or pastor to be profitable to his church, congregation, and hearers.

We intended to have presented all we had to say upon this subject in one short article; but as the article has already extended in length the intended bounds, we must defer what we have to say further upon the subject to a subsequent period, while we most reluctantly leave the field at this time.

We will conclude by asking that judgment may be stayed by all parties concerned, until they have heard the end of the story.

OUR CHILDREN.

We have already intimated that no subject, perhaps, of an earthly nature, or pertaining to the affairs of this life, has a greater claim upon our attention than that which relates to the future condition of our children.

Can we with indifference run on through the journey of life, attending most faithfully to any and all other affairs in life pertaining to our household, and neglect our children, the most important item of the whole? This should never be the case. Let the children be cared for; and they will not only bless you in after years, while they live—as they will do, if you really train them up in the way they should go—but they will also bless you in the grave. Parents are not apt to consider that if they are neglected in after years by their children, when they are old and feeble—and we may add, past working, as is the case with many—that the fault is not to be traced originally to the children, but to themselves.

The truth in general is, that they have not been trained properly to know the duties that they owe to God, themselves, and their parents, and that there is an inseparable connexion existing between these several duties.

Why do we see aged fathers and mothers reduced to the condition of beggars, destitute of all the common comforts of life; and often while they have children living in comfortable circumstances, and sometimes in wealth and affluence—while they are suffering, and enjoy not the benefits of that wealth which their children possess? The reason, and the only reason to be assigned for this state of things, is, that such parents have not trained up their children in the way that they should go. They have not raised them aright.

But the worst feature of this matter has not yet been stated. We may hereafter take a peep behind the curtain, and look at what is going on there. We may find out, before we have dismissed the subject, that few of those children, thus neglected, ever become wealthy—that they have no mind, no heart, no soul to acquire wealth; and even where they are blessed with greater opportunities, they cannot embrace them.

But we must now leave the subject for some future investigation, and until then, we take leave of this part of the subject.

FAITH.

We have been led to say a word upon the subject of faith, on account of the varied and conflicting views we have recently heard among some of our co-labourers in the vineyard of God, whom we judged, from their conversation, not to be rightly posted up on that subject.

The nature of faith is most truthfully described in the following passages of the Holy Scripture: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." Again: "Faith is the substance of things hoped for, the evidence of things not seen."

The power to believe is the gift of God; the exercise of faith is an act of the creature. Faith acts in the absence of knowledge or experience. Where the knowledge of experience exists, there can no longer be an exercise of faith. That which we most positively know, we cannot properly be said to believe. The mere mentioning of faith, suggests to the mind an idea of its opposite, unbelief. But a man cannot well be said to disbelieve that which he knows to be the truth.

Faith may exist in the absence of vital piety and godliness. The devils believe and tremble, on account of what they believe to be the truth. Faith has respect to the past and future, and also to whatever is not a matter of experience to us.

Wherever knowledge exists, there we have no more need of faith about that particular matter. Faith is the substance of things hoped for. When we shall come into possession of the things hoped for, faith will be lost in sight, or in the reality. Faith is the evidence of things not seen. When we shall see the things not seen, faith will no longer be the evidence of them. They will of themselves become their own evidence, without the help of faith.

This faith in Christ, and belief of the truth, is necessary to salvation: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned;" "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." Some tell us that faith and hope accompany us to the Jordan of death—brings us to the land of Beulah, or delight,—and there they leave us in the hands of Charity, or Love, who will continue with us through the ceaseless ages of eternity. Others say that faith and hope, like charity, will not only conduct us safe through this world to heaven, but will continue to be with us for ever, even after we have gone from this to the world to come. That if these were to leave us after we were safely landed in heaven, we could not stay there, but would necessarily have to leave this blessed abode. With regard to the statement last named, we have to say that it is more curious than useful. This is saying as little about the matter as we are able to say.

The Holy Ghost says that it does not yet appear what we shall be, but when he [the Saviour] appears we shall be like him, for we shall see him as he is. The Bible speaks to us of having faith, hope, and love in this world, and the use we shall make of them, and their benefits, until we are safely landed over in the heavenly Canaan, but what will take place after this we are not informed. Let us begin and end where the Bible does, and we shall always be right. Is it not enough for us to know the benefits and uses of these graces of the Spirit in time where we have need of them; what practical use can we make of the discussion of the question of their benefits and uses hereafter. This whole question borders more upon dark metaphysical abstractions than it does upon biblical truth, and a sound practical theology. The Bible undertakes to tell us what faith, hope, and charity, or more correctly speaking love, will do for us in this probationary state of being while we are passing through this waste howling wilderness, and how they will safely land us in heaven without a failure. But there the Bible leaves the subject. Now what does duty seem to prompt us to do with this view of the subject before us? Are we not bound here to take hold of the truth, or by the truth, and to hold it fast, and where the Bible ends are we not bound to end, and not to appear to be wise above what is written?

This last seems to be the true pathway of duty, the thing that God requires. We have need to pray, "Make every path of duty straight and plain before my face." We have many illustrious examples of this in the Bible, all of which we ought to follow. Abraham the father of the faithful, staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. This is spoken of his faith while he lived in this world. How he has succeeded since that time, and managed his affairs in the other world we are not exactly prepared to say. Peter speaking of the Saviour, the Lord our righteousness, says to the church, "Whom, having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory receiving the end of your faith, even the salvation of your souls." From this scripture we learn that the faith of Peter and the faith of the whole church in his day had a contemplated end in view, which end was the salvation of their souls. Beyond this we hear no more mention made of the effects of faith.

As we find our article is becoming too lengthy, we must of necessity defer giving more upon the subject until a future period, perhaps the next number. However, we suppose that we have said enough already for those to whom our article has a direct allusion, to see that we have need of faith, hope and charity in this world, and that if we receive a heavenly supply of them in this present state of being, we have no need to trouble ourselves about them or their existence hereafter. The Lord will provide.

(For the Christian Recorder.)

A PANIC-STRICKEN PEOPLE.

Mr. Editor,—Leaving Philadelphia according to appointment, on the 9th of September, and arriving in Columbia about twelve o'clock, I found the city in great confusion; and hearing the people asking, "Is he dead?" or "How has he got?" &c., I was induced to inquire what was the matter. I was informed that the cholera had broken out in that place the day before, and many were dead, and others were lying at the point of death.

Being myself disappointed in not meeting the preacher in charge, or some person to inform me where I was to go, I was left to inquire for the preacher's stopping-place, and had the good luck of being conducted, by the second person of whom I inquired, near the house of his lodging, where I was informed that he had left two days before; but they could not give exact information of his whereabouts, and they knew nothing of my coming. I concluded that I would remain in Columbia until Monday.

I must confess that I never saw a more distressing time in all my life. There were some persons who died in the immediate neighbourhood where I was staying, and others dying. A wagon was standing in the street for an hour or more after night, with a corpse, because no persons could be got to bury it; and on the Sabbath, the people had not time to attend church, for they were engaged burying the dead, and taking care of the sick and dying. On the Sabbath morning, I went to look for a friend with whom I was acquainted, but he had left the night before. On my way to my lodgings, I saw many houses closed, and people leaving the city; and wagons and hearses in almost every direction, going to the place of interment—while the crying and mourning could be heard from many directions, and the physicians seen going as speedily as possible to assist the sufferers.

At night the people turned out tolerably well. I preached to them, and left on Monday morning and went to Lancaster; but failing to find the preacher in charge there, I concluded that I would return to Philadelphia, and spend the next Sabbath at Camden.

The people in Columbia were in such a hurry to get the dead out of the way, that they carried one man to the grave before he was dead; and on the road he kicked out the foot of the coffin, while going to the place of interment. They laid him on the ground until he was dead enough to bury, and they went on burying others. It is said that it laid some hours before he was actually dead. The people were leaving the city Monday morning by times—some of them, while waiting for the cars, appeared like persons running away from an officer, and they would keep looking up the street to see if the cholera was coming.

I have been informed, since writing the above, that out of a population of five thousand, there are not at this time over eight hundred remaining. It is the greatest sermon that has ever been preached in that city, or perhaps ever will be, until the judgment of the great day of God Almighty.

One dear friend, as I have been informed, left, as he thought, the cholera in Columbia, and carried his wife to Germantown; but the messenger, Death, pursued him there, and took his beloved from his embrace.

Reader, prepare to meet thy God!

WILLIS NAZREY.

P.S. I have been looking for a communication from one of my colleagues, or some other good brother, informing us of the determination of the Western and Canada Conferences; and I hope the Recorder will yet bear the news to the many inquirers.

W. N.

(For the Christian Recorder.)

MATRIMONIAL GARDEN.

Mr. Editor,—Under the above caption, we wish to make a few remarks. Man is formed for social enjoyment; and if it be allowed that "It is not good for man to be alone," it may be justly inferred that it is not good that woman should be alone—hence a union of interests indicates a union of persons for their mutual benefit. By this union, a sort of seclusion takes place; and as a garden is a retired apartment, the married state may not be inaptly compared with it in many respects.

We believe it is good and honourable for the human species prudently and cautiously to approach this delightful enclosure: its entrance, in general, is extremely gay and glittering—being strewed with flowers of every hue, and every fragrance, calculated to charm the eye and please the taste; but they are not all so. And as there are many persons who may wish to enter this garden at some time or other, who are yet strangers to its various productions, their attention should be directed to the cultivation of those plants which are beneficial, and to the avoiding or rooting up of those which are injurious.

And let me first caution adventurers in this garden not to dream of permanent happiness. If you should so dream, experience will soon make you wiser, as such happiness never existed but in visionary heads. If you are desirous that this garden should yield you all the bliss of which it is capable, you must take with you that excellent flower called *good humour*, which, of all the flowers of nature, is the most delicious and delicate. Do not drop it or lose it, as many do soon after they enter the garden: it is a treasure that nothing can supply the loss of.

When you get to the end of the first walk, which contains about thirty steps, commonly called "the honey moon path," you will find the garden open into a vast variety of views; and it is necessary to caution you to avoid many productions in them which are noxious, nauseous, and even fatal in their nature and tendency—especially to the inexperienced and unwary. There is a low, small plant, which may be seen in almost every path, called *indifference.* This, though not perceived in the entrance, you will always know where it grows, by a certain coldness in the air which surrounds it. Contrary to the nature of plants in general, this grows by cold, and dies by warmth. Whenever you perceive this change in the air, avoid the place as soon as you can. In the same path is found that baneful flower called *jealousy*, which I advise you never to look at; for it has the strange quality of smiting the eye that beholds it with a pain that is seldom or never got rid of: it is the aconite of the garden, and has marred the happiness of thousands.

As you proceed, you will meet with many little crooked paths, which I advise you, as a friend, never to go into them; for, although at the entrance of each, it is written, in large letters, "I am right," if you do enter, and get to the end of them, you will find the true name to be *perverseness.* These crooked paths occasion endless disputes; and as it is difficult to make the crooked straight, it is better to avoid them altogether, lest, as it sometimes happens, a total separation be the consequence, and you take different paths the rest of your lives.

Near this spot you will meet with a rough, sturdy plant, called *obstinacy*, which bears a hard, knotty fruit that never digests, and of course must injure the constitution. It even becomes fatal when taken in large quantities: turn from it as you would from the cholera.

Just opposite to this grows that lovely and lively shrub, called *compliance*, which, though not always pleasant to the taste, is very salutary, and leaves a sweetness in the mouth. It is a most excellent shrub, and produces the most delicious fruit—never be without a very long sprig in your hand: it will often be wanted as you go along; for you cannot be happy without it, in any part of the garden.

In one of the principal compartments, stands a very important plant, called *economy*. It is of a thriving quality: cultivate it with all your care; for it adorns

and enriches at the same time. Many overlook it; some despise it, and others think that they will never want it. It is generally overlooked in the gayety and levity with which people enter this place; but the want of it is often deplored with bitter repentance.

There are two other plants of the same species, which are very closely connected, called *industry* and *frugality*; and I must take leave to tell you, that unless both the male and female partake largely of their branches, very little success can be expected. In this they must unite, and take care that you provide yourself and partner with a supply of each, as soon as possible after you enter the garden.

Allow me to drop a hint on the subject of *cultivation.* Without careful cultivation, what can you expect but the most luxuriant growth of unruly appetites, which in time will break forth in all manner of disgraceful irregularities? What but that anger, like a prickly thorn, will arm the temper with an untractable moroseness? that peevishness, like a stinging nettle, will render the conversation irksome and forbidding? that avarice, like some choking weed, will teach the fingers to gripe, and the hands to oppress? that revenge, like some poisonous plant, replete with baneful juices, will rankle in the breast, and meditate mischief to its neighbour? while unbridled lusts, like swarms of noisome insects, taint each rising thought, and render "every imagination of the heart only evil continually?" Such are the usual products of unrestrained nature, and such the furniture of the uncultivated mind!

By all means, then, pay due attention to culture: by suitable discipline, clear the soil; by careful instruction, implant the seeds of virtue; by skill and vigilance, prune the unprofitable and over-luxuriant branches—direct the wayward passions how to move, and the mature man will then become the chief ornament of the garden.

JOHNSON WOODLIN.

Greenwich, N.J., 1854.

(For the Christian Recorder.)

AN ESSAY ON A PEACEABLE DISPOSITION, AND THE OPPOSITE EVILS.

The distinguishing spirit and genius of Christianity is peace and love, and one of the fruits of the Spirit is peace, not only a sense of reconciliation and peace with God through the merit and intercession of Christ, and as a fruit of this peace of conscience, the joyful hope that we are objects of divine favour, and have passed from death unto life; but also a loving and peaceable disposition towards all men arising from Christian principles and motives. This peaceableness being a fruit of the Holy Spirit, must begin in the heart and temper. So far as it is truly Christian it supposes a change of nature; for although some men are more indolent and easy in their temper than others, and are naturally averse to quarrelling and fond of ease and quiet, they cannot be said to love and study peace upon gospel motives until their natures are changed and renewed by the God of peace. Such persons may be said to flee from contention, as a coward from a man that bruises him, and not from a (real) dislike to quarrelling or love of friendship.

Peaceableness, therefore, or a Christian temper, supposes not only a hearty love and value for peace from the amiableness of such a temper, in itself, from the authority of God who enjoins it, in imitation of the example and spirit of Christ, who sets us the brightest pattern of it, and from the valuable purposes it serves in the world and church, but also zealous and unwearied endeavours to maintain a peaceable disposition in ourselves towards all men. A pretence to love peace while we are litigious and provoking, impatient, fretful and peevish, stubborn and refractory, and while we promote the quarrels of others, is the vilest and basest hypocrisy. The Apostle tells us, if it be possible, as much as in us lies to follow peace with all men. This plainly supposes that we should let nothing fail on our part in order to obtain this universal peace with mankind. Yet the thing may be often impossible to us, and then in such cases we cannot charge ourselves with blame. This may happen through the perverse humours of those with whom we have to do.

Captious persons often take offence without any occasion, and will hearken to no reason against their preconceived prejudices. The more you yield to them the more unreasonable are their demands. So the only way of being at peace with them is to break off all intercourse and connexion.

We should be careful to behave inoffensively to all men, for this Christian grace of peaceableness is not confined to a few friends, nor to a favourite party, but must extend to all men. Some think that if they can live at peace in their families, with their friends, their next neighbours, or their church, it is immaterial what they have to the rest of the world.

But peaceableness is a Christian grace arising from a principle of universal *love* and *charity* to all men, and consequently has all men for its object. As we are to love all men and do good to all men, so as much as in us lies we are to live peaceably with all men, and for this purpose our Saviour teacheth us to consider every man as our neighbour, and every true Christian in the world as our brother.

A peaceable temper will restrain us from insolence, rudeness, injurious reflections and outrageous passions towards others. It will engage us to study men's tempers, and be tender of using such innocent freedoms with passionate persons as might be no temptation to others who are of a milder temper. It will furthermore restrain us from acting the busybody, by intermeddling unnecessarily in the affairs of others, or prying into their secrets with a design to reveal them, whereby they are provoked and others inflamed.

It will also engage us for conscience sake to give unto all, in their several stations, that honour and respect which is due them, and the neglect of which might be a just matter of offence.

A peaceable man is not implacable, but is desirous to regain and re-establish peace as soon as possible. Peace is his element, the very complexion of his soul; and therefore when a breach happens he watches and lays hold of the very first opportunity of reconciliation; finding himself unhappy while in a state of variance with his neighbour. A peaceable man will rather put up with many small injuries than to proceed to the rigor of justice or commence law suits, which are not only expensive and tedious, but have the proclivity of widening the breach, inflaming angry passions, and procrastinating the wished for term of reconciliation.

We should be most assiduous in cultivating peace and good-will with those with whom we are most nearly connected, such as our families, our neighbourhoods and churches; for as from these we have daily temptations to anger and contention, so our strongest guard should be placed where the greatest danger lies. Besides, the maintaining and promoting of peace in these connexions is the surest way of promoting our own duty and happiness, and that of others around us. Above all, Christians are under the highest and most inviolable obligations to be at peace with one another, by the laws and motives of their holy religion. They are the children of the God of peace. Peace is the bond of union among themselves. CHRIST has bequeathed his peace to them. And if they are Christians indeed, they are animated and aided by the spirit of peace and love. Besides, by an unpeaceable contentious temper they disgrace their profession and injure the interests of their common Christianity.

J. J. CLINTON.

(Correspondence of the Christian Recorder.)

Baltimore, September 11th, 1854.

Brother Campbell,—This will inform you that I have received the papers regularly, and I hope to get straight before long. Some two or three of the brothers have taken a very active part with me in endeavouring to increase its subscription in this city. On next Friday night week, no preventing providence, we will hold a general meeting in the church, to lay the claims of the Recorder before the people, when we hope to accomplish something handsome for the paper.

Brother Handy informed me that he had received nine subscribers, and I had the promise of some two or three yesterday. I have not sold all the papers you sent me yet, but I expect to get rid of them all; you can send me fifty copies of each number to sell, and I think you had better send the subscribers with them, for at the rates charged by the post office it will cause dissatisfaction; just put each subscriber's name on his or her paper, and send them all in one package by express.

Enclosed I send you five dollars on account of papers, and I wish you to send me by the bearer, Rev. Brother Slaby, twenty-five Disciplines and the same number of hymn books. Let them be of the cheapest kind, or the most of them.

Yours in Christ,
J. A. SHORTER.

My address is No. 21 Hamilton street.

(For the Christian Recorder.)

Baltimore, September 11th, 1854.

Rev. J. P. Campbell: Dear Sir,—I have just learned to-day that the Christian Recorder has again been started. Though it has been two months since its publication was re-commenced, yet I have not seen one copy,—notwithstanding I am a subscriber, and was also appointed by Rev. M. M. Clark a sub-agent, until he resigned his office into your hands.

I was also a contributor to the columns of the paper at that time, and would have been heartily glad to have continued in that sphere, had I known that the publication of the paper had been re-commenced. Please send me one copy of each number that has been published since you have started the paper, viz.: numbers 16, 17, 18, and 19 (and 20 if out.) Perhaps by a careful examination of the books you will no doubt recollect the name as contributor.

Respectfully yours, &c.,
JOSEPH W. CURTIS.

We shall be pleased to have the contributions of our brother to our columns.

ED.

(For the Christian Recorder.)

New York, Sep. 18, 1853.

FRIENDSHIP—DEDICATED TO MRS. G.

One of the sweetest traits in the human breast is friendship; as also one of the sweetest words in the vocabulary of the English language.

True friendship, when prompted by love and respect for another, blended with gratitude, is the excelsior of nobleness; either of these should never be forgotten by the recipient. When through the various changes of life, vicissitudes of fortune, or unforeseen events, sickness touches our frame, pain racks our system, fever preys upon us; in a land of strangers far from kindred or home, what need we more than God, and a friend to be with us? Is not the sick couch made pleasant? Is not the touch of a friend sufficient to alleviate our misery? Is not the assurance sweet, that all will be done that can be done to comfort us? These are enough to make us almost forget we are in a land of strangers, whilst under Divine Providence and the unremitted attentions of a friend, we are again permitted to regain our former health, our former liveliness is resumed, health claims us again as her own, the buoyancy of our step is not impaired, but all speak by our actions, that we are the noblest handiwork of God.

We now depart to the scenes of our homes and the firesides of our families. Let us not forget those, who in reality proved their friendship in a land of strangers, and amongst the unknown; but let us pray they may never need the like attention bestowed upon us by them; let our prayers be thus: That when the morning of their life shall have passed, the shades of evening come on, may they be borne to the haven of true and immortal bliss, there to be repaid for the attention and friendship bestowed upon a traveller and stranger in a strange land.

E. M. T.

Chewsville, Md., Sep. 11, 1854.

Mr. Editor,—I received your amiable paper on the ninth of September. I do not know when I got the last copy of your paper. But I think, sir, according to my knowledge, it was in the year 1853. I know that I received fifteen numbers of the Christian Recorder when M. M. Clark was the editor, and did not get the 16th, 17th, and 18th numbers of the Recorder. Will you please to send me those back numbers, that is the 16th, 17th, and 18th numbers, and, sir, I paid to W. H. Jones seventy-five cents. I think I ought to have twenty-six numbers in all. When my subscription is out I will renew again. Let me know by a letter or some other way.

Please to send me one of your minutes of last Philadelphia Conference.

Yours truly,
H. A. FOWLER.

Philadelphia, Sept. 26, 1854.

Rev. Sir,—The enclosed is taken from the Sunday Dispatch. Please find a nook for it in this week's paper; for there are a great many young brothers who have fallen in with the same absurdity amongst us, and I am in hopes it will do good.

Respectfully, &c.,
J. W. ADAMS.

The Rev. Jacob Gruber, well known as an eccentric, but a very useful minister of the Methodist Episcopal Church, desiring to correct an error in the elocution of one of his young brethren, much given to the melodious termination of each sentence with an emphatic "ah," wrote the following queer letter to him:

"Dear-ah Brother-ah:—When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah ah-ah!

Yours-ah,
JACOB-AH GRUBER-AH.

Bingh

Esteemed Sir,—Thi
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concerning a Mr. Wils
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the paper.

Yours in ha
JOSEPH

BISHOP NAZREY'S APPOI

Philadelphia,

Camden, N. J., Oct. 1st; Fra
the 8th; and from then to th
the Newhope Circuit.

Trenton, N. J., Oct. 16th; P
ville, the 19th; Salem Circuit,
Brother Schureman will make the
ments. I will spend one Sabbath
Circuit; and he will let me know wh
meet him.

Greenwich Circuit, Oct. 31st. Brot
Woodyerd will make the appointme
and let me know where he will meet me.
I shall spend one Sabbath with him.

Burlington Circuit, Nov. 4th. Brother Holcomb will arrange as above. I shall spend one week with him.

Allentown Circuit, Nov. 11th. Brother Sawyer will arrange as above. I shall be with him one week.

Princeton Circuit, Nov. 18th. Brother Bulaugh will arrange as above. Stay one week.

Reading Circuit, Pa., Nov. 25th. Brother Till will arrange as above.

After which I shall visit Norristown and Chester Circuits—notice will be given in time. If the brethren fail to make the appointments, they are responsible, and not I. I did not know how to get to the appointments, nor where many of them were. I leave those for December with them to make the arrangements.

The above will be attended to, without special causes prevent.

W. NAZREY.

OBITUARIES.

By a communication received from Rev. J. W. Jackson, Steward of the New York District, just as we were going to press, we have received the sad intelligence that the Rev. THOMAS LEGG, one of our itinerant preachers in that District, and late pastor of Harlem Circuit, has recently deceased. The date of his death is not given—the letter is dated Sept. 26th.

Also, in the same letter, he informs us of the departure from this life, of Rev. BENJAMIN BATES, of Jamaica, Long Island—a local preacher, and one of the best men with whom we are acquainted upon the Flushing Circuit. By the death of this dear brother, that church and circuit has lost one of its ablest and most useful sons.

We are acquainted with few men in the world, for whom we have a more tender regard, as a friend, and brother in the ministry, than that which we bore for Benjamin Bates.

Want of sufficient room, in the present number, prevents us from taking more notice of these, to us, most sad events.

ED.

PUNISHED FOR DOING THEIR DUTY.—The Boston Board of Aldermen have rejected as candidates for the police the persons who assisted the United States Government to prevent the mob from releasing Sims, the fugitive slave, from custody. It is quite natural that those who were for mobbing United States officers should consider it a crime to uphold the law.

THE FUTURE.—Just read the following advice, and think who was the adviser. "Wherefore, take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Fear God, and fear nothing else. He that watches Providence, shall never want a Providence to watch.

RECEIPTS FOR THE PAPER,

Up to Sept. 28, 1854.

Baltimore,	Rev. J. A. Shorter,	$5 00
New York,	Rev. John W. Jackson,	2 00
Boston,	John Hammond,	0 75
"	Martin W. Brook,	0 75
"	Maria Boardley,	0 75
"	Maria Simpson,	0 75

NOTICE TO SUBSCRIBERS.

As we have come newly into the business of having to distribute to the several subscribers of our paper, the numbers of the Recorder as they are issued, many of

ECORDER,

THE

SCOPAL CHURCH.

Science and Literature.

J. P. CAMPBELL, EDITOR.

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MARRIED,

Bordentown, N. J., Sept. 21st, by Chas. Sawyer, Mr. THOS. NORTON, of Maryland, to Miss RACHEL S. EVANS, of New Jersey.

HENRY MACKEY,
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Orders left at our Yard, corner of Broad and Willow, or 203 Lombard street, or at the Book-store of the A. M. E. Church, Lombard street, below Sixth, will be promptly attended to.
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Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.
Teeth extracted without pain, and the most difficult Surgical Cases attended to.
N. B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.
TERMS MODERATE.

J. J. GOULD BIAS, M.D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.
CERTIFICATE OF CURE.
J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.
I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.
JOHN DEAN.
Sandtown, Gloucester county, N. J.

it were the greatest; if we look through this glass it will make us think every "mote" a "beam." . . . . Who dares call any sin little that is committed against God's will? How great a sin is the smallest contempt that is put upon him!—John Hales.

"Arm me with jealous care,
As in thy sight to live;
And O thy servant, Lord, prepare,
A strict account to give:
Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die."—C. Wesley.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

MONDAY, OCTOBER 2, 1854.

WANTS OF THE CHURCH.

These are varied and many, of which we will name a few. She wants more vital piety and godliness. This is not saying that she is wholly destitute of those graces. There are some persons within the pale of the church, who possess them in a high degree. But it is equally true, that they are not generally possessed by the professed followers of the Saviour as they should be, or as God requires of them.

The happiness of the church of God depends upon the unqualified submission of its members to the requirements of Heaven. These are comprehended in the doctrines of self-denial, bearing the cross, and following the Saviour.

Self-denial cuts us loose from the world. It makes us to sacrifice for God every thing that is forbidden in the word of God. It implies a faith that overcomes the love of the world. Where it exists in perfection, there is no condemnation for past sins and transgressions. Bearing the cross implies all the duties of life that we are required to perform towards God, ourselves, and our fellow men. It were impossible to name all these duties in particular detail. It is enough for our purpose to say that the religion of the Bible requires of us to circumcise our hearts, and make a sacrifice of every thing that is expressly or impliedly forbidden in the word of the Lord; and in addition to this, we ought to do all that Heaven enjoins upon us to do in that same blessed book.

The doctrines of the cross imply the doctrines of any and all duties—the duties we owe to God, ourselves, and to one another. These are all pointed out to us in the Scriptures of truth, so that we have no necessity or excuse for being in darkness. We can only show our love to God by our practice of love to man. We have no other way given under heaven, whereby we can prove that we love the Lord, than this—that we practically love our neighbour as ourselves. We shall find that, upon careful examination, all the duties of life are comprehended in this: "Love thy neighbour as thyself."

Following the Saviour consists in his followers living and acting, in and through life, just as the Saviour lived and acted. He went about doing good. He did not stay at home doing good, but went about doing good. This must become practically the duty of the members of the church, taken individually. The religion of the Christian requires him to labour beyond his own fire-side circle. The doctrine that charity begins at home, as taught by some, is a doctrine of the devil, designed to destroy the very foundation of all Christian duty. Charity begins wherever there is an object upon which it can act, and bestow benefit, whether at home or abroad. She has the world for her home, and all mankind for her brethren. This spirit is really wanted in the church. Too little of it is seen, and less of it felt in the church, as it is.

She wants an intelligent ministry. This is not saying that she has no intelligent ministers, no such thing. The church has some highly intelligent ministers, and some who are very useful men. But the thing to be complained of is, that while the above named statement is true, the number of ministers of this class are very few, in comparison with the number of churches, members, and congregations to be supplied with ministers of some kind.

We do not wish to frighten our brethren in the ministry, by the assertion made at the head of this last paragraph. The term intelligent ministry may be used with a greater or less degree of signification. In this connexion, we purpose to use the term in a restricted sense. Under the term intelligent ministry, we intend, first of all things, a ministry that is practically acquainted with the doctrines and precepts of the holy religion of Jesus, as they are found recorded in the Book of God, the Holy Bible. This is a knowledge that is indispensable to the Christian minister, and without which he cannot succeed as the minister of Christ. For if he is found without this grace of God, when he is casting out devils, the devil will say to him as he did to one of olden times, "Jesus I know, and Paul I know, but who are you?" This knowledge of the Bible cannot be obtained without study.

But we must consider that we have to study other things, in order to be able to study the Bible. A knowledge of the arts and sciences is particularly useful and needful in that study. And farther, without a knowledge of these, it may be shown that the Bible cannot, in the absence of a miracle, be clearly and distinctly understood. This will then call forth a most diligent application to study on the part of him who would clearly and distinctly understand the Holy Scriptures. He must acquire a knowledge of the Holy Scriptures by first putting himself in possession of a knowledge of the arts and sciences, by which that knowledge is acquired.

It is the duty of the pastor to be as well if not a little better informed than the best instructed portion of his congregation—otherwise how can he be profitable to them? The minister of the gospel should study to be approved, a workman that needeth not to be ashamed; and he should be able rightly to divide the word of truth, giving to every man his portion of meat in due season.

We have yet, in connection with this subject, to consider the wants and necessities of the people, and how the minister ought and must be prepared to come before them. We may hereafter show, that without a certain degree of information, it is morally impossible for the minister or pastor to be profitable to his church, congregation, and hearers.

We intended to have presented all we had to say upon this subject in one short article; but as the article has already extended in length the intended bounds, we must defer what we have to say further upon the subject to a subsequent period, while we most reluctantly leave the field at this time.

We will conclude by asking that judgment may be stayed by all parties concerned, until they have heard the end of the story.

OUR CHILDREN.

We have already intimated that no subject, perhaps, of an earthly nature, or pertaining to the affairs of this life, has a greater claim upon our attention than that which relates to the future condition of our children.

Can we with indifference run on through the journey of life, attending most faithfully to any and all other affairs in life pertaining to our household, and neglect our children, the most important item of the whole? This should never be the case. Let the children be cared for; and they will not only bless you in after years, while they live—as they will do, if you really train them up in the way they should go—but they will also bless you in the grave. Parents are not apt to consider that if they are neglected in after years by their children, when they are old and feeble—and we may add, past working, as is the case with many—that the fault is not to be traced originally to the children, but to themselves.

The truth in general is, that they have not been trained properly to know the duties that they owe to God, themselves, and their parents; and that there is an inseparable connexion existing between those several duties.

Why do we see aged fathers and mothers reduced to the condition of beggars, destitute of all the common comforts of life; and often while they have children living in comfortable circumstances, and sometimes in wealth and affluence—while they are suffering, and enjoy not the benefits of that wealth which their children possess? The reason, and the only reason to be assigned for this state of things, is, that such parents have not trained up their children in the way that they should go. They have not raised them aright.

But the worst feature of this matter has not yet been stated. We may hereafter take a peep behind the curtain, and look at what is going on there. We may find out, before we have dismissed the subject, that few of those children, thus neglected, ever become wealthy—that they have no mind, no heart, no soul to acquire wealth; and even where they are blessed with greater opportunities, they cannot embrace them.

But we must now leave the subject for some future investigation, and until then, we take leave of this part of the subject.

FAITH.

We have been led to say a word upon the subject of faith, on account of the varied and conflicting views we have recently heard among some of our co-labourers in the vineyard of God, whom we judged, from their conversation, not to be rightly posted up on that subject.

The nature of faith is most truthfully described in the following passages of the Holy Scriptures: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." Again: "Faith is the substance of things hoped for, the evidence of things not seen."

The power to believe is the gift of God; the exercise of faith is an act of the creature. Faith acts in the absence of knowledge or experience. Where the knowledge of experience exists there can no longer be an exercise of faith. That which we most positively know, we cannot properly be said to believe. The mere mentioning of faith, suggests to the mind an idea of its opposite, unbelief. But a man cannot well be said to disbelieve that which he knows to be the truth.

Faith may exist in the absence of vital piety and godliness. The devils believe and tremble, on account of what they believe to be the truth. Faith has respect to the past and future, and also to whatever is not a matter of experience to us.

Wherever knowledge exists, there we have no more need of faith about that particular matter. Faith is the substance of things hoped for. When we shall come into possession of the things hoped for, faith will be lost in sight, or in the reality. Faith is the evidence of things not seen. When we shall see the things not seen, faith will no longer be the evidence of them. They will of themselves become their own evidence, without the help of faith.

This faith in Christ, and belief of the truth, is necessary to salvation: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned;" "As many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." Some tell us that faith and hope accompany us to the Jordan of death—brings us to the land of Beulah, or delight,—and there they leave us in the hands of Charity, or Love, who will continue with us through the ceaseless ages of eternity. Others say that faith and hope, like charity, will not only conduct us safe through this world to heaven, but will continue to be with us for ever, even after we have gone from this to the world to come. That if these were to leave us after we were safely landed in heaven, we could not stay there, but would necessarily have to leave this blessed abode. With regard to the statement last named, we have to say that it is more curious than useful. This is saying as little about the matter as we are able to say.

The Holy Ghost says that it does not yet appear what we shall be, but when he [the Saviour] appears we shall be like him, for we shall see him as he is. The Bible speaks to us of having faith, hope, and love in this world, and the use we shall make of them, and their benefits, until we are safely landed over in the heavenly Canaan, but what will take place after this we are not informed. Let us begin and end where the Bible does, and we shall always be right. Is it not enough for us to know the benefits and uses of these graces of the Spirit in time where we have need of them; what practical use can we make of the discussion of the question of their benefits and uses hereafter. This whole question borders more upon dark metaphysical abstractions than it does upon biblical truth, and a sound practical theology. The Bible undertakes to tell us what faith, hope, and charity, or more correctly speaking love, will do for us in this probationary state of being while we are passing through this waste howling wilderness, and how they will safely land us in heaven without a failure. But there the Bible leaves the subject. Now what does duty seem to prompt us to do with this view of the subject before us? Are we not bound here to take hold of the truth, or by the truth, and to hold it fast, and where the Bible ends are we not bound to end, and not to appear to be wise above what is written?

This last seems to be the true pathway of duty, the thing that God requires. We have need to pray, "Make every path of duty straight and plain before my face." We have many illustrious examples of this in the Bible, all of which we ought to follow. Abraham the father of the faithful, staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. This is spoken of his faith while he lived in this world. How he has succeeded since that time, and managed his affairs in the other world we are not exactly prepared to say. Peter speaking of the Saviour, the Lord our righteousness, says to the church, "Whom, having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory receiving the end of your faith, even the salvation of your souls." From this scripture we learn that the faith of Peter and the faith of the whole church in his day had a contemplated end in view, which end was the salvation of their souls. Beyond this we hear no more mention made of the effects of faith.

As we find our article is becoming too lengthy, we must of necessity defer giving more upon the subject until a future period, perhaps the next number. However, we suppose that we have said enough already for those to whom our article has a direct allusion, to see that we have need of faith, hope and charity in this world, and that if we receive a heavenly supply of them in this present state of being, we have no need to trouble ourselves about them or their existence hereafter. The Lord will provide.

(For the Christian Recorder.)

A PANIC-STRICKEN PEOPLE.

Mr. Editor,—Leaving Philadelphia according to appointment, on the 9th of September, and arriving in Columbia about twelve o'clock, I found the city in great confusion; and hearing the people asking, "Is he dead?" or "How has he got?" &c., I was induced to inquire what was the matter. I was informed that the cholera had broken out in that place the day before, and many were dead, and others were lying at the point of death.

Being myself disappointed in not meeting the preacher in charge, or some person to inform me where I was to go, I was left to inquire for the preacher's stopping-place, and had the good luck of being conducted, by the second person of whom I inquired, near the house of his lodging, where I was informed that he had left two days before; but they could not give exact information of his whereabouts, and they knew nothing of my coming. I concluded that I would remain in Columbia until Monday.

I must confess that I never saw a more distressing time in all my life. There were some persons who died in the immediate neighbourhood where I was staying, and others dying. A wagon was standing in the street for an hour or more after eight, with a corpse, because no persons could be got to bury it; and on the Sabbath, the people had not time to attend church, for they were engaged burying the dead, and taking care of the sick and dying. On the Sabbath morning, I went to look for a friend with whom I was acquainted, but he had left the night before. On my way to my lodgings, I saw many houses closed, and people leaving the city; and wagons and hearses in almost every direction, going to the place of interment—while the crying and mourning could be heard from many directions, and the physicians seen going as speedily as possible to assist the sufferers.

At night the people turned out tolerably well. I preached to them, and left on Monday morning and went to Lancaster; but failing to find the preacher in charge there, I concluded that I would return to Philadelphia, and spend the next Sabbath at Camden.

The people in Columbia were in such a hurry to get the dead out of the way, that they carried one man to the grave before he was dead; and on the road he kicked out the foot of the coffin, while going to the place of interment. They laid him on the ground until he was dead enough to bury, and they went on burying others. It is said that it laid some hours before he was actually dead. The people were leaving the city Monday morning by times—some of them, while waiting for the cars, appeared like persons running away from an officer, and they would keep looking up the street to see if the cholera was coming.

I have been informed, since writing the above, that out of a population of five thousand, there are not at this time over eight hundred remaining. It is the greatest sermon that has ever been preached in that city, or perhaps ever will be, until the judgment of the great day of God Almighty.

One dear friend, as I have been informed, left, as he thought, the cholera in Columbia, and carried his wife to Germantown; but the messenger, Death, pursued him there, and took his beloved from his embrace.

Reader, prepare to meet thy God!

WILLIS NAZREY.

P.S. I have been looking for a communication from one of my colleagues, or some other good brother, informing us of the determination of the Western and Canada Conferences; and I hope the Recorder will yet bear the news to the many inquirers.

W. N.

(For the Christian Recorder.)

MATRIMONIAL GARDEN.

Mr. Editor,—Under the above caption, we wish to make a few remarks. Man is formed for social enjoyment; and if it be allowed that "It is not good for men to be alone," it may be justly inferred that it is not good that woman should be alone—hence a union of interests indicates a union of persons for their mutual benefit. By this union, a sort of seclusion takes place; and as a garden is a retired apartment, the married state may not be inaptly compared with it in many respects.

We believe it is good and honourable for the human species prudently and cautiously to approach this delightful enclosure: its entrance, in general, is extremely gay and glittering—being strewed with flowers of every hue, and every fragrance, calculated to charm the eye and please the taste; but they are not all so. And as there are many persons who may wish to enter this garden at some time or other, who are yet strangers to its various productions, their attention should be directed to the cultivation of those plants which are beneficial, and to the avoiding or rooting up of those which are injurious.

And let me first caution adventurers in this garden not to dream of permanent happiness. If you should so dream, experience will soon make you wiser, as such happiness never existed but in visionary heads. If you are desirous that this garden should yield you all the bliss of which it is capable, you must take with you that excellent flower called *good humour*, which, of all the flowers of nature, is the most delicious and delicate. Do not drop it or lose it, as many do soon after they enter the garden: it is a treasure that nothing can supply the loss of.

When you get to the end of the first walk, which contains about thirty steps, commonly called "the honey moon path," you will find the garden open into a vast variety of views; and it is necessary to caution you to avoid many productions in them which are noxious, nauseous, and even fatal in their nature and tendency—especially to the inexperienced and unwary. There is a low, small plant, which may be seen in almost every path, called *indifference*. This, though not perceived in the entrance, you will always know where it grows, by a certain coldness in the air which surrounds it. Contrary to the nature of plants in general, this grows by cold, and dies by warmth. Whenever you perceive this change in the air, avoid the place as soon as you can. In the same path is found that baneful flower called *jealousy*, which I advise you never to look at; for it has the strange quality of smiting the eye that beholds it with a pain that is seldom or never got rid of: it is the aconite of the garden, and has marred the happiness of thousands.

As you proceed, you will meet with many little crooked paths, which I advise you, as a friend, never to go into them; for, although at the entrance of each, it is written, in large letters, "I am right," if you do enter, and get to the end of them, you will find the true name to be *perverseness*. These crooked paths occasion endless disputes; and as it is difficult to make the crooked straight, it is better to avoid them altogether, lest, as it sometimes happens, a total separation be the consequence, and you take different paths the rest of your lives.

Near this spot you will meet with a rough, sturdy plant, called *obstinacy*, which bears a hard, knotty fruit that never digests, and of course must injure the constitution. It even becomes fatal when taken in large quantities: turn from it as you would from the cholera.

Just opposite to this grows that lovely and lively shrub, called *compliance*, which, though not always pleasant to the taste, is very salutary, and leaves a sweetness in the mouth. It is a most excellent shrub, and produces the most delicious fruit—never be without a very long sprig in your band: it will often be wanted as you go along; for you cannot be happy without it, in any part of the garden.

In one of the principal compartments, stands a very important plant, called *economy*. It is of a thriving quality: cultivate it with all your care; for it adorns and enriches at the same time. Many overlook it; some despise it, and others think that they will never want it. It is generally overlooked in the gayety and levity with which people enter this place; but the want of it is often deplored with bitter repentance.

There are two other plants of the same species, which are very closely connected, called *industry* and *frugality*; and I must take leave to tell you, that unless both the male and female partake largely of their branches, very little success can be expected. In this they must unite, and take care that you provide yourself and partner with a supply of each, as soon as possible after you enter the garden.

Allow me to drop a hint on the subject of *cultivation*. Without careful cultivation, what can you expect but the most luxuriant growth of unruly appetites, which in time will break forth in all manner of disgraceful irregularities? What but that anger, like a prickly thorn, will arm the temper with an untractable moroseness? that peevishness, like a stinging nettle, will render the conversation irksome and forbidding? that avarice, like some choking weed, will teach the fingers to gripe, and the hands to oppress? that revenge, like some poisonous plant, replete with baneful juices, will rankle in the breast, and meditate mischief to its neighbour? while unbridled lusts, like swarms of noisome insects, taint each rising thought, and render "every imagination of the heart only evil continually?" Such are the usual products of unrestrained nature, and such the furniture of the uncultivated mind!

By all means, then, pay due attention to culture: by suitable discipline, clear the soil; by careful instruction, implant the seeds of virtue; by skill and vigilance, prune the unprofitable and over-luxuriant branches—direct the wayward passions how to move, and the mature man will then become the chief ornament of the garden.

JOHNSON WOODLIN.

Greenwich, N.J., 1854.

(For the Christian Recorder.)

AN ESSAY ON A PEACEABLE DISPOSITION, AND THE OPPOSITE EVILS.

The distinguishing spirit and genius of Christianity is peace and love, and one of the fruits of the Spirit is peace, not only a sense of reconciliation and peace with God through the merit and intercession of Christ, and as a fruit of this peace of conscience, the joyful hope that we are objects of divine favour, and have passed from death unto life; but also a loving and peaceable disposition towards all men arising from Christian principles and motives. This peaceableness being a fruit of the Holy Spirit, must begin in the heart and temper. So far as it is truly Christian it supposes a change of nature; for although some men are more indolent and easy in their temper than others, and are naturally averse to quarrelling and fond of ease and quiet, they cannot be said to love and study peace upon gospel motives until their natures are changed and renewed by the God of peace. Such persons may be said to flee from contention, as a coward from a man that bruises him, and not from a (real) dislike to quarrelling or love of friendship.

Peaceableness, therefore, or a Christian temper, supposes not only a hearty love and value for peace from the amiableness of such a temper, in itself, from the authority of God who enjoins it, in imitation of the example and spirit of Christ, who sets us the brightest pattern of it, and from the valuable purposes it serves in the world and church, but also zealous and unwearied endeavours to maintain a peaceable disposition in ourselves towards all men. A pretence to love peace while we are litigious and provoking, impatient, fretful and peevish, stubborn and refractory, and while we promote the quarrels of others, is the vilest and basest hypocrisy. The Apostle tells us, if it be possible, as much as in us lies to follow peace with all men. This plainly supposes that we should let nothing fail on our part in order to obtain this universal peace with mankind. Yet the thing may be often impossible to us, and then in such cases we cannot charge ourselves with blame. This may happen through the perverse humours of those with whom we have to do.

Captious persons often take offence without any occasion, and will hearken to no reason against their preconceived prejudices. The more you yield to them the more unreasonable are their demands. So the only way of being at peace with them is to break off all intercourse and connexion.

We should be careful to behave inoffensively to all men, for this Christian grace of peaceableness is not confined to a few friends, not to a favourite party, but must extend to all men. Some think that if they can live at peace in their families, with their friends, their next neighbours, or their church, it is immaterial what they have to the rest of the world.

But peaceableness is a Christian grace arising from a principle of universal *love* and *charity* to all men, and consequently has all men for its object. As we are to love all men and do good to all men, so as much as in us lies we are to live peaceably with all men, and for this purpose our Saviour teacheth us to consider every man as our neighbour, and every true Christian in the world as our brother.

A peaceable temper will restrain us from insolence, rudeness, injurious reflections and outrageous passions towards others. It will engage us to study men's tempers, and be tender of using such innocent freedoms with passionate persons as might be no temptation to others who are of a milder temper. It will furthermore restrain us from acting the busybody, by intermeddling unnecessarily in the affairs of others, or prying into their secrets with a design to reveal them, whereby they are provoked and others inflamed.

It will also engage us for conscience sake to give unto all, in their several stations, that honour and respect which is due them, and the neglect of which might be a just matter of offence.

A peaceable man is not implacable, but is desirous to regain and re-establish peace as soon as possible. Peace is his element, the very complexion of his soul; and therefore when a breach happens he watches and lays hold of the very first opportunity of reconciliation; finding himself unhappy while in a state of variance with his neighbour. A peaceable man will rather put up with many small injuries than to proceed to the rigor of justice or commence law suits, which are not only expensive and tedious, but have the proclivity of widening the breach, inflaming angry passions, and procrastinating the wished for term of reconciliation.

We should be most assiduous in cultivating peace and good-will with those with whom we are most nearly connected, such as our families, our neighbourhoods and churches; for as from these we have daily temptations to anger and contention, so our strongest guard should be placed where the greatest danger lies. Besides, the maintaining and promoting of peace in these connexions is the surest way of promoting our own duty and happiness, and that of others around us. Above all, Christians are under the highest and most inviolable obligations to be at peace with one another, by the laws and motives of their holy religion. They are the children of the God of peace. Peace is the bond of union among themselves. CHRIST has bequeathed his peace to them. And if they are Christians indeed, they are animated and aided by the spirit of peace and love. Besides, by an unpeaceable contentious temper they disgrace their profession and injure the interests of their common Christianity.

J. J. CLINTON.

(Correspondence of the Christian Recorder.)

Baltimore, September 11th, 1854.

Brother Campbell,—This will inform you that I have received the papers regularly, and I hope to get straight before long. Some two or three of the brothers have taken a very active part with me in endeavouring to increase its subscription in this city. On next Friday night week, no preventing providence, we will hold a general meeting in the church, to lay the claims of the Recorder before the people, whom we hope to accomplish something handsome for the paper.

Brother Handy informed me that he had received nine subscribers, and I had the promise of some two or three yesterday. I have not sold all the papers you sent me yet, but I expect to get rid of them all; you can send me fifty copies of each number to sell, and I think you had better send the subscribers with them, for at the rates charged by the post office it will cause dissatisfaction; just put each subscriber's name on his or her paper, and send them all in one package by express.

Enclosed I send you five dollars on account of papers, and I wish you to send me by the bearer, Rev. Brother Sluby, twenty-five Disciplines and the same number of hymn books. Let them be of the cheapest kind, or the most of them.

Yours in Christ,
J. A. SHORTER.

My address is No. 21 Hamilton street.

(For the Christian Recorder.)

Baltimore, September 11th, 1854.

Rev. J. P. Campbell: Dear Sir,—I have just learned to-day that the Christian Recorder has again been started. Though it has been two months since its publication was re-commenced, yet I have not seen one copy,—notwithstanding I am a subscriber, and was also appointed by Rev. M. M. Clark a sub-agent, until he resigned his office into your hands.

I was also a contributor to the columns of the paper at that time, and would have been heartily glad to have continued in that sphere, had I known that the publication of the paper had been re-commenced. Please send me one copy of each number that has been published since you have started the paper, viz.: numbers 16, 17, 18, and 19 (and 20 if out.) Perhaps by a careful examination of the books you will no doubt recollect the name as contributor.

Respectfully yours, &c.,
JOSEPH W. CURTIS.

We shall be pleased to have the contributions of our brother to our columns.

ED.

(For the Christian Recorder.)

New York, Sep. 18, 1853.

FRIENDSHIP—DEDICATED TO MRS. G.

One of the sweetest traits in the human breast is friendship; as also one of the sweetest words in the vocabulary of the English language.

True friendship, when prompted by love and respect for another, blended with gratitude, is the excelsior of nobleness; either of these should never be forgotten by the recipient. When through the various changes of life, vicissitudes of fortune, or unforeseen events, sickness touches our frame, pain racks our system, fever preys upon us; in a land of strangers far from kindred or home, what need we more than God, and a friend to be with us? Is not the sick couch made pleasant? Is not the touch of a friend sufficient to alleviate our misery? Is not the assurance sweet, that all will be done that can be done to comfort us? These are enough to make us almost forget we are in a land of strangers, whilst under Divine Providence and the unremitted attentions of a friend, we are again permitted to regain our former health, our former liveliness is resumed, health claims us again as her own, the buoyancy of our step is not impaired, but all speak by our actions, that we are the noblest handiwork of God.

We now depart to the scenes of our homes and the firesides of our families. Let us not forget those, who in reality proved their friendship in a land of strangers, and amongst the unknown; but let us pray they may never need the like attention bestowed upon us by them; let our prayers be thus: That when the morning of their life shall have passed, the shades of evening come on, may they be borne to the haven of true and immortal bliss, there to be repaid for the attention and friendship bestowed upon a traveller and stranger in a strange land.

E. M. T.

Chewsville, Md., Sep. 11, 1854.

Mr. Editor,—I received your amiable paper on the ninth of September. I do not know when I got the last copy of your paper. But I think, sir, according to my knowledge, it was in the year 1853. I know that I received fifteen numbers of the Christian Recorder when M. M. Clark was the editor, and did not get the 16th, 17th, and 18th numbers of the Recorder. Will you please to send me those back numbers, that is the 16th, 17th, and 18th numbers, and, sir, I paid to W. H. Jones seventy-five cents. I think I ought to have twenty-six numbers in all. When my subscription is out I will renew again. Let me know by a letter or some other way.

Please to send me one of your minutes of last Philadelphia Conference.

Yours truly,
H. A. FOWLER.

Philadelphia, Sept. 26, 1854.

Rev. Sir,—The enclosed is taken from the Sunday Dispatch. Please find a nook for it in this week's paper; for there are a great many young brothers who have fallen in with the same absurdity amongst us, and I am in hopes it will do good.

Respectfully, &c.,
J. W. ADAMS.

The Rev. Jacob Gruber, well known as an eccentric, but a very useful minister of the Methodist Episcopal Church, desiring to correct an error in the elocution of one of his young brethren, much given to the melodious termination of each sentence with an emphatic "ah," wrote the following queer letter to him:

"Dear-ah Brother-ah:—When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah ah-ah!

Yours-ah,
JACOB-AH GRUBER-AH.

Bingh

Esteemed Sir,—Th
that I am well, and ho
enjoying the same bles
form you of a mistak
concerning a Mr. Wils
you direct your pape
which will prove a total l
are no such persons livin
but myself that ever wa
the paper.

Yours in ha
JOSEPH

BISHOP NAZREY'S APPOI

Philadelphia,

Camden, N. J., Oct. 1st; Fra
the 8th; and from then to th
the Newhope Circuit.

Trenton, N. J., Oct. 16th; P
ville, the 19th; Salem Circuit,
Brother Schureman will make the
ments. I will spend one Sabbath
Circuit; and he will let me know wh
meet him.

Greenwich Circuit, Oct. 31st. Brot
Woodyard will make the appointme
and let me know where he will meet me.
I shall spend one Sabbath with him.

Burlington Circuit, Nov. 4th. Brother Holcomb will arrange as above. I shall spend one week with him.

Allentown Circuit, Nov. 11th. Brother Sawyer will arrange as above. I shall be with him one week.

Princeton Circuit, Nov. 18th. Brother Bulaugh will arrange as above. Stay one week.

Reading Circuit, Pa., Nov. 25th. Brother Till will arrange as above.

After which I shall visit Norristown and Chester Circuits—notice will be given in time. If the brethren fail to make the appointments, they are responsible, and not I. I did not know how to get to the appointments, nor where many of them were. I leave those for December with them to make the arrangements.

The above will be attended to, without special causes prevent.

W. NAZREY.

OBITUARIES.

By a communication received from Rev. J. W. Jackson, Steward of the New York District, just as we were going to press, we have received the sad intelligence that the Rev. THOMAS LEGG, one of our itinerant preachers in that District, and late pastor of Harlem Circuit, has recently deceased. The date of his death is not given—the letter is dated Sept. 26th.

Also, in the same letter, he informs us of the departure from this life, of Rev. BENJAMIN BATES, of Jamaica, Long Island—a local preacher, and one of the best men with whom we are acquainted upon the Flushing Circuit. By the death of this dear brother, that church and circuit has lost one of its ablest and most useful sons.

We are acquainted with few men in the world, for whom we have a more tender regard, as a friend, and brother in the ministry, than that which we bore for Benjamin Bates.

Want of sufficient room, in the present number, prevents us from taking more notice of these, to us, most sad events.

ED.

PUNISHED FOR DOING THEIR DUTY.—The Boston Board of Aldermen have rejected as candidates for the police the persons who assisted the United States Government to prevent the mob from releasing Sims, the fugitive slave, from custody. It is quite natural that those who were for mobbing United States officers should consider it a crime to uphold the law.

THE FUTURE.—Just read the following advice, and think who was the adviser. "Wherefore, take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Fear God, and fear nothing else. He that watches Providence, shall never want a Providence to watch.

RECEIPTS FOR THE PAPER,

Up to Sept. 28, 1854

Baltimore,	Rev. J. A. Shorter,	$5 00
New York,	Rev. John W. Jackson,	2 00
Boston,	John Hammond,	0 75
"	Martin W. Brook,	0 75
"	Maria Bourdley,	0 75
"	Maria Simpson,	0 75

NOTICE TO SUBSCRIBERS.

As we have come newly into the business of having to distribute to the several subscribers of our paper, the numbers of the Recorder as they are issued, many of

MARRIED,

ordentown, N. J., Sept. 21st, by
Chas. Sawyer, Mr. THOS. NORTON, of Maryland, to Miss RACHEL S. EVANS, of New Jersey.

HENRY MACKEY,
DEALER IN REAL ESTATE.
A NUMBER OF SMALL HOUSES AND BUILDING LOTS FOR SALE.
TERMS REASONABLE.
For further information, call in
Third Street, near Spruce,
SOUTH CAMDEN, N. J.

GREAT ATTRACTION!
COAL! COAL!! COAL!!!
THE Subscribers are pleased to inform their friends and customers, that they have just received a very superior quality of *COAL*, prepared expressly for family use, which they are ready to deliver at the VERY LOWEST PRICES.
TERMS, CASH.
Orders left at our Yard, corner of Broad and Willow, or 203 Lombard street, or at the Book-store of the A. M. E. Church, Lombard street, below Sixth, will be promptly attended to.
SMITH, WHIPPER & CO.
Philadelphia, Sept. 14, 1854.

JOHN WALKER'S
NEW AND SECOND-HAND
CLOTHING CELLAR,
BASEMENT OF
NO. 157 NORTH SECOND STREET,
(Between Race and New—east side,)
PHILADELPHIA.
☞ Gentlemen's Cast-off Clothing bought and sold.

THOMAS M. KINNARD,
SURGEON DENTIST,
No. 300 Cherry Street, above Thirteenth,
PHILADELPHIA.
AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.
Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.
Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.
Teeth extracted without pain, and the most difficult Surgical Cases attended to.
N. B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.
☞ TERMS MODERATE.

J. J. GOULD BIAS, M.D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.
CERTIFICATE OF CURE.
J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.
I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.
JOHN DEAN.
Sandtown, Gloucester county, N. J.

ounced by the
following ex-
f Manchester,
highest autho-
is chemist:

among the emanci-
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of *St. Vincent*, who
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res of land, upon which
tring estates for half the
sides the provisions they
ey choose to work on the
sugar plantations. easy circumstances, and are
fast approaching an imp The *governor of this same*
island says: 'When we tu f the native population, it is
beyond all dispute that it has be progressive amelioration, both
moral and physical. Seventeen year ve run their course since they
were emancipated from a state absolutely opp d to all improvement; and with this recollection I record, not only my satisfaction, but a feeling of joyful surprise at the advances made by them during the six years to which my observation and experience have extended. As a general rule, they possess beyond all reasonable question most of the essential elements of progress, and in a pre-eminent degree natural intelligence and quickness of perception, sharpened by a praiseworthy desire to better their condition.' In *Antigua*, the testimony of the Governor is that the peasantry, since their emancipation, which was fully granted them on the 1st of August, 1834, have improved, and are an improving people. In orderly demeanour, in observance of the laws, in submission to constituted authorities, in respectful deportment towards their superiors, and in the discharge of many of the obligations of social life, they are eminently conspicuous. Three-fourths of the labourers on this island have cottages of their own, all built since emancipation, and each possessing a small freehold. They have a pride in the erection and adornment of these cottages, in the possession of property of their own, in striving to raise themselves in the ranks of social intercourse, and in promoting the advancement and welfare of their children. Friendly societies are established among them, and 15,588 persons are connected with these institutions. They have also established a saving bank. The account given of the emancipated population of *St. Christopher* is not less favourable than that just quoted relative to Antigua. Their dwellings have rapidly increased since their freedom, in comfort, extent, and durability. The establishment of villages, and the progress of free tenancy, promise the total annihilation of the last remnant of the slave system. The Governor reports to the home authorities, that too much praise cannot be bestowed upon the population, who alone, by their industry and perseverance, are bringing about this desirable end. Other equally favourable traits are mentioned, indicative of good conduct and improvement, as the rareness of drunkenness, the diminishing number of convictions, the formation and well-doing of benefit societies, and the bearing contentedly a reduction of wages when the profits of the planter are reduced. The population of *Nevis* is described as well-ordered and peaceable. No military force is stationed in the island, nor has it even a police, for neither is needed. The old villages on the estates have been nearly abandoned, and dwellings of a better description have supplied their place. The entire number of the emancipated peasantry is not more than 8,000; yet, in 1845, no fewer than 1,812 were enrolled in benefit societies, while of destitute paupers there were only 140. More than half of these freed persons belong to the Wesleyan Society.

"The enfranchised population of *Dominica* is about 20,000. In this island, they are described as comfortable and prosperous, as shown in the frequent occurrence of weddings, which are usually conducted in an expensive manner; by their decent appearance, domestic arrangements, habits, and modes of living, and especially in the greater care and attention they evince towards their children. The profitable result of their labour places at command, to an extensive degree, the comforts of life: little effort is requisite to obtain necessaries: the unlimited occupation of land, a most generous soil, and usually propitious seasons, combine to render them independent and happy. Poverty is a fiction."

PSALM-SINGING AND THE PURITANS.

"The epithet psalm-singing, under some circumstances, may be of doubtful import; for it has sometimes been used to express derision, scorn, or contempt. But not so here. Nor can it ever be thus used by those who know what the psalms are, and what psalm-singing is, or who have felt its power upon their own hearts. There is a direct tendency in the use of the psalms to make strong Christians; and he whose religious affections have been well trained on the lattice which the psalms afford, will not be found among the doubting, the faltering, the uncertain, and the fearful. Psalm-singing was mighty in the hands of the Reformers, and it was no unimportant element in the religious assemblies of the Puritans. The forefathers of New England were psalm-singers; and this was one of the circumstances which tended to make them what they were; to the psalms, *the Bible Psalms*, they were undoubtedly much indebted for their decision, courage, firmness, self-denial, and general religious character. They sang and they prayed the psalms, they sang as they prayed, and they prayed as they sang; and the praying and the singing of the psalms was one and the same thing. Psalm-singing is one of the rich legacies which the Puritans left to their descendants. But alas! has not the gold become dim, and is not the fine gold changed? The *psalms of God* have been given up or exchanged for the *hymns of man;* and for those divine forms of deep penitence, strong faith, lively hope, and holy joy, furnished in the psalms, we have substituted, to a great extent, the *more feeble productions* of an imperfect human Christian experience. God's psalms, like Jacob's ladder, reach from earth to heaven; but men's hymns often extend no higher than to the floating, darkened clouds of an earthly atmosphere.

"But more than this, the psalm-singing of the Puritans has been, in too many instances in these latter days, exchanged for mere tune singing; so that it is the tune, and not the psalm, that is sung; or if the psalm be connected with the tune, it is sung for the tune's sake. Music *as an art*, or an artistic manner of singing, or rather an *attempt* at an artistic style, has taken the place of psalmody. In a church in a neighbouring city, perhaps it was on Easter Sunday, there were distributed in the pews programmes of the musical performances, prepared after the usual concert fashion, naming the pieces of music, and also the singers who were to appear on the occasion. One of the newspapers, in an after notice, having remarked upon the music and upon the performers, added this very significant sentence:—'During the recess between the different pieces of music, the officiating clergyman read the morning service.'

"The difference between a musical performance and the singing of the psalms is in some places recognised. Some time since, when I spent a Sabbath in Dresden, Saxony, I inquired in the morning where I could probably hear the best music. 'Oh,' said the gentleman to whom I addressed the question, 'there is no music in any of the churches to-day; we only have music in the churches on some of the festival days.' 'No music; what, do not the people sing the psalms or chorales?' 'Oh, yes, the people sing the chorales; but we have no music to-day;' thus making a broad distinction between music and psalm-singing.

"Truly important has been that legacy of psalm-singing which was bequeathed to us by our Puritan forefathers; but it may be questioned whether the tune-singing which our children are likely to inherit from us will not be much less valuable in the formation of Christian character, or as a means of religious development. Our Puritan ancestors were psalm-singers,—not mere passive listeners to the tune-singing of a choir, but they themselves put forth their voices, and thus participated in the service of song in the house of the Lord; the church choir was the whole congregation.

"There are some persons who favour congregational singing, but who say—'Wait until the people are prepared by a knowledge of music. Let the people learn to sing first, and after that let the congregation sing.' But if such previous preparation be necessary, we may as well give it all up at once. There is not a congregation on earth throughout which music is generally understood, and where the people sing from notes. And we may be assured that congregational singing will never be restored, if we wait for the people to be thus prepared. Let there be no waiting for qualifications. Let the people begin the song, and the singing schools will follow. But let the tune be plain—very plain—well known, and so simple that it shall be impossible for any one to go far astray. Fathers and mothers, singing thus without the knowledge of notes, will soon seek that knowledge, if not for themselves, yet for their children. If there is any one thing, connected with the manner of conducting the public religious services of the Sabbath by the Puritan forefathers of New England, which we ought to imitate or restore, it is that of *singing*—of singing the *Psalms*, and of singing the psalms by a choir consisting of the *whole congregation*, "*both young men and maidens, old men and children.*"—*Lowell Mason.*

A SPIRITUAL MIND.

Dr. Owen says, if a man of carnal mind is brought into a large company, he will have much to do; if into a company of Christians, he will feel little interest; if into a smaller company engaged in religious exercises, he will feel still less; but if taken into a closet and forced to meditate on God and eternity, this will be insupportable!

There are various *characteristics* of a spiritual mind. Self-loathing is a characteristic of such a mind. The axe is laid to the root of a vainglorious spirit. It maintains, too, a walk and converse with God. Enoch walked with God. There is a transaction between God and the spiritual mind; if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day, for the hour, for the business in hand. A spiritual mind refers its affairs to God. "Let God's will be obeyed by me in this affair. His way may differ from that which I should choose, but let it be so. 'Surely, I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child.'" A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil. A spiritual mind enjoys, at times, the influx of a holy joy and satisfaction, which surprises even itself. When bereaved of creature comforts, it can sometimes find such a repose in Christ and his promises, that the man can say, "Well! it is enough: let God take from me what else he pleases!" A spiritual mind is a mortified mind. The church of Rome talks much of mortification, but her mortification is not radical and spiritual. Simon Stylites will willingly mortify himself on his pillar, if he can bring people around him to pray to him to pray for them. But the spiritual mind must mortify itself in whatever would retard its ascent towards heaven; it must rise on the wings of faith, and hope, and love. A spiritual mind is an ingenuous mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One man wraps round him a covering of one kind, and another of another. They who think they do not this, yet do it though they know it not.

Yet this spiritual mind is a sublime mind. It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the goodly buildings of the temple: as Christ, says Fenelon, had seen his Father's house, and could not therefore be taken with the glory of the earthly structure!

STATISTICS OF THE BIBLE.

The British and Foreign Bible Society has now completed the 50th year of its existence, having been organized on the 7th of March, 1804. At a meeting on the 25th of October, a paper was read by Secretary Frost, containing the following statistics:—"At the close of its 49th year, it finds itself surrounded by 3270 affiliated societies in England and Wales. In Ireland there are 593, and in the colonies and other dependencies of Great Britain, 549 similar institutions. If to those be added the Bible Societies on the Continent of Europe and the United States of America, we find a total of nearly 8500 societies in every quarter of the world, harmoniously co-operating for the universal dissemination of the Word of God.

"The total expenditure of the Society, in the promotion of its one object has been £3,950,993, 7s. 5d.

"During the same period of forty-nine years, there have been put into circulation, by the Parent Society, 26,571,103 copies of the Scriptures, and by foreign societies, all of which it has nurtured and helped, more than 19,000,000, a total of nearly 46,000,000; being more than the estimated number existing in the world in the year 1804.

"The total number of languages and dialects in which the Bible has been printed and circulated, in whole or in part, is 160. The total number of versions is 177; and of these versions, there are 123 in languages in which no part of the Holy Scriptures had been previously printed, and 27 in which no book had ever before existed.

"It is affirmed in Scripture, 'The entrance of thy word giveth light; it giveth understanding unto the simple.' If, then, the wisdom of the word be communicated to the diligent readers of the word, it follows that this society exercises an agency for good more effective and beneficent, than any instrumentality besides. The general distribution of all these supplies had been as follows:—Eighteen million copies have been furnished in the languages of Great Britain and Ireland. It has been computed that, there are between 20,000 and 30,000 benevolent persons constantly and voluntarily engaged in weekly domiciliary visits among the poorer population of the land, in the cause of this society, disseminating this precious volume, and along with it the seeds of peace and godliness, prosperity and blessing. The distribution has exercised a vast influence in facilitating the work of Christian instruction, in maintaining internal tranquility, and in promoting cheerful obedience to the laws, and a salutary mutual good-will among all classes of our population. About 17,000,000 have been scattered over the continent of Europe.

PORTUGUESE REFUGEES.—Our readers remember the poor Portuguese exiles who came to this country some time since, driven from Madeira by the persecution of Popery, and sent to the West to find a home through the benevolence of Christian friends. We have been much gratified to learn from private sources that a kind Providence has smiled upon these excellent people, so that they are now in a condition of comfort and prosperity, and that they are regarded as industrious, thrifty, valuable citizens. To the self-sacrificing and noble efforts of Dr. Kalley, who not only laboured and suffered in their behalf in Madeira, but who was instrumental in bringing them here, and who has been with them in their new Western homes, they will owe a lasting debt of gratitude. The subjoined, from the *Illinois Journal*, gives briefly their history since going to the West. No stronger argument against Popery need be asked, than the fact that it could persecute and force into exile such a people, for no other reason than that they read their Bibles, and worshipped God according to the dictates of their consciences.

"There are about 400 Portuguese in Springfield, and 500 in Jacksonville, in this State, who have emigrated from Madeira. These emigrants came out here poor and destitute, but they were ready to work. They were at first scattered about among our citizens, or provided with places out of town. They have been engaged in sawing wood, working in gardens, about buildings, doing all kinds of jobs that honest-minded, simple-hearted industry can turn its hand to. As soon as they had saved $50, they invested it in lots in the northern borders of the town. As their savings accumulated, they bought materials and put up small one story buildings, some for single, some for double families. There are now thirty Portuguese houses in our city. They are mostly situated in clumps by themselves, near the Chicago and Mississippi railroad and the college buildings in the north part of the town. A few others are being built. In most cases they have cleared and paid for all their lots and buildings. Many of their lots have trebled in value since they were purchased.

"Year before last the Portuguese bought the old Christian church and lot for $500. They have now made their last payment, and have subscribed $600 among themselves toward erecting a new church this summer. They pay yearly $300 towards the support of the Portuguese minister at Jacksonville. Dr. Kalley preaches for them half the time in the first church, but takes no compensation in return. They have also sent off $600 to bring over their friends from Madeira. A Portuguese teaches a school in their own language in the old Christian church; some fifty attend, old and young. Other Portuguese children attend our English school.

"The Portuguese in our midst are 'like a band of brothers.' We have not heard of a single disturbance or disagreement among them all. Every one belongs to their church congregation. They will help each other. Every new comer of their countrymen is provided for from the general means of the society till they are able to provide for themselves. Their habits and tastes are exceedingly simple. They never fight, steal, get drunk, or go to law; beside, they are a very saving, hard-working, useful class of people."

In the Madras Mission of the Free church there are eighty-nine native converts; eighteen have been baptized during the past year, and eleven others are waiting for baptism; 8000 young men, and 800 young women have been educated. There are *three* ordained native ministers, and ten others coming forward. For new mission buildings, £6400 are needed. Of this sum, £3450 have already been received.

A great change is perceptible in the Roman Catholic press, as well as people of Ireland. Their Bishops are lord-bishops, their chapels are churches, their priests are clergymen, their mass-houses are unequalled in splendour, and their worship is as imposing as music, and incense, and dress, and gorgeous pomp can make it.

It is proved by a recent return for England and Wales, that Popish criminals form nearly *one seventh* of the whole, while they amount to about *one fortieth* of the population; that is, Popery is more than *twenty* times as productive of crime as Protestantism!

A gentleman has bequeathed £3000 to the Lancashire Independent College.

The Papists are publishing a Romish history of Ireland in numbers, very cheap, and with many pictorial embellishments. How wise they are in their generation! Could no enterprising publisher be got to publish, in numbers, a pictorial edition of Reid's History of the Presbyterian Church in Ireland?

Great efforts are being made by the friends of the Sabbath, over England and Scotland, to secure a half-holiday to the working-classes on Saturday. There is as much need in Ireland. Sabbath profanation in many parts of the country is becoming awful, especially among young men in search of recreation.

In several parts of Piedmont, the work of Protestant evangelization is going forward. The parliament and the press of that country are educating the *mind* of the people—creating a feeling of liberty, and developing the national intellect. At Turin and Genoa, the new Waldensian Churches are crowded. Among the Waldenses a new theological school for ministers is to be erected, similar to that of Geneva, which is presided over by D'Aubigné.

The Protestant missions in Turkey are beginning to excite great attention in England. From Constantinople to Mosul, and from Ararat to Lebanon, there are 136 missionary labourers. At 200 stations a number of Protestants are to be found! There are fifty congregations and 100 Bible-classes. At Sidon, Aintab, Ressab, Mosul, Adona, and other places, spiritual awakenings have taken place, and the truth is making progress. Our American brethren have nobly occupied these missionary stations—the most interesting in the world. Shall British Christians withhold their aid at such a time as this?

A number of officers belonging to the British army in Turkey meet each evening in a tent for prayer. The writer is acquainted with some of these excellent young men. The spirit of Colonel Gardiner is abroad still.

Two or three ports have been opened in Japan to American Commerce by treaty. We long to see the country open to Protestantism. The history of Christianity in Japan is one of thrilling interest. Should the religion of Christ prevail in China, it will soon conquer Japan. Great then shall be the name of Jesus.

From a communication in the *News of the Churches*, we learn good tidings from Constantinople. The writer states that the truth, in some places, is spreading like prairie fire; that priests are coming over; that there is a great demand for the Bible; that astonishing results are taking place; that the congregations hang on the preacher's lips; and that a new building has recently been purchased in Constantinople for a Church. Shall we soon have similar tidings from our own beloved Church and land? The Lord is beginning to repair the desolations of many generations.

Madagascar is not yet free to the Gospel. The numbers and perseverance of the native Christians, amid so many privations and persecutions, astonish us. Surely God has designs of mercy towards that island, where so many redeemed ones have been slain for His name.

A poor man, now in the employment of S. M. Peto, Esq. M. P. was so wicked, that he was about to be discharged, when a tract was given him by a minister. It brought him to Christ. The minister, being in deep affliction, through the loss of his wife and three children by fever, was visited by the poor man, who gave him *fifty pounds*, saying, "I should never have been able to save this had you not given me the tract, and for its after consequences; and I felt that the least I could do, to show my gratitude to God and love to you, was to give you of my personal substance."

The *British Messenger* states that, in Ireland, about one hundred thousand have been converted from Popery to Protestantism within the last ten years! Alas! we wish it were so.

More than a thousand open air services were held in London last year. At present there are forty weekly, with the prospect of the number being doubled. From 50 to 200 attend each service. There are sixty different stations in the streets of London. It rejoices us to think that our brethren in the North have taken the lead in this noble work. It is an ancient, scriptural, practical, efficacious, mode of preaching the Gospel. Let the movement be aided by money, countenance, and prayer.—*Irish Presb.*

The Romanists are displaying immense, though noiseless, activity in Armagh, in their college and schools. The nuns are very busy among the poor of the neighbourhood. Their mission every where seems to be to teach the worship of Mary, and distribute charity.

CHRISTIAN RECORDER,

OF THE
AFRICAN METHODIST EPISCOPAL CHURCH.

☞ Devoted to Religion, Morality, Science and Literature. ☜

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Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N.B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

[From the N. Y. Tribune.

SHADOW AND SUBSTANCE.

A sigh that followed not a look to heaven,
On lonely winds through the mid ether tossed,
Some spirit yet unshriven,
Mourned its ideal lost.

"All vanished from that purple mountain top—
All faded from the still, gray ocean-shore—
No soft, slow dews, shall drop
From thy white eye-lids more.

"Gone from the solitary arch of night,
Gone from the all-mysterious heights of dawn;
From eve's pale, saffron light,
From morn's clear fervors gone!

"Forever parted from my sacred dream,
No bending glory far, far up may burn,
No life-reviving gleam,
No orbit of return!

"Ah miserable! what shall bide thee now?
What depths of darkness cover thy despair?
Take ashes on thy brow—
Dust for thy garment wear.

"Ah lost, all shivering, all desolate—
Struck to the soul with most immortal wo,
Thou livest all too late—
Take up thy staff and go!"

Far thrilling, lingering through the mountain glades,
I heard an awful, tender voice arise,
That once, in thickest shades,
Trembled through Paradise.

"Blind, but beloved! shall thy dead arise!
Did ever such ethereal essence die?
Out of the dust arise,
Thine agony deny!

"I am! I was! o'er thine ideal shoon,
I was its embryo; I its life divine;
The Uncreated One—
The real, th' incarnate thine.

"I gave thee will, did I deny thee power?
Fire sunward flies—thy loss is lost in me—
Look from the fleeting hour,
To mine eternity.

"If out of life it seems to droop and die,
So long as God amid archangels stand,
Thy pure ideal so high,
Its worshipper demands."

May 20, 1851. A. W. H.

From the Christian Advocate and Journal.

HEAVEN.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v. 1.

There is a world above,
Where sorrow is unknown;
A long eternity of love,
Form'd for the good alone;
And faith beholds the dying here
Translated to that glorious sphere.
Montgomery.

Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here, is a glorious jewel forever shining there.
President Edwards.

Friends, even in heaven, one happiness would miss,
Should they not know each other when in bliss.
Bp. Ken.

Few mercies call for more thankfulness than a friend safe in heaven.—*Hamilton.*

Where that innumerable throng
Of saints and angels mingle song;
Think what a Sabbath there shall be,—
The Sabbath of eternity. *T. Grinfield.*

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John xiv. 2.

O! sweet abode of peace and love,
Where pilgrims, freed from toil, are blest.
Kelley.

A man may go to heaven without health, without riches, without honours, without friends; but he can never get there without Christ.—*Dyer.*

There, like streams that feed the garden,
Pleasures without end shall flow;
For the Lord, your faith rewarding,
All his bounty shall bestow.—*Cowper.*

Heaven must have our highest esteem, and our habitual love, desire and joy; but earth most have more of our daily thoughts for present practice. A man that travels to the most desirable home, has an habitual desire to it all the way; but his present business is his journey, and therefore his horse, inns, and company, his roads and his fatigues, may employ more of his thoughts and talk and action, than his home.
Baxter.

Far distant land! could mortal eyes
But half its charms explore,
How would our spirits long to rise
And dwell on earth no more.—*Steel.*

Heaven is a day without a cloud to darken it, and without a night to end it.—*J. Mason.*

Endless pleasure, pain excluding,
Sickness there no more can come;
There, no fear of wo intruding
Sheds o'er heaven a moment's gloom.
Collyer.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. ii. 9.—*Puritan Recorder.*

ENGLISH VERSION OF THE BIBLE.

As the English translation of the Bible is sometimes disparaged, we give the following from distinguished men:—

The English translation of the Bible is the best translation in the world, and renders the sense of the original best.—*John Selden.*

The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and which is of no small importance, use has made it familiar, and time has rendered it sacred.—*Bishop Middleton.*

Upon the whole, the national Church of Europe will have abundant reason to be satisfied, when their versions of Scripture shall approach, in point of accuracy, purity, and sublimity, to the acknowledged excellence of our English translation.—*Dr. White, Professor at Oxford.*

You may rest fully satisfied, that as our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations, and of the gospel of our salvation; insomuch that whoever studieth the Bible, *the English Bible*, is sure of gaining that knowledge and faith which, if duly applied to the heart and conversation, will infallibly guide him to eternal life.—*Dr. Taylor of Norwich.*

The English version of the Bible is superior in accuracy and fidelity to all other European versions. Nor is this its only praise. The translators have seized the very spirit and soul of the original, and expressed this, almost every where, with pathos and energy. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language.—*Dr. Adam Clarke.*

Ours is, on the whole, a most noble production. The divines of that day were very different Hebrew scholars from what most of their successors have been in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translation, among the English divines, will compare, either with respect to taste, judgment, or sound understanding of the Hebrew, with the authorized version.—*Professor Stuart.*

We cannot but call to mind with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Holy Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions; and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language.—*Thomas Hartwell Horne.*

OUT-DOOR PREACHING.

We often think how strange it would have been to have lived in the days of the Reformation, or of the Puritans, when men full of zeal went to and fro, through the length and breadth of the land, to denounce the dominant form of religion, and preach repentance and salvation from the Bible. We have not the opposition and the persecution now, or we should have just such men and such scenes. There is such freedom for every man to choose his own mode of worship, and the religiously inclined have so many modes to choose from, and to associate them with a circle of people so much after their own hearts, that they have no impulse to seek further; no, not to seek after those who have no particular desire to be found; they think it enough that they have chapel-room and open doors for those who will come. It is chiefly, therefore, the poor that are left to seek after the poor; that feel it incumbent "to go out into the highways and hedges, and compel them to come in." The mechanic, who has been labouring hard all the week in his worldly vocation, now shaves, and washes, and dresses the best he may, and goes forth, fearing not the sneers and the scorn of the great and learned, of the worldly wise and genteel, but comes in the very face of them, and before their gay windows in the open square; often before the lofty church and majestic cathedral, whose organ tones are deeply pealing in his ears. There he lifts up his homely features, his rudely-clipped head; there he lifts up his horny hand, that has for many a year dealt sturdy strokes to inanimate matter, and now deals, with tenfold zeal, strokes as hard to hearts as hard. There he lifts up his voice in no finely-modulated or practised tones, but with earnest pleadings and awful threatenings and unfoldings of God's judgments on the wicked and careless; and then, with an earnest and affectionate exposition of his mercies, arrests, terrifies, melts, and fills with new sensations and desires the hearts of his fellows in the lowest regions of human life, who have lived beyond the sound of heavenly promises, and of God's love and fear in a great measure, "because no one cared for their souls."

The wise may wonder; the learned may curl the lip of classical pride; the gay and the happy, who live in splendid houses, and worship in splendid pews, and beneath high and arched roofs, may pass by, and not even glance on the poor illiterate preacher and his spell-bound audience; but the man is, after all, a patriot and a scholar; a good subject of the realm—a good servant of Heaven; and will probably effect more real benefit in one day than a dozen of us who think sufficiently well of our service to the commonwealth, shall effect in all our lives; and till some comprehensive plan is adopted by which the Sabbath may lay all its advantages, all its holy peace, all its knowledge and heavenly fruition, before every man, woman, and child in this great empire, he must and shall do what he can to supply the deficiency. With all his ignorance—and he has much—he has learned what is necessary for the good of his own spirit, and the strength of natural sympathy has taught him the way to communicate it to the hearts of his fellows. He knows the language, the style, the tone of sentiment, and the species of argument that the soonest reaches them. He knows their besetments and their wants, for he has been pursued by the same needs, tainted by the same corruptions, baptized into the same distresses; he has an experimental knowledge that no man of another class can have. With all his extravagance—and he has much—he has not half the amount that we daily see in more dignified places; and for the wildness, the error, the eccentricity of his doctrines, ah! how much more readily could we match them in those after whom carriages roll, and the world runs, and on whom honours and wealth are heaped as an inadequate reward. See there, how he extends his arms! how he beats the air! how he strains every muscle, and exerts every fibre of his frame, till the perspiration rolls from his heated brow; how he thunders, and makes the whole great area ring with the outbreak of his terrors, his adjurations, and his appeals! And yet, from the simple table on which he is mounted shall no folly proceed that has not its counterpart in the most dignified pulpit, wholly freed—and that is a world of advantage—from the freezing indifference that fills thousands with its torpidity.—*Howitt's Rural Life of England.*

CHURCHES IN SAN FRANCISCO.—They are really a church-going people in San Francisco. They have now several fine large brick churches already erected, or in process of building, viz., The First Congregational Church cost $60,000; the Catholic Cathedral cost $200,000; the Jewish Synagogue cost $40,000; Calvary Presbyterian Church, (Dr. Scott's,) cost $60,000; two Baptist Churches, say $100,000; besides some six or eight wooden buildings, fine and commodious, and every way comfortable and convenient for large congregations.

PROGRESS OF THE AGE.—The Connecticut clock makers are just now said to be filling large orders for China and Japan. That is the regular process of American civilization in foreign parts—"clocks" first, then "newspapers." "Mass meetings" and "re-annexation" follow in due time. The "Know-Nothings" of China and Japan will have to succumb finally to the onward march of Republicanism.

A KANSAS party of emigrants, numbering nearly 176 persons, passed through Detroit on Friday of last week. Another party of 200 is soon to follow.

HON. SAM. HOUSTON is one of the appointed Lecturers for the Anti-Slavery Course this winter at Boston.

(For the Christian Recorder.)

SUCCESS TO THE RECORDER.

BY A. W. WAYMAN.

Spread, spread your wings,
Recorder, to the breeze—
Till every son of Africa
To God shall bend their knees.

From Maine to Georgia spread
Your lovely pinions high:
Let East and West respond—
Sweet, dear Recorder, fly!

As darkness before the sun,
Takes up its usual flight—
May ignorance die away,
Before the Recorder's light.

Cupping, Bleeding, Leeching, and Tooth-drawing.
BY J. J. CLINTON.
OFFICE, No. 137 LOMBARD STREET,
Between Fifth and Sixth,
PHILADELPHIA.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

CERTIFICATE OF CURE.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.
JOHN DEAN.
Sandtown, Gloucester county, N. J.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

WEDNESDAY, OCTOBER 18, 1854.

WANTS OF THE CHURCH.

It may not be amiss, in prosecuting the subject—attempting to describe the wants of the Church—for us to go beyond our first article upon it, and consider the design for which the Church of God was originally instituted.

When we turn to the law and to the testimony, we learn that the church was intended to be the salt of the earth. That the world, by it, might be preserved from sudden destruction. She is the light of the world, by which those who walk in her light, may find their way from earth to glory. She is the pillar and ground of the truth—the means appointed of God, by which the Word of God is upheld and supported among men. In her are all the doctrines and precepts, for the practice of which God holds man accountable. We are held accountable to God for nothing, in a moral or religious point of view, which is not found in the Church of God. The church is not, and will never be without living members. In her is to be found all the real good that is in the world. There is no provision made for the salvation of any without the pale of the church of the living God; and thus she is said to be the pillar and ground of the truth.

Those who tell us that they can be saved as well out of the church as they can be within it, have not shown us a "Thus saith the Lord," for the truthfulness of the assertion. And we are bold to say that it never can be shown. The church is the body of Christ, the house of God is the gate of heaven, outside of which there is no entrance into the kingdom of God and of Christ. The church of God is a proper object of love and desire, for which cause his people should continually pray unto him, saying, "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."

We are assured that the Lord loveth the gates of Zion more than all the dwellings of Jacob: "Glorious things are spoken of thee, O city of God." A pious and devoted captive Jew once said: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These pious and devout feelings are wanted, in order to the present peace and prosperity of the church. The church is safe when her members say, with a good conscience: "God is our refuge and strength, a very present help in trouble." But without this there is no safety.

Christ is the head of the church. God has put all things under his feet, and gave him to be the head over all things to the church. In view of this great truth, she wants ministers and members, who will be a living illustration of the fact that Jesus lives and reigns. The church wants instruction. For this cause God himself has instituted an order of men, whose special business he has made it to impart the needed information. If this class of men fail to do their duty, the church suffers on account of their neglect. "My people perish," says the Lord, "for lack of knowledge." And why? Because "the prophets prophesy falsely: the priests bear rule by their means, and my people love to have it so." And he asks them the solemn question: "What will ye do in the end?" Like priest, like people. If the priesthood is well informed, pious, and devoted, the people will be so too; and if ignorant, or wicked, or both together, the people will be the same.

An unintelligent ministry cannot instruct an unintelligent people. The church wants proper instruction about every thing that is needful and useful in the world. She needs both the light of Heaven, and the light of this world. Reason and revelation go hand in hand together. Revelation proceeds immediately from the fountain of light itself, while reason is her handmaiden. The last is never found directly opposing the former.

The church wants illumination. The secret of the Lord is with them, and them only, who fear him. But we are also informed that the Lord will do nothing but that which he is pleased to show unto his servants, the prophets—that is, to all of the preachers of righteousness, or teachers and instructors of the church. She has need of this class of men, that she may become properly illuminated and instructed; by which means she comes into possession of the secret of the Lord, the wisdom and knowledge of the Most High.

The church wants a ministry adapted to every variety of education, from the Sabbath School scholar to the most profoundly learned individual in the community. This is reasonable, it is right; and it is right, because it is reasonable. What profit to the church can that ministry be, which is not capable of imparting to all classes of hearers in the congregation suitable instructions—instructions that are in themselves adapted to the varied wants and necessities of those who hear them? Surely, a ministry not capable of doing this is worse than useless: it becomes a weight, and a burdensome weight, intolerable to be borne. The minister should be well informed, and much more so than his congregation and hearers. He should know every thing peculiar and necessary to his calling. It is in this way, and this way only, that he can be useful to his church and congregation. It is the bounden duty of the minister of Jesus Christ always to be in the advance of his church and congregation, in all points of political, moral, and religious information.

We have said political information, because we do not conceive or believe a man's morals or religion to be any better than his politics. If his politics are wrong, his morals and religion will be wrong; and, *vice versa*, if his morals and religion are right, his politics will be right.

We do not say that a Christian man is bound to be engaged in political harangues, and the like; but we do intend to say, that he is bound to be acquainted with Bible politics. This is only another way of saying, that among other good things taught in the Bible, a just system of politics is there to be found, and that a good man is bound to know them. The Bible teaches what are the political rights of every member of the human family; and by these we ought to be governed in all our political matters. A Christian is bound to do right, let others do as they will or may. The majority may be against him, but he is not to consent to go with the multitude to do evil.

Upon this subject, the church greatly wants honest ministers and members; and until she gets right upon it, there is little hope of permanent success in morals and religion.

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RAISING THE BISHOP'S ALLOWANCE.

We would suggest to the brethren of this District, the propriety of adopting some general plan throughout the same, by which we may raise the Bishop's allowance more easily, or at least more to our own individual and collective advantage. We ought to adopt a plan by which we shall not have to pay the Bishop out of the two-cent moneys raised for the Concern, and the worn-out travelling preachers.

We know it to be literally just, according to law, to pay whatever he does not collect from the preachers upon the several charges out of the two-cent moneys belonging to the District. But may we not pay the Bishop his allowance, and save the preachers' fund for our own benefit at the same time? We certainly have need of every penny that comes into that fund, and much more. What have we to give to any brother that is now worn out in the service, or to widows and orphan children of travelling preachers? We can say, with truth, Just about nothing. Why not save all that we can get into that fund for them, and pay off the Bishop in another equally just and honourable way? The thing is possible and practicable.

We would propose that we have a system, by which the several preachers of the circuits and stations throughout the District be duly authorized to collect a certain amount of money from their members, according to the number of members in their charge, as returned to the Annual Conference. One church in the District has already adopted this plan; and she feels that she will have less to pay, or that it will to her be easier paying than what it was when she did not know what she had to pay in this direction.

The whole amount should be apportioned among the ministers, according to the number of their members; and each one of them should collect his portion, pay it over to the Bishop, when present upon his visit, and report the same to the Annual Conference.

In this way, with a little taken out of the contingent money, to make up the balance, has the Bishop been sustained in the New York Conference. He is not paid out of that portion of the two-cent money left in the District. That money, with them, is needed for another purpose, to which they apply it.

Come, brethren, let us think about paying the Bishop, and saving the two-cent money.

Never go to sleep without praying.

LETTERS FROM SEVERAL BRETHREN.

Rev. S. L. Hammond, pastor of one of the churches in Washington, D. C., writes to us, under date of Oct. 2d, from that city. He acknowledges the receipt of the packages of the Recorder which we have sent to him, and informs us that he has succeeded in selling nearly all the copies, which has been one hundred at a time. For these he has received the ready cash. This looks like a working man, in the midst of a large church and congregation, where his time must necessarily be charged with a multiplicity of other things. We are happy to hear from our brother. He tells us that the prospect of the paper is very encouraging. He sends us a list of thirty-five subscribers.

In answer to one of his inquiries, we say to this good brother, and through him to others, that when we send them the paper through the medium of the express, in packages, the Concern is liable to pay the freight-bill. Preserve the bills for us, and pay the freightage out of what you receive in cash for sales; after which, forward to us the balance.

Another of our pastors in Washington, Rev. W. H. Waters, writes us from that city, under date of Oct. 4th. This is a very encouraging letter. He says: "I avail myself of the opportunity of dropping you a few words in reference to the Christian Recorder. I have a small list of subscribers, [thirty-five in number, whose names we have received, Ed.,] and there is a prospect of a rapid increase of subscription daily; for the people of our city do consider the Recorder to be a publication worthy of support by each and every one of our people and of our race. To this I will add my own judgment, then, and say that it is worthy, and that it is fast finding its way to every part of our District; and if we, the standard-bearers of this our enterprise, will freely respond to the calls made on account of its expenditures, that in the course of a very short time, it may become the chief publication read by our people in the great metropolis of the nation. Yours, in Christ."

He goes on further, and says, in a note added to the above: "Be pleased to send me a greater number of the papers than you did in the last package—add at least ten more to my bundle."

This communication needs no comment at all, though we could make a long one upon it. Ed.

Rev. J. W. Jackson, Steward of the N. York District, writes from that city, under date of Oct. 2d. He informs us that there is a great want of books in some three or more of the principal charges in that District. Brother Jackson has not only written at this time for books, but has written frequently since the Annual Conference; and more than this, at his own private expense, came from New York to this city, some weeks ago, for the express purpose of getting books, and was obliged at last, by the absence from the city of Rev. H. Davis, to return home as he came, with no books. We are sorry to learn that subsequent to that visit he has received none.

Just at this time we have no Hymn Books bound, and have not one on hand. We are to have some bound just as soon as the binder can do the work for us; and we are resolved, as an imperfect reward for his labour, that brother Jackson shall be first upon the list to receive of these books that are now to be bound. We have truly to admire the diligence and perseverance of this brother.

Why is it, and how is it, that we hear nothing from the Elders of Bethel Church, New York, nor Brooklyn, L. I., nor Newark, N. J., and others in that District? Ed.

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(For the Christian Recorder.)

LETTER FROM BISHOP NAZREY.

Mr. Editor,—Leaving Philadelphia on the 19th of Sept., I arrived at Penningtonville according to appointment; and having succeeded in meeting the Steward at the depot, the brother with whom I was to stay, I remained there, and preached on Tuesday evening. The people appeared to be in good spirits. Their church is small, and I should suppose it ought to be larger.

On Wednesday, a brother came with a buggy, and conveyed me to my next appointment at Coleraine. I preached there that night to a small congregation. The church shows the marks of antiquity. The people in this section of the country, many of them, own from one to fifteen acres of land, and there seems to be a better opportunity for them to get land than I have generally seen in the lower part of Pennsylvania; but it is a rough and hilly country.

I left there on Sabbath morning for Calvary, and arrived there in the time of love-feast—after which the morning services commenced, closing with the Sacrament of the Lord's Supper. There is a very respectable-looking set of people at that place; but a more rude set I have not been among for some time. It is in and out of church continually, though I thought brother Barney's reproofs were enough to have driven them either to behave or stay away from the church, and his righteous soul seemed much vexed; but it all seemed to avail nothing. However, I hope that something will yet bring them to reflect on their latter end. They have a fine little church at that place, and are trying to raise the money to settle some claims against it. The minister in charge urged the subject on the sympathy of the people.

On Tuesday morning I left for Westchester; and on arriving there in the evening, I met brother Gardiner at the cars, to conduct me to my stopping-place, and from thence to the church, where I found the people waiting for us. I preached there, and left the next morning for Thornberry, where we had quite a turn-out.

The next morning I went to Unionville. The people there turned out well, and appear to be prosperous.

The next day we took the stage for Modia, where brother Gardiner's Quarterly Meeting was held. On Sabbath we had a large and very good meeting; and on Monday I left for Philadelphia for a few days—then to go to Frankford, and New-hope Circuit.

May the Lord, whose right it is to reign, regulate matters, and revive his work in that part of his vineyard.

Will the brethren having charges, please attend to that duty specified on the 79th page of the Discipline, and direct it to the Book-store. W. Nazrey.

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BISHOP NAZREY'S APPOINTMENTS.

Philadelphia, Oct. 16th.

Salem Circuit, Oct. 25th. Bro. Schureman will make the appointments. I will spend one Sabbath on his Circuit; and he will let me know where to meet him.

Greenwich Circuit, Oct. 31st. Brother Woodyard will make the appointments, and let me know where he will meet me. I shall spend one Sabbath with him.

Burlington Circuit, Nov. 7th. Brother Holcomb will arrange as above. I shall spend one week with him.

Allentown Circuit, Nov. 14th. Brother Sawyer will arrange as above. I shall be with him one week.

Princeton Circuit, Nov. 20th. Brother Bulangh will arrange as above. Stay one week.

Reading Circuit, Pa., Nov. 25th. Brother Till will arrange as above.

Downingtown Circuit, Nov. 28th.

After which I shall visit Norristown and Chester Circuits—notice will be given in time. If the brethren fail to make the appointments, they are responsible, and not I. I did not know how to get to the appointments, nor where many of them were. I leave those for December with them to make the arrangements.

The above will be attended to, without special causes prevent. W. Nazrey.

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(For the Christian Recorder.)

OUR POLITICAL RIGHTS.

Mr. Editor,—There appeared in the twentieth number of the Recorder, an article, headed "Our Political Rights," in which the writer appears to be of the opinion that we have not used the proper means to obtain our rights. Thus far with him I agree; but when he says that "we are not using the means to gain our rights that others would use," we certainly do not comprehend him. What "others" does he mean? Does he mean to say, that other portions of the community are similarly situated to us? If so, we are not aware of the fact. We maintain that we are differently situated from any other portion of the inhabitants of the United States; and on this difference depends the success of our petitioning the Legislature for a redress. We are out of the pale of politics; and while this is the case, what could we effect by petitioning?

Take Pennsylvania, for example, whose Constitution forbids her coloured inhabitants the use of the elective franchise. Now, let them petition her Legislature to grant them their political rights. Could the Legislature constitutionally grant such request, while her Constitution forbids it? In petitioning a Legislature for redress, politically considered, we must ascertain whether the Legislature is indebted, either directly or indirectly, to the persons who petition. Now, if we are out of the pale of politics, it is evident that the legislator is not indebted to us for his legislative office, and hence his indifference about our petition.

But let another portion petition, who are in part the sovereigns of the land; and in nine cases out of ten, their petition will be granted. And why? Because the Legislature is in part indebted to their sovereignty for its existence; hence the Legislature is cautious how it treats the petition of such.

We being deprived of our political rights, and not represented in the Legislature, we ask how, or what interest have the Legislature in granting our petition. We, however, have but little faith in petitioning any of our Legislatures for a redress of our political grievances: for, it must be obvious to all discerning minds, that it is the settled policy of this nation to exclude us from the pale of politics.

The writer says: "The most orderly and proper way to obtain any political end, in any country, is to petition the powers that be." This is all correct enough, in itself, providing the persons who petition are themselves a part of "the powers that be." If that should be the case, why then their efforts may be crowned with success. But we happen not to be a part of "the powers that be," and here is the difficulty of our success, and our oppressors will ever use every effort to prevent us from becoming a part of these powers. We find such efforts are used in both church and state.

The writer thinks that we should adopt the Christian motto, "Knock, and it shall be opened; ask, and it shall be given." We, however, do not discover the analogy; but the contrast is quite apparent. The Christian applies to a pure source for a redress of his spiritual wants. But are our Legislatures pure? If the laws which emanate from them are to be taken as an evidence of their purity, we should think them quite the reverse.

The writer goes on to say, that "How much more needful is it that we should make our wants known to those who, like ourselves, know nothing of the wants of others, until they are made known to them." It may be true, in some sense, that those who deprive us of the exercise of our rights, are "like ourselves." They are, it is true, created by the same Almighty hand, and furnished with the same endowments; but is their condition and ours alike? The answer may be found in the negative. They are the sovereigns, and we the subjects; and can it be possible that those who have deprived us of the exercise of our rights, are ignorant of the fact that the exercise of those rights should be restored to us? The idea, in our view, involves an absurdity. A man robs another, but he is still ignorant of the fact, until the person robbed makes it known to him. This is evidently the conclusion aimed at by our friend's mode of reasoning.

The idea of our political elevation in the United States seems to us but little more than vanity. This I know is painful to record; but does not the pressure of outward circumstances justify the conclusion? Look at our condition in society in general, and what do you behold but a prejudice of the deepest dye—the organized influence of society, and the combined force of law brought to its aid! Our condition is a peculiar one, and requires much consideration. We believe, however, that the basis of our political elevation is yet to be laid.

Yours, &c.,
Johnson Woodlin.

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(For the Christian Recorder.)

THE WANT OF MISSIONARIES.

Rev. Sir,—It is with the kindest feeling I embrace the present opportunity of writing to you. I have taken advantage of this first opportunity to say a word upon the subject of Missions—a subject which occupies many of my otherwise would be sleeping hours, as well as waking thoughts. While engaged in rapturous contemplation of the superior advantages of my country, and the liberty enjoyed by it in the Christian religion, I sincerely rejoice; but when I reflect upon the forlorn condition, and destitute state of the heathen, who are unacquainted with the Bible, Christian churches, and the Sabbath, it fills my heart with anguish and sympathy.

O, my friend, when will the day dawn when the Day Star shall arise upon Pagan lands? When will the religion of Jesus, which has enlightened our benighted souls, enlighten theirs? When will Christians feel more concern of mind for these poor suffering ones? When will the heralds of the Gospel feel willing to sacrifice soft delights, and the elegancies of life, in order to visit far distant lands, where heathen strangers dwell in darkness, and direct them to the Light of Israel—the Babe of Bethlehem? O, when will redeeming love, and praises to God, become the theme of the soul, and the song of praise of the Hindoo, and of the Hottentot, and of all the heathen? O, when will the uncivilized nations of Africa warble sweetly from their lips the name of Jesus?

Shall we think any sacrifice that we can make for them too great? God forbid! O, no—let us be willing to take a last farewell of friends and country, and cross the tempestuous ocean—there to spend among them an active life of self-denial, in leading these poor heathen to that Saviour, whom we have found most precious to our own souls.

With regard to yourself, Mr. Editor, you have our hearty wishes for success. May you become most distinguished for your attachment to the great work in which you are engaged, and for your love of the Saviour. God grant that you may shine among the stars of the first magnitude in heaven, and upon earth.

We really wish you success as an editor, and hope that, as such, you will succeed in the editorial chair of the Christian Recorder. Our judgment is, that the Recorder, in its editorial columns, already displays manifest ability and skill; and however others may think, we like the spirit which it seems to breathe. But this feeling appears to be generally felt, and we heartily wish success to the paper.

You will have the goodness to pardon the plainness and freedom of speech we have ventured to use. It has been drawn forth by our great anxiety for the permanent establishment of our excellent little periodical. We want our paper to live, and our anxiety in this direction has called forth the above remarks. Yours, &c.,

S. Roberts.

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(For the Christian Recorder.)

REMARKS ON THE INATTENTION OF MANY TO ATTEND PUBLIC WORSHIP, AND THE IMPROPER CONDUCT OF SOME AT CHURCH.

The great neglect of public worship, is an usual topic of complaint. Ministers lay the blame on the people, the people on the minister. Probably the blame ought to be divided between both. The true secret of filling a church, is the act of making the place a seat of pleasure. Some attention should be paid to the house, that hearers may hazard nothing in their health. Great heats, and excessive colds, damps, and dangerous draughts of air should be prevented. The worship itself should be so conducted as to interest all. Zeal and prudence must direct it.

The miserable tubs that we call pulpits, which bury a man alive, and betray him into a thousand unnatural gestures—often provoking the contempt of the people—should be exchanged for light, low, and decent rostrums. Above all, the minister who officiates, should excel in all office qualifications—in modesty, zeal, humanity, energy, and so on.

The horrid habit of sleeping, in some, is a source of infinite pain to others, and damps, more than any thing else, the vivacity of the preacher. Constant sleepers are public nuisances, and deserve to be expelled from a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years, twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers, and could sober reasoning operate on them, they would soon be reclaimed. In regard to their health, would any but a stupid person choose such a place to sleep in? In respect to their character, what can be said for him or her, who, in their sleep, sometimes snore, start, and talk—rendering themselves ridiculous to the very children in the place?

Where is their prudence, when they give such occasion to malicious persons to suspect them of gluttony, drunkenness, laziness, and other usual causes of sleeping in the day-time? Where is their breeding? They ought to respect the company present. What is offensive rudeness? To sit down and sleep before them. Above all, where is their piety, and fear of God? There will come a time, in the existence of these wretched beings, when they will awake, and find the Philistines punishing the idler, who was shorn in his sleep.

Ministers have tried a number of methods to rid assemblies of this odious practice. Some have reasoned; some have spoken louder; some have whispered; some have threatened to name the sleepers, and have actually done so; some have cried fire, and some have left off preaching. Dr. Young sat down and wept; Bishop Abbot took out his Testament, and read Greek. Each of these awakened the auditors for the time. But the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, be must sleep on, until death and judgment awake him. J. J. Clinton.

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(For the Christian Recorder.)

CHURCH REFORMATION.

The means to be used, in order to bring about a church reformation: First, we want a reformation of the ministry. Secondly, that reformation must not only consist in the knowledge of theology, rhetoric, logic, and astronomy, but in the more simple principles of the Gospel of Christ, yet the most stable—which will adorn and beautify all the rest—bringing up the cap-stone with shouts of praise and rejoicing to God, who hath redeemed us by His blood.

The reformation which is now so much needed, is such a one as we never have had yet; but such as we should have, if we ever intend being successful in doing much good in our day and generation, and such as is spoken of in the Word of God, the Scriptures of truth, namely: "Then shall the watchmen see eye to eye." But we do not wish our friends to interpret the meaning here as is most generally understood—that is: "Then shall the watchmen see out of one eye, or one pair of eyes." But, to the contrary, when every brother, as minister of one common brotherhood, will suffer his brother to differ from him in minor points, yet agree in the more important and essential matters, and at the same time think him no enemy in so doing; for what, indeed, is a man without a mind of his own? I may justly say, that he is but a tool in the hands of others. But should that mind be deficient, the reformation, in my humble opinion, which is wanted so much amongst us, would be one of the facilities by which the want might be supplied, and by which we also would spread the cement of brotherly love, and Christian fellowship—while the action would accord with the poet—

> "Help us to help each other, Lord;
> Each other's cross to bear."

The way, then, to have a church reformation, is first to have a reformation in the ministry; for if the head be sick, the whole body must be faint. And if the ministry cannot see eye to eye, how can it be expected of those who are taught by them, to see eye to eye? Nay, we may look in vain for a church reformation, which is wanting so much amongst us, and shall die without witnessing it.

I hope the good Lord will enable us to get right in this matter; and I have no doubt much can be effected, though it may cost much labour and thought on the subject. As to myself, I feel that I would like to do more than I have done, or probably more than I can do; yet, by the help of God, as I have my hand against the ark, I will give it a push, little by little, though it may not do much good in my day. But the building is going up, and the workmen are on the walls; and their motto is, that they are about a great work, and they cannot come down. For why should the work cease?

Yours, truly,
J. P. Turner.

Binghamton, Oct. 5, 1854.

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(Correspondence of the Christian Recorder.)

Buffalo, Sept. 30, 1854.

Rev. J. P. Campbell, my esteemed brother and fellow-worker in the great cause of our gracious Redeemer,—I wish now to inform you that I arrived here on the 27th of July, and found my people waiting and looking for me, with much anxiety. But I did not find the church in the flourishing condition which I had anticipated, from what I had heard about it; yet, I am happy to say, I have a willing, docile, and tractable people, and I see there is much need and room for great improvement among them, in this city.

I will give you an intimation of what I mean. In the first place, the house we worship God in, is badly furnished with lights; and, secondly, we have neither chorister nor choir in the church; and, as Bishop Nazrey said, not long since, in Newark, N. J., we have "Hark from the tombs," in the morning, and "Come ye that love the Lord," in the afternoon, and before Jehovah's awful throne, at night, every Sabbath, or some other tune, just as trite. But I hope this will not be the case much longer.

And again, the Sabbath School had almost gone down, for want of attention. But I am pleased to say that it is coming up again, through the instrumentality of the active Superintendent, and Mrs. G. Middleton. We have purchased a library since I came here which cost us nearly twenty-five dollars; and the new library has given life to the school.

Once more, permit me to say, I had concluded, previous to receiving a copy of the Christian Recorder last Saturday, that you would pursue the same course pursued by your predecessors in office, and send the paper to some of the travelling preachers, and a few distinguished men of other denominations, and give the rest of our itinerant preachers the go-by, and charge all, good and bad, with gross neglect and nonchalance in regard to the Book Concern. This has been the case; and many of the travelling brethren have considered it maltreatment, which, in my opinion, has been somewhat detrimental to the Concern. Therefore, I am glad to see your emendation in regard to the matter.

I know we are slack enough, yea, too much so; but treat us kindly, and perhaps we shall do better.

My dear brother, I hope you will endeavour to send the paper to every travelling preacher in the connexion; and I believe each one will pay for his paper, and be more interested in getting subscribers for the same.

I do not know what I can do for you yet; but I am willing, and shall do what I can. I wish you to forward me the paper regularly, and send me a half-quire of love-feast tickets, and I will transmit you the money for the same.

We have had some additions, and we have glorious meetings from time to time; and I do think that we shall soon be enabled to move forward in good order.

Yours, &c.,
Henry J. Johnson.

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Remarks.—We are happy to hear from our good brother Johnson. When he talks about doing what he can for us, we feel the greatest assurance that something will be done. We know him, and his ability. We make it a point of duty to send the paper to all of our brethren, whose post-office address we can obtain. They are the men, most of all, at present, whom we wish to reach with our present numbers. It was and is now a matter of regret to us, that we could not reach every one of them with our first re-issue, or the 16th number, and all the succeeding ones.

We know it to be a matter of great loss to us, that all the preachers do not get the paper. We are doing all in our power to find out their appointments and post-office address; but we have succeeded only with a few, in comparison with the whole number. In this matter, the views of our brother are our own. Let us hear from you often. Ed.

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New York, Sept. 28, 1854.

Mr. Editor,—Honour to whom honour is due. Permit me to intrude on your columns once more, by sending you a communication relative to a lecture delivered in the A. M. E. Bethel Church, Second street, New York, on Thursday evening, Sept. 21st, on the Condition and Destiny of the African Race, by the Rev. John R. V. Morgan, Elder of that church.

The house was comfortably filled with patient listeners, both white and coloured. Several preachers from the Methodist Ep. Church were present, who seemed to be delighted with the meeting. We opened with singing, and the Rev. Mr. Morgan humbly addressed the throne of grace; when the New York Bethel Singing Association chanted an appropriate anthem, which was listened to by the audience with a great deal of delight. Rev. Mr. Morgan then arose, and took his stand on the platform in front of the sacred rostrum, with an air which proved him to be an orator complete, and said, that he wished to be listened to with understanding. He then proceeded, giving an accurate account of the eminent colored men of antiquity—demonstrating that we were, heretofore, tenable.

He seemed to be fired with the subject; and burning eloquence flowed from his lips, while his dark eyes flashed, which seemed to be looking into the future, and retrospecting the past. The attention and mind of his hearers seemed to be chained by the three strong links of eloquence, gravity, and warmth; and when the hearts of his hearers became so full that they could no longer restrain, he then would be interrupted by enthusiastic bursts of applause, giving vent to the emotion of their souls. While treating upon the condition of our race, he seemed to be absorbed in the subject; and when delineating, history, logic, wit, humour, and language, were rhetorically displayed—which proves that he will soon be the living wonder of the age. He spoke with a loud, clear, full, sweet voice, and it reverberated like distant tones of thunder. His gesticulations were beautiful and descriptive; while the musical cadence of his noteful voice lit upon the outward organs of the ear, it was reiterated in the native channels of every soul, and flowed like living streams of delight.

When speaking on the destiny of our race, he said, that "United we stand, but divided we fall." He urged us to be united in sentiments, thoughts, and actions, which was beautiful beyond all description, in the manner he expressed it. He spoke against the idea of emigrating to Liberia, or any other one of such places that were detrimental to our interest; and cried out, in oratorical tones that filled the house, saying, "Here was I born;" and, with a deep, grave, falling inflection of his voice, said—"And here will I die!" [Cheers.]

He then made his exit, and took his seat in the midst of thundering applause. After which, an English clergyman asked permission to speak—who had been fired up by the masterly discourse,—which was granted him; and, in conjunction with the Rev. Mr. Morgan, uttered his sentiments, freely and frankly. He occupied the platform some time, receiving much applause from the audience.

Our ears were saluted by the cries of, "Scott, Scott!" Rev. Mr. Morgan then introduced Rév. James Scott, one of our local preachers, who occupied the stand some time; and while there, beautifully, eloquently, and masterly spoke to the purpose—as he was then in his element—receiving much applause from the audience.

Mr. Kelly then came forward, and made a short and good speech.

Now, Mr. Editor, permit me to state a heart-rending case, that was presented to us: A young woman, belonging to Baltimore, and a member of the church in our connexion, was brought before us by Rev. Mr. Morgan. She had the companion of her bosom suddenly and abruptly torn from her, and sold far down south. Mr. Morgan being acquainted with her, recommended her to our sympathies; and our people showed themselves nobly. They flocked around her, giving her their means, in order to assist her in buying the husband's freedom. The sight would have made one's heart bleed, to see a young and delicate female standing in our midst, asking alms of all that were present, to assist her in her distress.

Mr. Editor, we recommend her to your sympathies, as she is coming to your city soon. When will the sleeping judgments of God awake, and take hold of this nation, for their crimes, in holding slaves? Hark! I hear a whisper, saying—"The time is fast coming, yea, even at the door, when the riveted shackles of the slaves shall be broken, and liberty proclaimed upon the house-top, and the morning sun of freedom and equality arise, dispelling the gloom and darkness of tyranny and oppression—when the sable sons and daughters of Afric's sunny shores shall clothe themselves in the beauteous garments of the rights given them by the God that rules the thunders, and holds the lightnings in his almighty grasp."

Yours, fraternally,
J. R. V. Thomas.

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MASS MEETING AT BALTIMORE.

Baltimore, Sept. 27, 1854.

Brother Editor,—By special invitation, I attended a grand mass meeting at Bethel Church, in this city, on Friday evening last, 22d inst. The meeting was called to order by Jas. A. Shorter, the present pious and popular pastor of that church, who proceeded to state the object of the meeting—which was, to take into consideration the Christian Recorder. He stated that the General Conference had created a church organ, for the sole benefit of her ministers, members, and friends. Since that time, for the want of support, its issues had been discontinued; but at the sitting of the last Philadelphia Annual Conference, efforts were made to commence its issues again, which so far had been successful. But it wants support, in order that it might continue. He read from the Recorder the proceedings of the mass meeting in your city, and asked the friends of Baltimore if they would be behind those of the city of brotherly love. There were some warm negative responses.

Rev Mr. Shorter further said, that the African Ms. Ep. Church had always been foremost, in this country, seeking the elevation of the coloured people, and he hoped she would continue so to be.

James H. Handy, one of Bethel's most talented sons, was invited to address the meeting. He appeared with the dignity of a Roman senator, and for fifteen or twenty minutes, he caused Bethel's walls to echo with his eloquent voice, in advocating the cause of your little sheet. In the course of his remarks, he said: "The Recorder gives information that could not be obtained from the pulpit. You may call forth southern orators, northern eloquence, western chivalry, and eastern elocutionists—with all their rhetoric, they could not give from the pulpit that information which the Recorder gives." The ladies made several attempts to applaud him.

N. B. Bowzer, a man of considerable mind, who is also an exhorter in Bethel, arose and said: "I was once a member of the Methodist Episc. Church, and while there, had often heard it said that the government of the African Me. Ep. Church was nothing. But when I became convinced to the contrary, I made haste, and came under her banner; and, as an evidence of my attachment to her, I will subscribe for the Christian Recorder."

Brother Shorter then obtained several subscribers. Yours, in Christ,

A. W. Wayman

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Remarks.—Such a communication as the foregoing one, from the Rev. A. W Wayman, is most cheering to the Editor and Committee. We are happy to know that Baltimore, and her Elders at the head of its churches, are with us in the good work. We have been told, and are ready now to believe, though we never disbelieved it, that she will not be a whit behind the chief in supporting the paper and the Concern.

We received this communication just too late for our last number. Our printer used his best endeavour to get it in, but we were reluctantly compelled to lay it over.

We hope to have frequent letters from Elder Wayman. We know his ability as a writer, and that his District will not be disgraced through his representation of the talent by which it is governed. Ed.

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BETHEL CHURCH, BALTIMORE.

Baltimore, Oct. 14, 1854.

Dear Brother Campbell,—I have been thinking often of writing to you, but to the present, my time has been too limited. We have been making efforts to liquidate the debt on the church over which I now preside. I rejoice to inform you, that we have been quite successful—our most sanguine expectations have been realized.

When I first took the pastoral charge of this church, a regular monthly collection was being taken up, to aid in raising the balance due for rebuilding the church. I found a balance to be paid of about $4000. The monthly collection generally amounted to $200. But believing these regular public collections in the house of God, to be detrimental to the spiritual interests of the true worshippers therein, and that the success of the ministers of the gospel is retarded thereby, we resolved to make one great effort to raise the money due on the church—trusting in Him who has said—"All things are possible to those that believe."

The members and friends of the church came up, and liberally agreed to give a certain amount; others, who did not subscribe, assured us that, as the Lord prospered, they would give. We therefore collected, in cash, on the day appointed, 9th of April last, $1507. In July we took up another collection, amounting to about $300. Two other collections were made, which left a balance of $400 due.

Last Sunday, Oct. 8th, we asked the members and friends of the church to give us the balance due; and we received not only the $400, but $88 over that amount. And now we rejoice to publish, through your valuable paper, that Bethel Church, in Baltimore, which was built six years ago, at a cost of about $18,000—interest and extras included—is now wholly out of debt. We have, therefore, proclaimed a jubilee, to commence on the last Sabbath in this month, with which we will commence a protracted meeting. We anticipate a glorious time, a feast of fat things. We hope to see believers built up in the most holy faith, and to hear sinners, by scores and hundreds, earnestly crying—"Men and brethren, what must we do to be saved." James A. Shorter.

I enclose you five dollars, on account.

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Remarks.—We do most sincerely hope that the communication of brother Shorter will be carefully read by every pastor who has charge of a church and congregation. Here we have a practical illustration of what a working man can do. We have men who make more noise, by the way of boasting, than brother S. does; but where is the man that is doing the same amount of good, spiritually and temporally, that he is? Not one of them. Ed.

Ireland.—Three missionary Romanists were lately walking along the roa l lea ing to the school-house at Errismore, in the Connemara district; they met five gi on their way to school. When the children saw the priests approaching them debate arose among them as to whether they should not avoid them by getting ov the wall: four said they would not; that now was the time, they said, to show th they were not ashamed of the gospel of Christ. One had not the courage, and over the wall: the other four advanced and held forth their Bibles that they mi be seen. "Where are you going, my children?" asked one of the priests. " school, sir," answered one of the girls. "To what school?" "To the Protest school." "God help you, poor creatures: ye will be damned." "There is o Lawgiver, able to save and destroy; who art thou that judgest another?" answer the girl. "Ah, I see, ye have got your lesson: you know the devil quoted Scriptur said the priest. "Yes," said the girl, "but not correctly; but our Lord quoted correctly, and put him to flight. So ye quote Scripture, but not correctly; and don't allow the people to know any thing about it; and the little ye teach, ye do teach it rightly." "Prove that for me, my girl." "I will," said the girl: "wh ye teach the ten commandments, ye leave out the second, for fear the people wo not worship your pictures." At this time a reader and three Irish teachers we approaching; and the priests, to avoid them, hastened away. The reader and t of the Irish teachers passed them; neither spoke. One of the Irish teachers remain behind the rest; and as the priests were passing him he put his hand to his cap a said, "Good morning to your reverences." The priests turned round, and one them said, "I like polite boys. I am glad that you respect your priests. I kn you are not a jumper, though you are in bad company. I knew by your look y were no devil." "The reason I asked you, sir, was to make you speak. I am jumper, and as sincere a jumper as Martin Luther himself. And I ask you no sir, to show me where I am wrong. Here is my Bible, and here is your Bib show me out of any of the two that I am wrong and I will believe you." "A ah," roared the priest, "I see I was mistaken in taking you for a Catholic." "Y only add one mistake to another: you mistook me for a Roman Catholic—that sho you are very fallible; and now you confound Roman Catholic with Catholic, th shows a double error. I am an Irish Catholic, and not a Roman Catholic: Christ the head of my church, sir, and not the pope." "The smell of sulphur is so stro I cannot stand it any longer," said the priest; and they hastened away in a ra and went across the fields to avoid meeting any more jumpers.—*Banner of Truth in Ireland.*

The Ragged Church, Field Lane, London.—"Prominent among the agenci employed in this school for the rescue of our fallen brethren is the 'Ragg Church.' Even if no manifest spiritual results had ensued, it at least presents satisfactory reply to the question, 'Have the very poor the gospel preached them?' and foils the exclamation, 'No man careth for my soul.' For by openi the upper school-room for the proclamation of the gospel, on the morning of th Lord's day, they are provided with a place of worship, where, however rudely a tired, or depressed in moral and social position, they can feel at home. The i terest which this service has recently excited amply testifies that, when the gosp trumpet does not give an uncertain sound, the wretched and the vile are as rea to listen now, as they were when the great Preacher, taking the lily for the tex taught on the slopes of Olivet. The attendance has been 280, and latterly it h increased to 350. For some time it was difficult to obtain the attendance of female but recently a pleasing change in this respect has occurred, and thus, out of a co gregation in April of 361, 170 were females, many of them outcasts, but all ve poor. As might be expected, the aspect of the congregation is most strange, con posed as it is of the dregs of all classes. But it is deepened in its singularity l the fact that it is composed of the seething dregs of all nations. Amongst the mo regular and the most attentive attendants is a bronzed native of Calcutta. Tl negro, too, with his earnest, gazing physiognomy, is there. The ethnologist wou readily detect the round head and blue eye of the sons of the north. The sist countries also contribute their representative: the Scotchman, thoughtful even amid his degeneracy; and the Hibernian smiling in spite of his daily cares. Occasio ally the descendant of the 'friend of God' blends his deep bass in the song whi tells of the glories of Jehovah. Yea, 'every one that is in distress, and every o that is in debt, and every one that is discontented, resort to this modern cave 'Adullam,' and find shelter, if they do not meet with that peace which sprin from pardoned sin. The extent of the lasting and spiritual good that has accrue must remain for the revelations of that great day, when preacher and hearer sha stand before the throne. But it is satisfactory to know that many so prize this o portunity of attending public worship, as to invite others to attend the house prayer. Often, too, have we seen the congregation bathed in tears, and the whol frame quiver with emotion, as the fearful penalty of sin has been declared, and th exceeding grace of the Redeemer has been proclaimed. Their singing, also, i oftentimes so devotional, as to testify that the lip embodies the feelings of the sou whilst their response to the prayer, which gives liberty to the vilest to address th common Benefactor by the endearing name of Father, is most impressive. It i possible that, as in congregations of greater pretensions, the emotions thus arouse are evanescent, and that, fading when the echo of the preacher's voice has ceased, the soul still sleeps on; yet whatever be the present effect of this service, we are assured that he who gave the command, 'Preach the gospel to every creature,' will not permit this effort of compliance with his tender injunction to pass by unblessed. Rather, through faith in the efficacy of the simple gospel to soften the most stubborn soul, and through the mighty operation of the Holy Ghost, which checked the profligate (?) Mary Magdalene and a murderous Saul of Tarsus, we anticipate that, when the great harvest is ingathered, many ransomed spirits will unite in the anthem, 'Unto him who loved us, and washed us from our sins in his own blood,' who first caught the accents of mercy in Field Lane Ragged Church."—*Ragged School Union Magazine.*

The Disobedient Sabbath-School Boy.—When I was about fifteen years of age, I attended a Sabbath-school where there were a great number of other boys, most of whom were younger than myself. Some, however, must have been seventeen or eighteen, perhaps nineteen years old. A great many boys, when they become as old as those that I last mentioned, think themselves too old to attend Sabbath-school; but *they* did not. Some of these scholars loved the company of Christians, and were willing to receive religious instructions; they desired to be kept from sin, and to walk in the ways of truth and righteousness.

But, I am sorry to say, there were a few others who cared for none of these things. They did not love the Sabbath, nor the Sabbath-school, nor the Bible, nor their teachers, nor religious instruction.

One boy of this latter sort, was a great deal worse than the others. Perhaps they would not have been so bad, had they not had his wicked example to follow. Instead of going directly to school, he used frequently to stop on his way to play with the other boys who did not go to Sabbath-school. Thus he disturbed the school, and set a bad example to the other boys, by coming in late. And when the teacher began to hear him recite his lesson, he always found that this boy did not know where the lesson was, and of course had not learned any. While the rest of the boys in the class were reciting, and when the teacher was endeavouring to make them understand what they had learned, and trying to impress truth upon their hearts, instead of being attentive, he was always playing and talking, that he might amuse himself, and keep the other boys from paying attention to their teacher. The bad conduct of this boy deeply wounded the feelings of his instructor. He tried every method to make him a good boy, but he still grew worse and worse. The exertions of his teacher, the other teachers, and the superintendent, were in vain. Every expedient to reform him proved useless, and they were compelled, for the good of the other scholars, to dismiss him. This boy's name was —— Leonard. From that time till within a few days, I have not seen nor heard of him. What is his character now? and where is he at this moment? The following paragraph will answer:

"In the Municipal Court, yesterday, the residue of the gang who broke into uninhabited houses, last summer, and robbed them of jewelry and other goods, were sentenced. Haskins and Leonard were sentenced to the House of Correction on three indictments, to which they had pleaded guilty; Haskins for three years, and Leonard for two years and six months."

Poor Leonard! *two long years and six months* in the *House of Correction!* Little did he think his disobedience in the Sabbath-school would lead to this! Show me a Sabbath-school boy that conducts as Leonard did, and I will show you a boy that is in a fair way to be where Leonard is.—*Youth's Friend.*

**Avoid bad habits.* Do not think it manly to drink, smoke, or chew. That is a mistaken idea; they only indicate bad family government, or a fickle, unstable disposition.

Conversion of Copaul.—Poor little Copaul was born blind. He lived in a kind of pit, which some one had dug for him in the earth, the roof of which was made of branches and twigs of trees, and was almost level with the ground. He shared his miserable place with two companions—his grandmother and his faithful dog. The old woman used to sit at the entrance of the pit with her wheel, spinning cotton; but, alas! she was an ignorant worshipper of idols. The dog was very useful in leading about his master from one door to another, where he begged bread for himself and his grandmother.

One day the dog had led him to a house that stood in the midst of a garden. The poor animal saw then what the boy could not see, a gentleman with a white face sitting under the verandah. He therefore drew his master by the string through the open gate. When he came up to the house, the dog stood still; and Copaul, supposing that some one was near, bowed himself till his face nearly touched the ground, though he did not yet know before whom he stood. But it was a servant of God, whom his Divine Master had sent to bring this blind boy to Christ.

The good missionary had pity on the boy. He saw that he was almost naked; for the little covering he had on was nearly rags. He therefore said, "Where do you come from, child? and what do you want here?" Poor Copaul laid his hand on his breast, and said, "I am hungry, sir!" The missionary resolved to inquire about him, and in the mean time put his hand into his pocket, and drew out a piece of money which he threw to the hungry boy, to prove whether he was blind or not, and whether he would pick it up. But the money fell to the ground without the boy's looking at it. The faithful dog, however, who was accustomed to collect the money for the boy, sprang to the spot, picked it up with his mouth, and placed it in his master's hand.

The missionary was not long before he found out all that the blind boy had told him was true. He then had him clothed, and sent to a Christian school, which was held in a house near his garden. Day after day his good dog led him to school, and waited for him till evening, when Copaul returned home. He soon learned many verses of the Bible, and, like all blind people, he never forgot what he learned.

Soon after the missionary had to take a journey, and was away two months. When he returned, the first thing he did was to visit the school: but on looking round for Copaul, the boy was nowhere to be seen. He was then told that his grandmother had kept him away by force, for the poor woman was a confirmed heathen; and she was made to believe that the New Testament was a bad book. She would rather, therefore, lose her bread than let her grandson remain in a Christian school.

The missionary hastened the same evening to the miserable dwelling of Copaul. He crept through the entrance, and found the poor blind boy lying on a wretched bed of bamboos, with a pillow of rags to support his head. His faithful dog lay by his side; but the moment he saw the friend of his master enter, he sprang up and greeted him in the most joyful manner.

"Copaul, my poor child," said the missionary, "why do you lie here?" At first he received no answer; but stooping down to feel the boy's pulse, Copaul became aware that some one was near him, though he knew not who it was. At first he thought it was his grandmother, and said, with a weak voice, "Oh, mother, mother, let me die! I do not like to stay in this dark place; I will go where there is light. I know the words are true, that God sent his Son to die for the sins of the world." Hereupon the poor boy began to repeat one verse after another which he had learnt at school. One text especially pleased him above all others, for it seemed to suit his blind and dark condition. It was—'I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.'" Several times he repeated the words; but at last he could get no farther than the first two words, "I know." He was too weak to go on, and sank back, quite overcome, on his miserable pillow.

When the poor child gave over speaking, the missionary went down on his knees at the bedside, and praised God for this unexpected jewel, that, through his grace, he had gathered from the dust of India to set in the crown of the Redeemer. Four-and-twenty hours afterwards the weak voice of his converted boy was silent for ever on earth, to commence its singing in heaven. Would you like to hear some of the last words he uttered? They were these:—"I see!—Now I have light!—I see him in his beauty!—Tell the missionary that the blind sees!—I glory in Christ!—I glory!" As he said this he slept in Jesus, and angels bore his happy spirit to that place where he should behold what no eye hath seen, nor ear heard.—*Juv. Miss. Mag.*

What o'clock is it?—When I was a young lad, my father one day called me to him that he might teach me to know what o'clock it was. He told me the use of the minute finger and the hour hand, and described to me the figures on the dial plate, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge than I set off scampering to join my companions at play.

"Stop, William!" said he; "I have something more to tell you."

Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did.

"William," said he, "I have taught you to know the time of day; I must teach you how to find out the time of your life."

All this was strange to me; so I waited impatiently to hear how my father would explain it, for I wanted sadly to go to my play.

"The Bible," said he, "describes the years of man to be three-score-and-ten, or four-score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the four-score years of an old man's life into twelve parts, like the dial of a clock, it will allow almost seven years for every figure. When a boy is seven years old, it will be one o'clock of his life; and this is the case with you.

"When you arrive at fourteen years old, it will be two o'clock with you, and when at twenty-one years it will be three o'clock; at thirty-five it will be five o'clock; at forty-two it will be six o'clock; at forty-nine it will be seven o'clock, should it please God to spare your life. In this manner you may always know the time of your life; and looking at the clock may remind you of it. My great grandfather, according to this calculation, died at twelve o'clock, my grandfather at eleven, and my father at ten. At what hour you or I shall die, William, is only known to Him to whom all things are known."

Never, since then, have I heard the inquiry, "What o'clock is it?"—nor do I think I ever looked at the face of a clock, without being reminded of my father.—*S. S. Visiter.*

Mr. Pollard's Intoxicated Monkey.—Jack, as he was called, seeing his master and some companions drinking, with those imitative powers for which his species is remarkable, finding half a glass of whisky left, took it up, and drank it off. It flew, of course, to his head. Amid their roars of laughter, he began to skip, hop, and dance. Jack was drunk. Next day, when they went with the intention of repeating the fun, to take the poor monkey from his box, he was not to be seen. Looking inside there he lay, crouching in a corner. "Come out," said his master. Afraid to disobey, he came walking on three legs—the forepaw that was laid on his forehead saying, as plainly as words could do, that he had a headache.

Having left him some days to get well, and resume his gayety, they at length carried him off to the old scene of revel. On entering, he eyed the glasses with manifest terror, skulking behind the chair; and on his master ordering him to drink, he bolted, and was on the house-top in a twinkling. They called him down. He would not come. His master shook the whip at him. Jack, astride on the ridgepole, grinned defiance. A gun, of which he was always much afraid, was pointed at this disciple of temperance; he ducked his head and slipped over to the back of the house; upon which, seeing his predicament, and less afraid apparently of the fire than of the fire-water, the monkey leaped at a bound on the chimney-top, and getting down into a flue, held on by his forepaws. He would rather be singed than drink.

He triumphed, and although his master kept him for twelve years after that, *he never could persuade the monkey to taste another drop of whisky.—Rev. Dr. Guthrie's "Old Year's Warning."*

HINTS TO CHILDREN.

When your parents tell you to do any thing, do not whimper, and say you "don't want to," or you will "in a minute," but do it immediately and cheerfully; for when your parents are laid in the grave the recollection of your disobedience will reproach you.

When your parents dress you nicely on Sabbath, and bid you go to Sabbath-school, do not run away and play, for one day a mother's voice will chide you from the cold gloom and damp of the tomb.

Don't fret and murmur when you are sent to school, but look around you at the many little boys and girls who are forced to beg or work for a living, and believe that you possess peculiar advantages, and that they must be improved and enjoyed.

FACTS AND GLEANINGS.

The Pope has been engaged in canonizing a French peasant girl. One of the miracles for which she has been beatified was the turning of a piece of bread she had stolen from her stepmother into a profusion of the choicest flowers! Other four miracles are alleged as having been wrought by her, one of which was a multiplication of loaves! She was canonized on the prayer of seven archbishops, sixteen bishops, seventeen cathedral chapters, eighteen parishes, and various religious communities of France. What a picture of the dotage and daring impiety of the Papacy!!

In a work lately published, by John Allen, on "The Kingdom of Christ," it is stated that the annual revenue of the Irish Church Establishment is about *one million* sterling. He computes the Episcopalians at one million, giving a pound a-head for their religious instruction. He reckons that the bishops and archbishops get the annual sum of £151,128, being twelve in number. They have 2408 parishes, 1387 benefices, in 210 of which there is no Episcopal place of worship, and in 157 no Protestant worship. In 41 parishes there are no Protestants, and in 99 they are under twenty.

The whole revenue of the Established Church in England and Wales cannot be taken at less than *seven millions.* The whole number of her clergy is 16,010; of her parishes, 11,077. The two archbishops and twenty-six bishops divide among themselves £200,000 a-year.

Professor Jones computes the revenues of Oxford and Cambridge at £832,300, and their students at 1200 each.

There are no tithes in the Russian Church. The three metropolitans receive from the State each about £200 a-year; an archbishop has £150, and a bishop something less, with fees and presents in addition.

Out of the 11,000 livings of the English Establishment, there is not a single case in which the pastor is chosen by the communicants, according to the word of God. "The light of noonday is not clearer," says the historian of the Council of Trent, "than that the election of ecclesiastical office-bearers was first in the people."

It is said that 25,000 saints are directly recognised by the Church of Rome. What a foundation for idolatry and superstition.

"This much," says J. Gough, "is certain, that drunkenness is debasing, degrading, embruting, scathing, blighting, damning, to all that is bright, and beautiful, and noble."

The average commitments for drunkenness in Cork are nearly 6000 per annum, or as 1 to every 16 of the entire population of the city.

Thirteen ministers and missionaries engaged in the Irish Episcopalian Mission transmitted a document to the late Romish Synod (composed of the Popish hierarchy, and assembled in Drogheda,) on the subject of the violence and persecution to which the missionaries and converts of the Irish Mission are almost every where exposed. Had they condemned these proceedings, they would have cut themselves off from that historic Papacy which abetted the persecution of heretics, and rioted in it. Had they approved, they would have exposed themselves to the indignation of Protestantism. The wily priests kept silence.

It is well known that priests instigate the "rascal multitude" against Scripture-readers and ministers. We observe a very great increase of hatred in the lower class of Papists. The visit of the Redemptorist priests during the month of May has increased the evil. Children insult clergymen in the streets.

A new society has been started in London to aid the American Mission in Turkey. The accounts of the Lord's work there are of the deepest interest. God is sending prosperity.

The Rev. Dr. Miller, of Glasgow, in his war sermon, speaking of the drying up of the Euphrates, denies that that prophecy refers to the doom of the Ottoman empire, and argues that the mystical Euphrates is plainly that which constitutes the strength and defence of the mystical Babylon—a description which is not true of Turkey.

The new Romish University in Dublin has been inaugurated by Dr. Cullen. Dr. Newman is to be rector. The prelate's address was a skilful mess of truth and error, Bible truth and Popery, sagacity and cunning. He takes care to teach that outside the Romish Church there is no communion with Christ; paints the great apostacy as the instructress of nations, the patron of the arts and sciences, the friend of education and learning; and takes the credit of all the genius and university learning that have been obtained in Europe since the days of Jerome.

FRAGMENTS.

Give Him all.—An Indian, who heard a sermon in a Christian settlement, was much moved by the claim that he should *give up all to God.* The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it; and at length solemnly resolved to do what God required. First, he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty furniture; then his blanket, repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this his last extremity, he laid himself upon the altar, saying, "*Here, Lord, take a poor Indian.*" The offering was accepted; and there, alone, bereft of human help or hope, this poor despised savage was delivered from the power of sin, and made an heir of glory. He soon learned to read, and was supplied with a Bible which he made his daily companion; he was happy in solitude, or with Christian friends, to whom he often remarked, that when he gave *himself* to the Lord, the Lord gave him "all things."

The World.—As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world.

"And what shall it profit a man, if he gain the whole world, and lose his own soul?"

Do not be afraid of diminishing your own happiness by seeking that of others. He who labours wholly for the benefit of others, and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affections and exertions.

God's people are like stars, that shine brightest, in the darkest night; they are like gold, that is brighter for the furnace; like incense, that becomes fragrant from burning; like the camomile plant, that grows fastest when trampled on.

To be in Christ is the source of the Christian's life; to be *like* Christ is the sum of the Christian's excellence; and to be *with* Christ is the fulness of the Christian's joy.—*Hodge.*

I have ever found, that to strive with my superior is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of unquietness.—*Bishop Hall.*

The great controversy is with myself; and I am determined, and I am resolved to have none with others, till I put things on a better footing at home.

Instead of holiness being in order to pardon, pardon is in order to holiness. This is the mystery of evangelical morals.—*Hodge.*

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CHRISTIAN EXPERIENCE.

Let us turn our attention to the providences of God, as exhibited in the deliverance of the children of Israel from "the house of bondage," and their journey to the promised land.

They murmured against Moses, because of the additional burden imposed upon them, in consequence of his entreaties in their behalf; but this very affliction was for their benefit. It weaned them more fully from Egypt, and more perfectly prepared them to follow their appointed leader to the promised land.

And when God brings them into a strait place, where the mountains are on either hand, and the Red Sea before them, it is that they, from the commencement, may learn to trust his power. Human wisdom bids them "stand still, and see the salvation of God!" but Divine wisdom bids them "Go forward!" "What!" cries unbelief, "into the deep waters?" "Yes." "But shall I not perish if I do?" "What is that to thee? God bids thee 'Go!' and thou hast no right to question respecting the result. It is death for thee to go back; it is death to stand still; and thou canst but die if thou go forward. Onward, then, in obedience to God—it is thy only salvation! What, though the sea looks dark and fearful—plant thy foot in the deep waters, and fear not! See, before thee the waves recede—they form a wall on either hand, and thou canst pass over dry-shod! Is any thing too mighty for thy God to perform? Now, as thou standest safely on the other side, strike thy highest notes of praise to his name. Egypt is left for ever, and thine enemies are drowned in the depths of the sea!"

Their path to the land of Canaan was through the wilderness. Here was nothing to invite them to linger. When brought to the borders of their "goodly heritage," they were driven back, and left to wander forty years in the wilderness, because of their unbelief. What, though mighty wonders had been wrought for them in the land of Egypt? What, though the Lord had been seen by them face to face, and that his cloud was continually over them, and that he went before them in a pillar of cloud by day, and a pillar of fire by night? Of what avail was it to them, now that the Red Sea had been divided before them, and "angels' food" had fallen from heaven, and water brought forth from the flinty rock for their sustenance? Their former faith and obedience availed them naught. They must trust even unto the actual possession, or fail to enter into rest.

See them, as, after forty years' chastening in the wilderness, they again approach the promised land. Now they are of good courage, and feel well able to go up and possess it. Before them Jordan's waves recede, and at the blast of their trumpets the walls of Jericho are overthrown, and the tall sons of Anak are afraid.

Paul tells us that the judgments which befell the Israelites are examples to us, "upon whom the ends of the world are come." It matters not how signally God has blessed us; how much of his power has been displayed in bringing us out of the "house of bondage;" how great the victory he has enabled us to achieve over our enemies; how rich the communications of his grace—if we now refuse to hearken unto his voice; if we, in our hearts, turn back again to the world; if we now cease to confide wholly in him—we, too, shall come short of that promised rest which remaineth for the people of God.

Let us learn from the unbelief of Jacob, and the constancy of Joseph, to trust God in the darkest hour, even when all outward circumstances forbid our hope. If loved ones are taken from us, let us not murmur, but expect that the Lord will give us something better in their room. If the unjust accusation falls to our lot, may we leave the matter with Him "who judgeth righteously," and "worketh all things after the counsel of his own will." If deprived of all earthly comforts, with Job may we exclaim, "Though he slay me, yet will I trust in him!" If Isaac is called for, the only and well-beloved child, let him be laid upon the altar of sacrifice. If a son of Belial curse, let vengeance be far from us, and with David may we say, "Let him alone, and let him curse; for the Lord hath bidden him!"

God is with his people now as much as formerly; and although he may not, as then, send bread literally from heaven, or increase the meal and the oil, yet he will, in some way, provide for the wants of the trusting saints. He may not shut the lions' mouths, nor open the prison doors, but he will, in every temptation, make a way for our escape, and cause all things to work together for our good, if we will but love and trust in him. God has never promised to save his people from the furnace, but he has chosen and preserved them in the furnace. He knows far better than we, when we need to be humbled, disappointed, and tried. Our business, then, is to place ourselves at God's disposal, that he may purge and prepare us for his heavenly kingdom! It is seldom that we can understand, when being chastened, why we are thus afflicted; therefore we ought to walk by faith, otherwise we suffer without being benefited.

(For the Christian Recorder.)

TUCKER, THE MURDERER.

A warning to the Users of Intoxicating Medicine.

Mr. Editor:—Doubtless, the soul-sickening murder, perpetrated last week in Brooklyn, by J. N. T. Tucker, with the circumstances leading thereto, have fallen under the observation of yourself and readers. To my own mind, there is more than an ordinary melancholy interest connected with this fiendish outrage. Having known J. N. T. Tucker as a Chester county pastor, and having had frequent occasion to meet him in ecclesiastical council, and on other occasions, my heart grows sick with sorrow, as I think of the past and contemplate his last notorious act, branding his name with eternal infamy. Both for the cause of Christ and for this man, who has so basely laid it open to the scorn and contempt of an unbelieving wicked world, my heart bleeds. That the actions of such men do confirm infidel objections and strengthen the hands of the wicked, cannot be doubted. That the confidence with which the people of Vincent have been used to regard the minister of the gospel, has been shaken and to some extent destroyed by the conduct of said Tucker cannot be denied. His successor in the pastoral office, unless fully known by the community, will have to labour long and most prudently to reach that point where the pastor ought to be able to start on assuming such relation.

Tucker succeeded brother A. J. Hires in the pastoral charge of the Vincent church in the spring of 1851, being introduced by a ministering brother, who has shown a large zeal in seeking to supply the pulpits of destitute churches in the State. For a considerable time, there was no manifest impropriety in his conduct, and his labours appeared largely blessed in additions to the church, and in a thorough repair of their church edifice. The writer remembers being present upon one occasion when he (Tucker,) preached, having previously announced his subject, which was "Great success in the ministry no real evidence of piety;" in which he displayed a remarkable knowledge of the history of bad men who had disgraced themselves in the ministry. Though there was no manifest impropriety for a time, as I have stated, yet, as has been abundantly proven, from the very commencement of his ministry there, he was in the habit of buying and drinking intoxicating liquors at his home to considerable excess, being careful not to show himself abroad when under its influence. At length, however, he became more bold in crime, drank at public houses—at such times, however, always alleging that he drank because of illness—was finally detected in a state of beastly intoxication, and was obliged to resign his position. During the period above referred to, he professed upon all occasions to be the devoted friend of temperance reform, and while steeped in the abominable vice of drunkenness not only appeared frequently to make temperance addresses where such meetings were held, but at the same time employed his pen in advocating the cause in several public journals, yours, as you will remember, being one of them.

There are several painful thoughts in connexion with other persons growing out of this man's history, and, not to do evil, but to do good, I must mention them. After his conduct became so notoriously atrocious as to sever his connexion with the Vincent Church, and make his name a stench in the community, the same minister who first introduced him in the State, again introduced him as a good minister to a destitute church, and recommended him for the pastorate. A brother in the ministry on hearing of this, went to the recommender and expostulated with him on the wrong of so doing, when, instead of weighing evidence and judging accordingly, he replied, that the Vincent church had formed a conspiracy to ruin Tucker's character, and that he knew him to be a good man. Shall we not, as ministers, be very careful in recommending men to churches that we are not fully acquainted with? Let us learn a lesson of wisdom from the mistake committed in this instance. Whatever was the character of Tucker before he came into Pennsylvania, it is certain, that his character was never good afterward. And will not churches learn to be very careful on what recommendations they receive strangers to their pulpits and to the pastoral office? This is not the first case even in Chester county, that churches have been made to smart severely, owing to their want of caution in settling ministers over them.

Another painful thought in connexion with the case is this, that the Vincent church knowing him to be a drunkard, yet gave him a letter of dismission. In reply to this, it is said that the letter was procured by deceit and chicanery, at a time when but a small number were present. But, if it is so, that those that voted him the letter could be deceived by such a man after all that had occurred, then it was certainly the duty of the church to correct the error by its recall, or a public expose of his conduct. While I would not needlessly sacrifice a man's character or even his feelings for my right hand, yet, for Christ's sake, I would do both when necessary. But while I thus speak, condemning the course of my Vincent brethren in this matter, yet I am fully persuaded that it was an excess of that charity that hopeth all things toward the unworthy man who had ministered at their altar, that led them to it.

Shall not the mortifying and dreadful fall of this man be another strong and successful argument, impelling every Baptist in this commonwealth to a front rank in fighting for a prohibitory liquor law? Appetite for intoxicating drink was his besetting temptation, and on every hand the fires of hell were blazing to keep alive this appetite. Turn which way he would, the deadly serpent stood ready to charm and destroy him. Who can tell but with this temptation removed, J. N. T. Tucker might not now be a worthy and useful minister of Christ? But now in the meridian of life his light is put out, his character blackened beyond redemption, his happiness gone—chained in the gloomy prison cell, a murderer—the murderer of *his own child, almost the murderer of his wife*—a maniac, made so by rum—made so by law. Trace the influences of rum through him upon his family, the church, the community, and see to it, ye Baptists of Pennsylvania, that the blood here shed, and that from a thousand victims upon the same gory, law-erected, and law-sanctified altar, does not stain your hands—see to it, that ye are not chargeable with the tears and groans of the wife and mother, the deep misery of those children weeping over a felon father, and with the ravings of that maniac father himself? See to it, that such injury done to the cause of Christ is not done by your consent. Until, by all proper means you seek to put away the temptation, and to destroy the destroyer, you are accessary to all the crime, and suffering and misery, and death, caused directly and indirectly by rum in this commonwealth. Until then, you put the bottle to your neighbour's lips, you dig the drunkard's grave, you push him down to hell. Until the work of rum extermination is completed, who is safe, or what blessing is so sacred and holy that it may not be marred and destroyed by his fatal touch? Until then, you can have but little assurance, that your son may not be what Tucker is—a maniac and a murderer, or that your daughter may not be as the miserable, heart-broken woman, who called him husband.

Let us all daily realize the necessity of praying that the Lord may hold us up that we fall not.

H. J. A.

August 9, 1854.

IMPROVEMENT OF THE COLOURED POPULATION.

We clip the following article from the Christian Chronicle, which was originally written for the New York Tribune. It contains matter worthy of deep consideration by every minister and member of every church composed of coloured people, and holding a distinct organization; especially the African Methodist Episcopal Church. Look at it thinking brothers and report to us your views after mature deliberation.

The Cincinnati Conference of the Methodist Episcopal Church, Bishop Scott presiding, commenced its annual session in Cincinnati on the 28th ult. It was expected the session would continue about one week. About one hundred and fifty preachers were present, comprising much of the best talent of that denomination in the West.

At the last Annual Conference, says the Tribune, a committee of seven was appointed "To inquire and report to the next session, what can best be done to promote the welfare of the people of colour among us." This committee consisted of J. F. Wright, A. Eddy, A. Lowrey, G. Moody, J. T. Mitchell, W. J. Free, and C. Elliot. On Friday an important report was read by the chairman of the committee, the Rev. Mr. Wright, and on Saturday it was adopted.

The report is long and able, and gives "no countenance to any thing which goes to deprive the black man of his full share in our common humanity, but hails him as a man and a brother, in accordance with that grand affirmation of the Bible, which must forever settle the unity of the human race, that God 'hath made of one blood all nations of men for to dwell on all the face of the earth.'" Below will be found the conclusions at which the committee arrive. After recommending the appointment of a General Agent, if a suitable minister can be procured, who shall have charge and special supervision of the work of devising means for elevating and Christianizing the coloured people they suggest:

First, That he make an effort to form an intimate acquaintance with all those ecclesiastical bodies and churches in the West which have coloured persons in their communion; seek opportunities to preach to them, and, in such form as his prudence may dictate, explain to their conferences, and, if it be thought proper, to their congregations, our design to elevate the coloured race among us by increasing their educational facilities and labouring to advance their intellectual and moral improvement. He should consult with them in regard to the best plan of accomplishing this work, and ask their aid and influence to encourage and support him in his labour, or propose to assist them.

Second, That he co-operate with the Government authorities in securing the erection of suitable school-houses, and in opening and sustaining good schools under competent instructors for the coloured children.

Third, To organize Sunday Schools, with the consent and aid of the people, and circulate tracts and useful books for their instruction and salvation.

Fourth, That he lecture occasionally on appropriate and useful subjects, as well as preach the gospel whenever he can procure a congregation, and endeavour to diffuse abroad among the coloured people the spirit of enterprise, industry and frugality. He should try to incite them to master the mechanic arts, to qualify themselves to manage the more lucrative branches of business, and fit up for themselves neat, convenient and healthy dwellings.

Fifth, That he visit other churches as opportunity offers, and endeavour to elicit a sympathy and awaken an interest in behalf of the coloured people, that they may be generally cared for, and that their moral culture and religious instruction as well as their intellectual improvement may be accomplished.

The committee also suggest that it be ascertained what may be considered the most favourable site or location for the contemplated literary institution, and what may be the prospect for raising funds to endow such an institution of learning.

With the following report the committee submit to the Conference the following resolutions:

Resolved, That it is of the greatest importance both to the coloured and white races in the free States, that all the coloured people should receive at least a good common school education, and that for this purpose well qualified teachers are indispensable.

2. That the religious instruction of the coloured people is necessary to their elevation as well as their salvation.

3. That we recommend the establishment of a literary institution of a high order, for the education of the coloured people generally, and for the purpose of preparing teachers of all grades to labour in the work of educating the coloured people in our country and elsewhere.

4. That we recommend that an attempt be made on the part of the Methodist Episcopal Church to co-operate with the African Methodist Episcopal Church, in promoting the intellectual and religious improvement of the coloured people.

5. That we commend, as soon as practicable, the appointment of a general agent, to carry out the objects proposed in the preceding resolutions, and to labour otherwise for the improvement of the people of colour.

The report was unanimously adopted.

THE RECORDER.

REV. J. P. CAMPBELL, EDITOR.

FRIDAY, NOVEMBER 17, 1854.

CAUSE OF THE DELAY.

The publishing committee granted leave of absence to the editor after the issuing of the twenty-second number, that he might attend a jubilee to be held in Bethel church, Baltimore—of which more hereafter. By this arrangement the publication of the twenty-third number was postponed from the first to the 17th of November. There will be no delays in future, only when we have not means to go upon or other unavoidable necessity prevents. And now, dear friends, shall we ever have to stop for the want of means to go ahead? What say ye about this matter?

We have resumed our place again, and now wish to go forward without halting if possible, until the ensuing Annual Conference, and this we hope to do by your assistance.

TO CORRESPONDENTS.

Several communications and notices of letters, necessarily for want of room, are omitted in this week's publication. Brethren must not feel themselves slighted if they do not see their correspondence or a notice of it in this number. You shall have a hearing, or hear from us.

A WORD TO CORRESPONDENTS.

We received a communication from Burlington, N. J., over the signature of Mrs. E. S., post marked Oct. 24, and headed "For the Christian Recorder." Now we would kindly say to the writer of the article that has been sent to us over the above stated signature, we do not know the author by those initials. Writers for our columns must, in all cases let the editor know their real names. We are not prepared to insert articles written by anonymous writers, and in justice to ourselves we here give notice to all that class of writers, that they may not expect to see their articles appear without the editors having the above stated knowledge, that is, a knowledge of the real name of the author. With his having this information, if it suits their taste best for their articles to appear over their initials or a fictitious name before the public, that is no concern of ours. In this particular they are at liberty to exercise their own judgment, but we must know their names for our own better information. We are not the public, though we labour in a public sphere. The article referred to is a good one, but we cannot publish it for want of information.

COMMITTEE NOTICE.

All communications addressed to the editor or any member of the Book committee, namely, Rev. J. P. Campbell, Rev. William Moore, Rev. Henry Davis, Rev. A. C. Crippen, and Rev. Stephen Smith, may be directed to the box of the Christian Recorder, at the Philadelphia post office. Letters and communications of any kind, mailable matter, directed as above stated, will hardly fail to come into the hands of the person to whom they are directed. And further, we would advise those who have communications for Rt. Rev. Bishop Nazrey, and who know not where to reach him by letter before the first of December, to direct as above. This remark does not at all apply to those persons whom the Bishop himself has given directions how, when, and where to write. We are speaking to those who have no knowledge at all upon the subject.

NOTICE.

According to an arrangement made with Rev. J. R. V. Morgan, pastor of Bethel Church, Second street New York, the editor, in company with Rev. Stephen Smith, of Philadelphia, and perhaps some other member of the publishing committee, will attend a meeting for the presentation of the claims of the Recorder and the General Book Concern, on Wednesday evening, November 22d, 1854.

We expect to spend one week in that city and vicinity at that time. Will our friends in Brooklyn, and Flushing circuit give us a little encouragement? We hope and trust they will when we come. We see them getting ready just as soon as they have read the notice that we are coming. We know that they love the cause, and that they are interested in the Concern. Don't forget the time that we are coming. We intend to spend a Sabbath with you.

TO OUR CANADIAN SUBSCRIBERS.

We have heard complaints arising from our subscribers in Canada West, saying that they do not get their papers, to which we would most respectfully reply that we have forwarded the paper to the post office address of every subscriber whose name we have found upon our mail list, and who have paid their subscription, having received credit for the same. We have been particular to do this, both for your sakes and our own. We are as much interested in this matter as you are yourselves. We have good and substantial reasons for being interested. To us it is always a matter of deep regret when we hear that subscribers do not get their papers. Names have been forwarded to us that we find not upon the list. To these we do not send the paper. We have prepaid the postage in order that they may get their papers. The post office upon this side of the line has refused to send our paper across the line, or out of the States unless prepaid. Will our friends in Canada refund to us the amount thus paid for them hereafter. This will only make them equal in pay for the paper to those who live in the States, all of whom that take it pay the postage. We want all our subscribers to know, and to feel confident that we are deeply interested in sending their papers to the post office address of all our subscribers every where, that we have the most important reasons for so doing.

A GRAND FESTIVAL.

The ladies of Bethel church in Philadelphia gave a grand festival for the benefit of the Christian Recorder at the Philadelphia Institute upon the evening of the 8th instant. This was indeed a splendid affair. There was nothing to which we could reasonably object but the want of more room to accommodate the vast numbers that responded to the call. We were much annoyed in the midst of our joyous feelings, very frequently, after nine o'clock in the evening, and until eleven o'clock, at seeing many of our good friends who came purposely to help forward the good cause, obliged to retire from the place after pressing through the crowd at the door, without being able to get a seat in the assembly. The place was literally crowded, while vast numbers went away because they could not get within the place of meeting. The company assembled was most respectable. Behaviour as good as any we ever saw in so large a company. We heard not a single murmur or complaint from any one in this direction during the evening. All seemed to be cheerful and happy, and every individual manifested a disposition so to conduct themselves, as to render themselves the most agreeable. Too much praise cannot be accorded to the committee for the manner in which this splendid affair from beginning to end was arranged and conducted by them. We are aware of no pains to which they did not go in order to make it most pleasant and agreeable to the company assembled, as well as profitable to the contemplated object for which they had put forth this effort. They have succeeded in giving general satisfaction to all, and in realizing a handsome donation for the benefit of the Recorder. The names of the committee thus engaged were the following:

Miss Elizabeth Oliver.
Mrs. Sarah Honry.
Mrs. Jane Johnson.
Mrs. Maria Teagle.
Mrs. Anna Laws.
Mrs. Lydia Morton.
Rey. Stephen Smith.
Mr. Lymus Johnson.
Mr. Lewis R. Seymore.

The exercises of the evening were commenced by remarks from us relative to the future hopes and prospects of our people upon the American continent. Upon this subject we were heard with the most respectful attention some twenty minutes. Then followed the introduction of the company to the delicacies of the table by Rev. S. Smith.

The acquaintance thus formed proved during the evening to be very agreeable to many persons. None seemed to regret that they had formed this acquaintance. A portion of the members of Bethel church choir were present, who volunteered their services to interest the company by some good and appropriate music suitable for the occasion. Their performances deserve, and shall have both our thanks and praise.

It is in this way that Philadelphia has concluded to speak forth her sentiments, and to let the church every where know what estimate or value she attaches to the success of the Recorder.

She who has been almost universally acknowledged as the mother of the whole family has spoken. We have heard a voice coming from the south and seen luminous appearances in the north and east. We have now reason to believe that these will not only be seen and heard, but that they will soon be [illegible] their mother and sister has been. [illegible] to hope that the churches will [illegible] cease to be heard and our [illegible] for the want of a little material aid.

WANTS OF THE CHURCH—FAITH.

Every day's observation is a living illustration of this truth that the church wants faith, living faith, faith that works by love and purifies the heart. [illegible] the question may be asked is there any [illegible] faith to be found? Let us examine a few statements in reference to the matter, and then draw our conclusion. The Saviour said to his disciples after his resurrection: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." "He that believeth on the Son hath everlasting life." "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." "Whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." From these statements we learn that faith in Christ and belief of the truth are necessary to salvation—that this faith implies such belief of the truth as to produce corresponding action—else, that which will profit nothing. Of this kind of faith we have many illustrious examples, followed by most glorious effects, as evidences of the existence of this kind of faith; there is a faith that works by love and that purifies the heart. James asks the all-important question, "What doth it profit, though a man say he hath faith and hath not works? Can faith save him?" The answer is no, never.

Pure and undefiled religion before God visits the fatherless and the widows in their distresses, administers to their wants and necessities according to the ability which God hath given, and lives unspotted from the world. It has no communion with the unfruitful works of darkness, but rather reproves them. The church wants that faith which is steadfast, unmovable, and always abounding in the work of the Lord, unto whom the exhortation is applicable, "Watch ye, stand fast in the faith, quit you like men, be strong."

Mark the faith by which the patriarchs, prophets, apostles, and saints of olden times overcame the world, and became heirs of the righteousness which is by faith. Theirs was a faith that enabled them to do their duty, to obey their God, and take cheerfully whatever consequences might follow—even death. They loved not their lives when compared with their love to God. Peter, James, and John, after being most severely beaten, rejoiced, when they returned to their company, that they were counted worthy to suffer for the name of Jesus. They were valiant for the truth upon the earth. They opposed and publicly condemned the sins of the age in which they lived, and particularly the most prominent evils. They were not ashamed of the gospel. They set forth the truth in opposition to the iniquity, the wickedness, the sins, and the particular sin of the age, namely, the rejection, condemnation, and crucifixion of the Saviour, and general rejection of the Gospel, which to the Jews was a stumbling block, and to the Greeks foolishness. For this they suffered hunger, thirst, nakedness, stripes, imprisonment, and finally death. But they refused not even to die for the love they had for the Saviour and the cause in which they were engaged. In this state of mind those men were fully able to benefit the world by their living in it. They lived for the good of others, and died for the glory of God: indeed for them to live was Christ, and for them to die was gain.

The ancients had not only the faith of miracles, but they had the faith of denying themselves, taking up the cross and following the Saviour. They had in one word the faith of entire submission to the will and appointment of heaven, trusting in the Lord for salvation and deliverance when he had accomplished his work in them. Is this kind and degree of faith now prevalent in the church? Are her members now prepared to suffer any and every thing that comes, or may come upon them? It is to be feared they are not, or at least that their numbers are few. Some people tell us that they are willing to suffer any thing and every thing for the Lord's sake, but that they are not willing, and will not suffer all things that men choose to put upon them. And this they say just as though the Lord directly and without the agency of men or angels, afflicts, chastises, corrects, or in any way punishes or distresses the children of men. For any to suppose this they make a great mistake. Even a heathen philosopher could say,

> "No evil can from thee proceed;
> 'Tis only suffered, not decreed;
> As darkness is not from the sun,
> Nor mounts the shades till he is gone."

Those very things which they tell us that they will not suffer from men, are the very things which are appointed of God for the trial of their faith. There is nothing more certain than this great truth. Faith which sees the matter in this light and practises accordingly, is that faith which overcomes the world, and is heir to the heavenly inheritance. Do not look for God to afflict his children or others in any other way than by the agencies of wicked men and angels. He never does any thing of the kind. The church is in want of this kind of faith. And without it her works are incomplete.

RAISING THE BISHOPS' ALLOWANCE.

Let it be remembered that our Bishops have to travel through the connexion at large, and that they are men like ourselves, having families whom they are bound to protect the same as other men. And let it further be remembered that they cannot travel and live without means, more than other men, or travelling preachers. A proper remembrance of these things will suggest to us our duty, both preachers and laity. We call the attention of our brethren to what is said upon this subject in our book of discipline. We do not wish to convey the idea to any that our bishops are travelling around from place to place in order to collect money for their support; this is no part of the truth. If they travel throughout the connexion, they must be sustained. The wants and necessities of our people require that our bishops travel. Where they are enabled to attend to this duty, great and lasting good has invariably followed as the result of their pastoral visits. An incalculable amount of good has been, and may be done in this way. Now, are we willing to do all that our law requires in this matter? Let us do it, and we have done our whole duty.

(For the Christian Recorder.)

REFLECTIONS ON DRESS.

Such is the composition of the human mind, that it is capable either of the most exalted virtue or sordid vice, the refinements of wisdom or the perfection of folly, inflexible constancy or great mutability. Of all the particulars of life which engage our attention no one perhaps affords a more sensible testimony of the levity and changeableness of our disposition than our conduct with respect to dress. How prone soever we are to deviate from the necessary purpose of apparel, in regard to convenience and decency, and however pleased we may be at present with the mode of our habit, the inconstancy of our temper shall soon occasion us to behold them with indifference, disapprobation and disgust, and hence we become the slaves of fashion and tributary to its authority—submit to vassalage, and if the expression may be indulged, to taxation, which probably would be deemed most grievous, should it be enforced on us by an act of legal domination. In honour to the inhabitants of China, it must be observed that to them this species of tyranny was unknown for many ages, until after the subjugation of the empire by the sword of Tartary; and so tenacious are the Chinese of their ancient habit, that rather than relinquish it they recommenced, we are informed, a most furious war with their conquerors, as the superfluities of dress cannot add graces to the beauties of nature nor confer merit on a person devoid of it. We justly render ourselves objects of contempt, become truly culpable and perfectly inexcusable, when we suffer our clothing to command our time or captivate our affections, and it was this perversion of dress or pride in the changeable suits of apparel among the daughters of Zion, which caused the Almighty's displeasure to arise against Jerusalem, and his judgments to descend upon that city.

As professors of Christianity it certainly becomes us to revere those sacred precepts, which enjoin modesty of apparel, exclude all superfluity of dress, and require us to be ambitious only to decorate the inward man with those graces and virtues which alone can render us happy and worthy of respect. The period will soon arrive when with our dress we shall put off the body itself, and if it shall then appear that we shall have been regardless of the acquisition of that attire of purity, which is necessary to render us acceptable in the divine presence—how great will be our reproach, how unhappy our situation. A moment's reflection on the state of those who shall be deprived of the society of the blessed, and compelled to dwell with the infernal companions of wo, cannot but inspire us with resolutions of piety, to reject every practice of evil vanity or folly which is inimical to our future happiness, and too soon we cannot entertain these thoughts of seriousness. Many in their last moments have been duly sensible of the justness of this assertion. They have deplored and in vain deplored their defect of wisdom in having permitted their attention so to have been attracted by earthly objects as to have caused them to have been inattentive to the great business of their salvation. It is related of an eminent statesman that towards the hour of his death he reproached himself for having so devoted his time to the service of his prince that he was regardless of the discharge of his duty to his God. But how much more severe would have been his compunction on this occasion, if instead of sacrificing his days for the emolument of the public, he had wasted them in the employment of dress or in the admiration of his person.

J. J. CLINTON.

(For the Christian Recorder.)

TO SLEEPERS IN THE HOUSE OF GOD.

My sleepy friends—As I am of the impression that your eyes will be open while reading this, I offer you a few thoughts on the subject of sleeping under the ministry of the gospel. It is a conduct that will be generally acknowledged as reprehensible, and whilst it is disgusting and pitiable in the eyes of others, will be attended with pernicious consequences. With respect to yourselves you will therefore excuse the liberty I take in disturbing your repose, as my officiousness arises from a desire to promote your best interests. Have you no regard to your character as men; would you not be ashamed to put yourselves in an attitude for sleeping in the midst of any company whom you respect? How then can it be excusable when assembled with those, whose professed business it is to watch and pray lest they enter into temptation? What must be the feelings of your fellow Christians when they see you throwing all your powers into the embraces of death? Will they not be alarmed at your state, and be ready to exclaim, "Awake, thou that sleepest, and call upon thy God." Your preacher is probably a good minister of Jesus Christ, who has dealt out the words from the sacred rostrum—yes, enough to awaken the world, yet the sleeper says in his heart, a little more sleep and a little more slumber. Let me ask the question, sleeper,—what do you lose? You lose the word of eternal life. O tremble at the thought of being thus indifferent to the message of life and death sent from the King of heaven. And have you thought of the ideas that will naturally arise in the minds of those who behold you, when they see you sleeping in the afternoon, especially some will be ill-natured enough to think that you eat or drink too much, and that you are lovers of your own bellies more than lovers of God? Very few will be so charitable as to conclude that your rising early and applying yourselves to your private devotions is the cause of it. Now look for a moment: you are not so much inclined to sleep in the society of a fellow mortal as you are in circumstances when you should hold communion with God—you rarely sleep sitting in a friend's house, but it is common for you to do so in the house of God. Will not your minister consider it as an insult offered to himself, his worship, and his people? Should your friend invite you to his house, and at the same time inform you that he had something of great import to communicate, and should you, when he began the subject, put yourself in a posture for sleep, would he not justly resent it as an insult, and will you thus treat the Sovereign of the skies, and the Redeemer of men in whose hands is your existence, and whose favour is your only hope? Does not the indulgence of this sleepy disposition indicate a sleepy soul; and that you possess a general indifference to those things which ought to engage your most diligent attention? When I see persons asleep under a gospel ministry, I am apt to think that had the doctrine of soul sleeping been confined to the present state there might have been some truth in it—now what will you offer as an apology? Will you say there always have been sleepers in such circumstances? It is true a young man slept while Paul was preaching; but then he continued his discourse till midnight, and you have not to complain of such long sermons now; besides the case affords but little encouragement to your practice, for the young man in his sleepy fit fell down dead, and so he must have remained had not Paul possessed the gift of working miracles, which I suppose your minister does not. And I am aware that the disciples of Jesus slept, and the kind Redeemer seemed in some measure to excuse their conduct, saying "the spirit indeed is willing, but the flesh is weak." But their sleeping was the effect of incessant watching. I can hardly suppose that your watching and praying is the cause of your sleeping under the public means of grace. Presuming that you would wish to be delivered from this practice, which is an offence to your God, injurious to yourselves and disgusting to your fellow-worshippers, I hope you will permit me to suggest the means of overcoming it. Be a little abstemious on the Lord's day; do not stay home to provide a hot dinner, and thereby deprive yourselves of the services of the sanctuary in the morning that you may present yourselves there a drowsy spectacle in the afternoon; instead of pleasing the body be concerned to make it a fast day to the soul, which is to hunger and thirst after righteousness, that you may be filled. Will it not be found that those who sleep much in the house of God, pray very little before they come?

Now in conclusion be more wakeful, and be aroused to the things—yes to the things which you hear, lest at any time you should let them slip, and pray more: for prayer electrifies the heavenly hosts, and opens the fountains of sympathetic feeling and profound devotion in the loftiest spirits that environ the celestial throne; it has awakened emotion in the human heart and kindled raptures in the soul, that rising to heaven have caused the earth to tremble under the knees of adoring saints, and have brought angels down on missions of mercy to mankind; the piety of the saint, the zeal of the martyr, have under its hallowed influence achieved the most splendid victories inscribed on the rolls of time, and have effected revolutions and deliverances on earth, that have caused enraptured silence amongst the adoring of the skies.

D. CAIN.

(For the Christian Recorder.)

BEWARE OF IMPOSTORS.

On Saturday last, October 28, I moved my family from Trenton, New Jersey, to Chester, Pennsylvania. The weather was unfavorable, and I had to go that same night to Wilmington. On my return home I found that there had been a man there who called his name E. Primmer. He said that he was a Baptist minister; that he had given an exhortation in our church over night; raised a great excitement; and had got a donation of several dollars. Truly it was an excitement; for apparently he had converted nearly all the church. But as it happened in the morning a great many had backslidden, and there was a great uproar, for he had beguiled them. I inquired for his whereabouts, and I was informed that he was at brother Wm. Cooper's: I went there and found him, and after some conversation, I asked him his name, and he told me that his name was E. Primmer. I then asked him to let me look at his credentials, and after pausing for a moment he handed me a book in which I found a kind of recommendation given, as he said, to him by a Baptist minister, and that he himself had been stationed in Canada for the last four years. I told him that recommendation did not satisfy me, for it looked to me to be spurious. I asked him if he knew one Freeman, who had been going about preaching and doing much damage? He said that he did, but God forbid that he should be such a man as him, and at the same time he was that notorious Freeman himself. He says he has been preaching for brother S. Holcomb and brother Gardiner. I was not personally acquainted with him, though I had seen him before; but his general character is bad; he has done much harm in New Jersey, Brunswick, Trenton, Allentown and elsewhere; he sometimes goes by the name of Potter. I believe, all he wants is money and to do mischief. Brethren, take care of the sheep.

Yours in Christ,

JAMES HOLLAN.

Closing Address of the Rt. Rev. Willis Nazrey, before the New York Annual Conference, June 14, 1854.

A motion having prevailed for adjournment *sine die*, the Reverend Bishop arose and made the following remarks, in regard to the appointments of the preachers, the duties of them, and the manner in which they come in his hands:

"Relative to the appointments, they were not responsible for the ability or inability with which they were filled by the several incumbents; that no blame can be attached to them; that all the men who fill the appointments come directly from the people, and are put into the hands of the bishops by the people, and the bishops are required by the people to give them their appointments among those and those only, who are placed into their hands by the people. I have no other apology to offer for the kind of preachers you might receive this year. You will receive them and them only that you have placed into our hands. If your preacher is a good man, you made him; if a bad man, so far as his capacity to fill the office is concerned, the people made him. We the bishops do not make them, and when they are sent to serve you and you are not pleased with their administration, why do you blame us—this was no fault on the part of the bishops. Another important point to be noticed, is a common practice that when a preacher is about to take leave of a good place himself, and the good people are both fully persuaded that he cannot remain with them any longer, according to the economy of the church, the good people go to the good preacher to ask his advice as to what kind of a man they shall have to succeed him? and what shall we do? asking him as though he had the matter in his possession. There is much evil growing out of this practice. Another great evil that exists, is, that preachers are apt to lightly esteem the talents and usefulness of others, and of their own brethren, while feignedly they extend to them the right hand of fellowship; and also they are in the habit of sending counsellors after one another in the dark, seeking occasions of mischief against each other—these are wicked practices, and I hope that such things will no more exist amongst us, but the contrariwise as brethren. I would here say in regard to my visits, in the interval of the year, through the two districts, that there is a better chance of serving and knowing the wants of the people, as there are now three bishops amongst us, which makes it more accessible to the people than when we had one bishop. Another important subject I would call your minds to at this time, is, the action taken by local preachers to oppose the preacher who has charge over them, and at other times prepare themselves to oppose the preacher that is coming to them; and they and some of the people striving to stir up opposition, strife, and contention, against a perfectly innocent man, without cause or provocation, even before the good people have had a chance or opportunity to see or know him. This is an act of blackness and darkness of the worst kind. On the contrary, they should receive those who were coming to seek their good—this is the steady object, aim, and purpose of heart, of the ministers of Christ. And in conclusion, I would remark to you, brethren, as you are now about to take your several appointments and fields of labour, that you may at all times secure your own safety and success in a greater or less degree, acquaint yourselves with the laws of the church, contained in the Book of Discipline: observe, love and keep—not only for wrath, but for conscience sake—and execute those laws most faithfully; doing every thing in love and with a loving heart: and here at this stage of things, I would warn you, brethren, to avoid making or favouring favourite parties in the church. And now may the blessings of the great Head of the Church rest upon all of our efforts.

WILLIS NAZREY.

GOOD NEWS FROM ALLENTOWN CIRCUIT.

Mr. Editor—Being one that loves the cause of Christ and desires to see our holy religion advancing amidst a prejudicial age, I now prepare this short article for your Recorder. As for the prosperity of this circuit at present, I believe it is religiously advancing. The first of my entering upon this my field of labour for this year, I was almost wholly discontented, but taking the word of God for my chart, I went out in the morning sowing the gospel seed and withholding not my hands in the evening—thus the Lord watered from heaven by the outpouring of his Spirit upon our spiritual earth, which has changed the former appearance of things in our midst, and I believe we have peace as a general thing throughout our circuit, and the place where the most of our troubles have arisen. The Lord brought out of a deep sleep some of the members of our church, who were almost dead; also he added twenty-three others to the household of faith in that part of the circuit, which has caused a spiritual action on the part of the members of the church. My hands are up against sin in all of its forms and beautiful colours; this I believe to be the only way to bring about a reformation in the church of Christ, and by a united effort on the part of the ministers of the Allentown African Methodist Episcopal Church, soon that primitive holiness which is much needed on our part will be regained.

Yours for the cause of Christ,

C. SAWYER.

(For the Christian Recorder.)

TOUR TO FRANKFORD, NEWHOPE CIRCUIT AND TRENTON.

On learning that elder Robinson had not received notice of the appointed time of my visit to Frankford, and that he was going to hold a quarterly meeting at the mountains on that date, I concluded that I would go to Attleboro, where I arrived about sunset on Saturday evening. The good friends there soon informed me that they had made provision to take me up to the quarterly meeting on the next morning if I wished to go. I gladly accepted the offer, and we were off betimes in the morning, and arrived just at the opening of the love feast. We had quite a good quarterly meeting. They have an excellent new house, and when it is finished, will be a lasting and beautiful edifice; and at night the elder laid before his congregation the merits and claims of the Christian Recorder, and made an appeal to them for their support of the paper, that must result in good. We remained among the friends until Wednesday, and thence to Newhope, where the elder had published a two or three days' meeting, as that society seemed to be in a dwindling condition; and we hope that good will result from these labours. We left on Saturday for the quarterly meeting at Attleboro, where they have a very neat and well constructed church, that is an honour to those who built it and to the community in which it stands; and on the Sabbath it was well filled, and we had a glorious meeting—the people seem to be in good spirits, as they also appeared at the mountain. After preaching at night the Christian Recorder was again brought to their notice in a way, that I am sure if all the travelling preachers will continue in every congregation, it will not be long before the paper will prove its mission true, and record far and wide the doings of the African Methodist Episcopal Church. I left on Monday for Trenton, New Jersey, and preached there that night; and on Thursday went to Pennington, where we had quite a turn out—the numbers of our people have considerably increased there in a few years. They have a neat little church, and it is well attended. On Friday I went to Lawrenceville. I there met with some of my old friends, though but a small turn out; and on Saturday returned to Trenton. There had existed some little dissatisfaction in that place, but after seeing elder Johnson and his official men together, the matter was easily adjusted, without even a harsh word or hard feeling; and on Sabbath evening Trenton church appeared in its natural beauty, and was filled with attentive hearers—I mean the people and not the house, for there is room for improvement on it. Elder Johnson laid before them the Recorder, and informed them that he should on every issue furnish them with the numbers. Brother Johnson informed his congregation that all his energies should be exerted in doing all the good for them that he could from that time until conference; and as the people manifested the spirit to do their duty, I shall look for good results and success in brother Johnson's ministry. I should have said in the commencement that I met with brother Johnson on my arrival at Trenton, who conveyed me to the places above mentioned.

WILLIS NAZREY.

Burns, says the Worcester Spy, "is about to receive manumission from the hands of his Maker." He is sick, in prison, and cannot long survive.

WASHINGTON, D. C., Oct. 26, 1854.

My Dear and Reverend Sir—It is with pleasure that I now embrace this opportunity in transmitting to you these lines, which will inform you that I am very well at present, hoping these lines will find you the same. Dear Brother, I have so far been able to get all the papers which you sent me. I only wish that it was in my power to do still more. Every one seems to be willing to do all that they can in supporting the Recorder. I am constrained to say the people in this city are a warm-hearted, benevolent, energetic and thorough-going people. I am proud that I can with propriety say of the people of my charge that I have never invited their attention to any object, when fairly presented, that they did not rush to its support. Dear Brother, permit me here to state my convictions that were it not for our present situation in a pecuniary point of view, there is no telling what we could not do. The Bishop, or some one else, has made you acquainted with the financial situation of my charge. When I was placed in it there were three notes to be lifted, each amounting to $100, and one of 20 or 30 dollars, every six months; and not having or not finding one cent in the church's treasury to commence with, and many other liabilities for which the church was responsible—some bills amounting from thirty to forty dollars each. I thank the Great Head of the Church we have been able to pay one note and nearly all the rest of our liabilities, and are making efforts to lift both of the other notes on next January. All my official men say we can do it; the dear sisters all say it shall be done. We are getting the money in ten, five, three and two and a half dollars, etc. After our church is free we hope we shall be able to do much more. I have no difficulty in getting the money for the paper.

S. L. HAMMOND.

BISHOP NAZREY'S APPOINTMENTS.

Princeton Circuit, Nov. 20th. Brother Bulaugh will arrange as above. Stay one week.

Reading Circuit, Pa., Nov. 25th. Brother Till will arrange as above.

Downingtown Circuit, Nov. 28th.

After which I shall visit Norristown and Chester Circuits—notice will be given in time. If the brethren fail to make the appointments, they are responsible, and not I. I did not know how to get to the appointments, nor where many of them were. I leave those for December with them to make the arrangements.

The above will be attended to, without special causes prevent. W. NAZREY.

FAMILY PRAYER.

Endearments bind together the members of the same household—sharers of the same flesh and blood, which are found in the same kind, and to the same degree, nowhere else on earth. The dwellers in this common home, too, have common share in the blessings and trials that befall their habitation. They are fed at the same board, repose under the same roof, and the joys and sorrows of one are very much the joys and sorrows of the whole group. What a place the parents hold, too, in this little empire. How their words have power, and their will is law, and their very footsteps are walked in; and how those whom God has given them are prized, beyond all earthly things, as the jewels of their casket. Where, in all this footstool of the dispenser of our mercies, should God be acknowledged, if not here? Shall not the voice of gratitude and praise ascend from that board, spread with plenty, and around an altar reared for the morning and the evening's sacrifice of humble and grateful hearts? You may not only burnish your own armour, and find refreshment for your own spirit here, soldier of Christ, but there is a favoured spot, on which to train recruits to join the sacramental hosts. You should pray in your family.—*Lyburn.*

There is one whose compassions are infinite. The love and tenderness of ten thousand earthly friends, of ten thousand mothers towards their sucklings, if compared with His, are less than a drop of water to the ocean; and his power is infinite too. Why, then, do our sufferings continue, when he is so compassionate, and could remove them with a word? Surely, if we cannot give the particular reasons, (which yet he will acquaint us with hereafter, John, viii. 7,) the general reason is at hand: he afflicts not for his own pleasure, but for our profit—to make us partakers of His holiness, and because he loves us.—*Newton.*

Cash received from several persons up to November 13.

Brother Wm. M. Watson, of Boston,	$1 00
Rev. J. W. Jackson, of New York,	5 00
Rev. J. M. Williams, of Pittsburg,	2 00
Brother Sam. Johnson, of Penningtonville,	1 50
Rev. Henry Davis, of Philadelphia,	22 00

MARRIED,

At Howellville, Delaware county, Pa., on the 26th of October, by the Rev. Peter Gardiner, Miss HANNAH A. GARNETT, to Mr. WILLIAM H. ALLEN, of the same place.

On the 25th of September, by the Rev. A. C. Crippen, Sr., Mr. STEPHEN TURNER, to Miss MARY A. SLAYES, of the same place.

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ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

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N. B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

TERMS MODERATE.

DISOBEDIENCE TO PARENTS.

Mr. Editor,—It is usual to address children on the above caption, but I think parents the proper subjects. "Honour thy father and mother," is the command of God's law; and parents generally expect it. Do parents ever think that to be honoured by their children, they must themselves be honourable persons? If they are not, they might as well expect their children to love pain, or to despise pleasure.

Many parents esteemed honourable in the community, appear not so to their children. This is best illustrated by an incident. A Methodist lady of precious acquaintance, who had an only child, related to me the following:—

"When my son was scarcely three years old, I was one day under the necessity of correcting him for falsehood. I then took him up in my arms and affectionately reasoned with him on the shame and sin of his conduct. Encouraged by my kindness, the little fellow to my astonishment spake out.

"'Ma, you whip me because I tell story, and you tell story, too.'

"'My son, when did I tell you a story?'

"'Yesterday, ma; you told me to quit pushing the chair across the room, or you'd whip me. I didn't quit, and you didn't whip me, ma.'

"Then I learned that children observe our inconsistencies much sooner than I had expected. From that day I was by far more circumspect."

It would not grieve children if promises were always forgotten. But the habit of making and forgetting all promises, is by far too common. The effect is, that parents lose their reputation of truth-telling with their children. I have conversed with many persons on this subject; and, without exception, all whose recollection went back to infancy declared that the impression made on their youthful minds was that their parents were frequently guilty of falsehood. And, if many parents would falsify to their neighbours one-third of the promises they do to their children, they would be known in the community as notorious liars. Then, can parents, appearing so dishonourable to their children, expect to be honoured by them? Can reproofs, or corrections, for falsehoods, be received as any thing else than provocations to wrath? Instead of thinking on the sin committed, will not the child think of the injustice of being punished by parents for an offence they have themselves frequently committed?

Parents may think it a small matter to forget and disappoint a child of a visit, a ride, or a baby-doll. But these things seem as important to the child as an estate to grown persons; the disappointment is as keenly felt; and the impression as deeply made that falsehood has been told, as when men disappoint one another in grave matters.

It has been related to me by old persons that one of the fathers of our church advised to disappoint children that it would prepare them to bear the disappointments of life. He allowed that parents might raise their expectations very high; and just when the children were ready to be off on a pleasure excursion they should command them to remain at home! I doubt not that disappointments are good for children. But equally clear is the conviction on my mind, that the benefit of such disappointments will be more than doubly balanced by the loss of character which the parents, dealing so arbitrarily and untruthfully, will sustain in the mind of their children.

Promises to children should be fulfilled with scrupulous exactness; more so than those made to men. In promises to men there are always implied conditions. If these interfere, it can be explained, and the reputation of the delinquent suffer no harm. But not so to children. Promises to them seem absolute: they cannot understand an apology. Those, therefore, who are in the habit of promising to them, and forgetting, had better fulfil, at whatever sacrifice. Ride back to town, ten miles, next day, for the forgotten knife or toy, rather than lose reputation with your disappointed boy. A few sacrifices of this kind will soon correct two dishonourable points in your character: it will improve your recollection of promises, and it will cure you of making promises without thinking.

Intimately connected with fidelity to children is the manifestation of regard for them. The last few years of my life I have travelled much; hence in many families; and seen much. I have seen the bearded man say to his feeble mother, "Shall I go? or, do this?" not because he wanted the advice of her superior judgment; but in deference to her feelings. I have seen the stripling disobey the commands of the stern father; and I have heard many a complaint of parents, that their children did not honour and love them as they should. The thought struck me, years ago, that these parents had "sown the wind, and were now reaping the whirlwind." They are the older, and should not only first love, but also manifest love to their children. Observation has borne testimony to all this. Show me a father whose grown children show no respect; and I will show you a father, who, when they were infants, was either untruthful and variable in his conduct—one day all love, and for a week cross and stern—or else never spoke to them except to give commands. On the other hand, show me a father who has always been truthful to his children, and who manifested his love to them, so that the whole little group would always be on the watch and with merry voices meet him at the gate, and I will show you a father whose grown children will honour him, and when he has "gone the way of all the living," will still think of him as that "good old man."

Many parents, we are persuaded, deceive themselves. They are so engaged in increasing wealth, to dress, educate, and outfit their families, that they have no time for the mutual interchange of kind feelings. But they think the love of their children should be called forth by these benefits. In this, however, they are deceived. They never cultivated their affections. The black nurse, to whose care the infant's days were committed, has stolen away the affection that was due to the parent.

Parents, before you make another complaint about the disobedience of your children, think how little you have done to sustain an honourable character in their eyes. How often have you deceived them! How little have you manifested a parent's love! And how often have you reproved them for doing the same things which you often do! A FRIEND OF CHILDREN.—*Due-West Telescope.*

THE BOY AT THE DYKE.—It is said that a little boy in Holland was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequence would be if the hole was not closed. He knew, for he had often heard his father tell, the sad disasters which happened from such small beginnings, how in a few hours the opening would become bigger and bigger, and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling, dashing, angry waters would sweep on to the next village, destroying life and property, and every thing in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager. But no one came. Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and darkness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman walking by the canal heard a groan, and looked around to see where it came from. "Why are you there, my child?" he asked, seeing the boy, and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

"Heroic boy! What a noble spirit of self-devotedness he showed!" every one will exclaim. A heroic boy he indeed was; and what was it that sustained him through that lonesome night? Why, when his teeth chattered, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home? What thought bound him to his seat? Was it not the *responsibility of his position?* Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequences would be if he should forsake it? His mind pictured the quiet homes and the beautiful farms of the people inundated by the flood of water, and he determined to stay at his post or to die.

Now, there is a sense in which every person, every boy and girl, occupies a position of far weightier responsibility than that of the little Hollander on that dark and lonesome night; for, by the good or bad influence which you do and shall exert, you may be the means of turning a tide of wretchedness and eternal ruin, or a pure stream of gladness and goodness on the world. God has given you *somewhere* a post of duty to occupy, and you cannot get above or below your obligations to be faithful in it. You are responsible for leaving your work undone, as well as having it badly done. You cannot excuse yourself, saying, "I am nobody—I don't exert any influence;" for there is nobody so mean or so obscure that he has not some influence; and you have it whether you will or not, and you are responsible for the consequences of that influence, whatever it is. Take your stand before the world then, with a determination to devote your influence to virtue, to humanity, to God. Let the children begin life and grow up with these solid principles of action, to fear and honour God, to be true to your conscience, and to do all the good you can. Then will your path indeed be like that of the just, which "shineth more and more unto the perfect day."

IS FRIDAY AN UNLUCKY DAY?

From time immemorial Friday has been frowned upon as a day of ill omen. And though the prejudice is less prevalent now than it has been of yore, when superstition had general sway, yet there are many even in this matter-of-fact age of ours, who would hesitate, on a day so suspicious, to begin an undertaking of momentous import. And how many brave mariners, whose hearts unquailing could meet the wildest fury of their ocean home, would blanch to even bend their sails on Friday! But to show with how much reason this feeling is indulged, let us examine the following important facts in connexion with our new settlement and greatness as a nation, and we will see how little cause we Americans have to dread that fatal day.

On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery.

On Friday, October 12, 1492, he first discovered land.

On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent.

On Friday, March 15, 1493, he arrived at Palos in safety.

On Friday, November 22, 1493, he arrived at Hispaniola, in his second voyage to America.

On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America.

On Friday, March 5, 1496, Henry VIII, of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state paper in England.

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THE THEATRE AND ITS RESULTS.—"*By their fruits ye shall know them.*"—Often does this text occur to my mind, as I hear persons discussing the lawfulness or unlawfulness of certain practices. No matter whether the thing is or is not condemned by name in Scripture, is its ordinary effect bad? Then I apply to it the text I have quoted, and I conclude without any hesitation, that the thing itself also is bad.

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More than thirty years ago I became acquainted with a respectable man, well known as the editor of an evening newspaper, and the author of some widely circulated and useful literary works. Among his children, he had a son, whom, when quite a boy, he took on one or two occasions to the theatre, and who, in consequence, acquired a passion for it, which nothing ever after kept him from indulging. His father's connexion with the press put him in possession of what is called a free admission to the theatres. Often would this boy, when his family were gone to rest, steal from his bed, surreptitiously unlock his father's desk, take out of it his admission ticket, and fly with it to the nearest playhouse. This went on till its results began mournfully to appear, to his parents' anguish, and his own loss of character and social station. His parents died. How far he hastened their end, I am unable to say; he certainly embittered and saddened their closing years.

About twenty-five years ago, a relative of his, an estimable person, came to me in much distress. She told me this youth was in prison, charged with murder and three other offences, and implored me in the most earnest manner, for the respect I bore to his family, to make an effort to save his life. The murder was in itself of a most atrocious character, and if really committed by him, attended by circumstances of peculiar aggravation; it was the murder of an aged friend of his family, for the sake of a trifle, and only a wretched plunder. I told his weeping relative that I had no means of rescuing him, and if I had, I should not dare to use them; and urged her by every argument I could employ to desist from the attempt, and leave the youth to the justice of his country and to God. My entreaties were of no avail. Unsuccessful with me, she appealed to another friend of her deceased father, less scrupulous or more kindly affectioned than myself; and strange to say, this person, by his ceaseless efforts, so wrought on the prosecutors in two instances, and the chief witness against the youth in another instance, that when his three trials took place, all for capital offences in one and the same day, the evidence against him in every case failed, and he was acquitted of them all. One charge against him yet remained. It was for some petty theft in a dwelling-house. To this he had engaged to plead guilty, if his friends could clear him from the other charges, and for this he was sentenced to transportation. Never, perhaps, was there ever known in England, a more surprising escape from an ignominious end; but sin had produced its full earthly effect on this poor young man, and he left his prison for the ship which was to convey him away, with a heart utterly unaffected by the mercy shown him; he was apparently as selfish, thoughtless, and hardened, as in any former moment of his life. I have not yet forgotten a letter which he wrote to his relations from the ship before it left our shore. It was full of complaints of the petty privations and mortifications he had to endure in it, mixed up with expressions of wonder and resentment at the conduct of his fellow-convicts, who, though several hundred in number, with only one exception, horrified at his supposed crimes, refused to associate with or even speak to him.—*Ep. Rec.*

THE VAUDESE CHURCH.—"The Vaudese valleys, in Piedmont, afford the interesting spectacle of a Christian community left to their own independent efforts. In the bosom of the vales, at the foot of Monte Viso, there are located above 23,000 souls, than whom the king of Sardinia does not possess a more God-fearing and loyal-hearted race of subjects: their day of papal persecution is passed, and they are now rejoicing in the sunshine of the constitution voluntarily given to the Sardinian people by Charles Albert on the 10th of February, 1848. It began the reign of religious liberty in the only quarter of Italy which has ever known it. The ecclesiastical government of this Church may serve as a model, if regard be limited to fruits only. Its members themselves have a pride in affirming that their ecclesiastical polity is framed after pure apostolical pattern. Each flock elects a certain number of elders from among the heads of families, whose function it is to superintend divine worship, the conduct of schools, the deportment of their fellow parishioners, and all church outlays, under the presidency of the incumbent. The latter has the aid of a deacon in the minor duties of his office. The system creates a common interest and bond of unity, and effectually excludes the influence of immoral and self-seeking members of the community. To the board of elders is also committed the superintendence of the poor; and, as that board usually includes the more affluent and best educated, its members discharge their duties with liberal judiciousness. The unity and harmonious action of the church is greatly promoted by the regulation under which the several flocks elect three of the clergy and two of the laity to form 'the table,' or controlling board of the whole body; its members electing a moderator as their president. And its functions are chiefly executive; so that polemical controversy is unknown in its discussions; and a spirit of harmony has always characterized it, to the manifest effect of preserving evangelical truth in the valleys from the earliest ages. Their inhabitants repudiate connexion with any other Christian denomination, save on the simple ground of apostolic doctrine. The yearly synods tend essentially to cement the ties of peace and concord among them: these synods include the whole of the clergy and one lay member from each flock. The Vaudese have an excellent gymnasium or public school at Torre, which has a library containing 4,000 volumes, a seminary for training teachers, a superior school for females, and a local school in each parish. The conduct of these schools is left wholly in the hands of the clergy and elders. The two Vaudese pastors attached to the church lately erected at Turin, have within the last three years set on foot the first religious journal on evangelical principles which has ever been published in Italy. It has gained high repute by the intelligence, learning, and Christian spirit in which it is conducted; and, by bringing to light the arrogant pretensions and anti-apostolical teachings and doings of the papacy, is become an object of dread and bitter hostility to the Roman hierarchy."

Law is right reason, commanding what is right.

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DISOBEDIENCE TO PARENTS.

Mr. Editor,—It is usual to address children on the above caption, but I think parents the proper subjects. "Honour thy father and mother," is the command of God's law; and parents generally expect it. Do parents ever think that to be honoured by their children, they must themselves be honourable persons? If they are not, they might as well expect their children to love pain, or to despise pleasure.

Many parents esteemed honourable in the community, appear not so to their children. This is best illustrated by an incident. A Methodist lady of precious acquaintance, who had an only child, related to me the following:—

"When my son was scarcely three years old, I was one day under the necessity of correcting him for falsehood. I then took him up in my arms and affectionately reasoned with him on the shame and sin of his conduct. Encouraged by my kindness, the little fellow to my astonishment spake out.

"'Ma, you whip me because I tell story, and you tell story, too.'

"'My son, when did I tell you a story?'

"'Yesterday, ma; you told me to quit pushing the chair across the room, or you'd whip me. I didn't quit, and you didn't whip me, ma.

"Then I learned that children observe our inconsistencies much sooner than I had expected. From that day I was by far more circumspect."

It would not grieve children if promises were always forgotten. But the habit of making and forgetting all promises, is by far too common. The effect is, that parents lose their reputation of truth-telling with their children. I have conversed with many persons on this subject; and, without exception, all whose recollection went back to infancy declared that the impression made on their youthful minds was that their parents were frequently guilty of falsehood. And, if many parents would falsify to their neighbours one-third of the promises they do to their children, they would be known in the community as notorious liars. Then, can parents, appearing so dishonourable to their children, expect to be honoured by them? Can reproofs, or corrections, for falsehoods, be received as any thing else than provocations to wrath? Instead of thinking on the sin committed, will not the child think of the injustice of being punished by parents for an offence they have themselves frequently committed?

Parents may think it a small matter to forget and disappoint a child of a visit, a ride, or a baby-doll. But these things seem as important to the child as an estate to grown persons; the disappointment is as keenly felt; and the impression as deeply made that falsehood has been told, as when men disappoint one another in grave matters.

It has been related to me by old persons that one of the fathers of our church advised to disappoint children that it would prepare them to bear the disappointments of life. He allowed that parents might raise their expectations very high; and just when the children were ready to be off on a pleasure excursion they should command them to remain at home! I doubt not that disappointments are good for children. But equally clear is the conviction on my mind, that the benefit of such disappointments will be more than doubly balanced by the loss of character which the parents, dealing so arbitrarily and untruthfully, will sustain in the mind of their children.

Promises to children should be fulfilled with scrupulous exactness; more so than those made to men. In promises to men there are always implied conditions. If these interfere, it can be explained, and the reputation of the delinquent suffer no harm. But not so to children. Promises to them seem absolute: they cannot understand an apology. Those, therefore, who are in the habit of promising to them, and forgetting, had better fulfil, at whatever sacrifice. Ride back to town, ten miles, next day, for the forgotten knife or toy, rather than lose reputation with your disappointed boy. A few sacrifices of this kind will soon correct two dishonourable points in your character: it will improve your recollection of promises, and it will cure you of making promises without thinking.

Intimately connected with fidelity to children is the manifestation of regard for them. The last few years of my life I have travelled much; hence in many families; and seen much. I have seen the bearded man say to his feeble mother, "Shall I go? or, do this?" not because he wanted the advice of her superior judgment; but in deference to her feelings. I have seen the stripling disobey the commands of the stern father; and I have heard many a complaint of parents, that their children did not honour and love them as they should. The thought struck me, years ago, that these parents had "sown the wind, and were now reaping the whirlwind." They are the older, and should not only first love, but also manifest love to their children. Observation has borne testimony to all this. Show me a father whose grown children show no respect; and I will show you a father, who, when they were infants, was either untruthful and variable in his conduct—one day all love, and for a week cross and stern—or else never spoke to them except to give commands. On the other hand, show me a father who has always been truthful to his children, and who manifested his love to them, so that the whole little group would always be on the watch and with merry voices meet him at the gate, and I will show you a father whose grown children will honour him, and when he has "gone the way of all the living," will still think of him as that "good old man."

Many parents, we are persuaded, deceive themselves. They are so engaged in increasing wealth, to dress, educate, and outfit their families, that they have no time for the mutual interchange of kind feelings. But they think the love of their children should be called forth by these benefits. In this, however, they are deceived. They never cultivated their affections. The black nurse, to whose care the infant's days were committed, has stolen away the affection that was due to the parent.

Parents, before you make another complaint about the disobedience of your children, think how little you have done to sustain an honourable character in their eyes. How often have you deceived them! How little have you manifested a parent's love! And how often have you reproved them for doing the same things which you often do! A Friend of Children.—*Due-West Telescope.*

The Boy at the Dyke.—It is said that a little boy in Holland was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequence would be if the hole was not closed. He knew, for he had often heard his father tell, the sad disasters which happened from such small beginnings, how in a few hours the opening would become bigger and bigger, and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling, dashing, angry waters would sweep on to the next village, destroying life and property, and every thing in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager. But no one came. Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and darkness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman walking by the canal heard a groan, and looked around to see where it came from. "Why are you there, my child?" he asked, seeing the boy, and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

"Heroic boy! What a noble spirit of self-devotedness he showed!" every one will exclaim. A heroic boy he indeed was; and what was it that sustained him through that lonesome night? Why, when his teeth chattered, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home? What thought bound him to his seat? Was it not the *responsibility of his position?* Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequences would be if he should forsake it? His mind pictured the quiet homes and the beautiful farms of the people inundated by the flood of water, and he determined to stay at his post or to die.

Now, there is a sense in which every person, every boy and girl, occupies a position of far weightier responsibility than that of the little Hollander on that dark and lonesome night; for, by the good or bad influence which you do and shall exert, you may be the means of turning a tide of wretchedness and eternal ruin, or a pure stream of gladness and goodness on the world. God has given you *somewhere* a post of duty to occupy, and you cannot get above or below your obligations to be faithful in it. You are responsible for leaving your work undone, as well as having it badly done. You cannot excuse yourself, saying, "I am nobody—I don't exert any influence;" for there is nobody so mean or so obscure that he has not some influence; and you have it whether you will or not, and you are responsible for the consequences of that influence, whatever it is. Take your stand before the world then, with a determination to devote your influence to virtue, to humanity, to God. Let the children begin life and grow up with these solid principles of action, to fear and honour God, to be true to your conscience, and to do all the good you can. Then will your path indeed be like that of the just, which "shineth more and more unto the perfect day."

IS FRIDAY AN UNLUCKY DAY?

From time immemorial Friday has been frowned upon as a day of ill omen. And though the prejudice is less prevalent now than it has been of yore, when superstition had general sway, yet there are many even in this matter-of-fact age of ours, who would hesitate, on a day so suspicious, to begin an undertaking of momentous import. And how many brave mariners, whose hearts unquailing could meet the wildest fury of their ocean home, would blanch to even bend their sails on Friday! But to show with how much reason this feeling is indulged, let us examine the following important facts in connexion with our new settlement and greatness as a nation, and we will see how little cause we Americans have to dread that fatal day.

On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery.

On Friday, October 12, 1492, he first discovered land.

On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent.

On Friday, March 15, 1493, he arrived at Palos in safety.

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Volume I

No. 25, pp. 97 -98 missing.

DISOBEDIENCE TO PARENTS.

Mr. Editor,—It is usual to address children on the above caption, but I think parents the proper subjects. "Honour thy father and mother," is the command of God's law; and parents generally expect it. Do parents ever think that to be honoured by their children, they must themselves be honourable persons? If they are not, they might as well expect their children to love pain, or to despise pleasure.

Many parents esteemed honourable in the community, appear not so to their children. This is best illustrated by an incident. A Methodist lady of precious acquaintance, who had an only child, related to me the following:—

"When my son was scarcely three years old, I was one day under the necessity of correcting him for falsehood. I then took him up in my arms and affectionately reasoned with him on the shame and sin of his conduct. Encouraged by my kindness, the little fellow to my astonishment spake out.

"'Ma, you whip me because I tell story, and you tell story, too.'

"'My son, when did I tell you a story?'

"'Yesterday, ma; you told me to quit pushing the chair across the room, or you'd whip me. I didn't quit, and you didn't whip me, ma.

"Then I learned that children observe our inconsistencies much sooner than I had expected. From that day I was by far more circumspect."

It would not grieve children if promises were always forgotten. But the habit of making and forgetting all promises, is by far too common. The effect is, that parents lose their reputation of truth-telling with their children. I have conversed with many persons on this subject; and, without exception, all whose recollection went back to infancy declared that the impression made on their youthful minds was that their parents were frequently guilty of falsehood. And, if many parents would falsify to their neighbours one-third of the promises they do to their children, they would be known in the community as notorious liars. Then, can parents, appearing so dishonourable to their children, expect to be honoured by them? Can reproofs, or corrections, for falsehoods, be received as any thing else than provocations to wrath? Instead of thinking on the sin committed, will not the child think of the injustice of being punished by parents for an offence they have themselves frequently committed?

Parents may think it a small matter to forget and disappoint a child of a visit, a ride, or a baby-doll. But these things seem as important to the child as an estate to grown persons; the disappointment is as keenly felt; and the impression as deeply made that falsehood has been told, as when men disappoint one another in grave matters.

It has been related to me by old persons that one of the fathers of our church advised to disappoint children; that it would prepare them to bear the disappointments of life. He allowed that parents might raise their expectations very high; and just when the children were ready to be off on a pleasure excursion they should command them to remain at home! I doubt not that disappointments are good for children. But equally clear is the conviction on my mind, that the benefit of such disappointments will be more than doubly balanced by the loss of character which the parents, dealing so arbitrarily and untruthfully, will sustain in the mind of their children.

Promises to children should be fulfilled with scrupulous exactness; more so than those made to men. In promises to men there are always implied conditions. If these interfere, it can be explained, and the reputation of the delinquent suffer no harm. But not so to children. Promises to them seem absolute: they cannot understand an apology. Those, therefore, who are in the habit of promising to them, and forgetting, had better fulfil, at whatever sacrifice. Ride back to town, ten miles, next day, for the forgotten knife or toy, rather than lose reputation with your disappointed boy. A few sacrifices of this kind will soon correct two dishonourable points in your character: it will improve your recollection of promises, and it will cure you of making promises without thinking.

Intimately connected with fidelity to children is the manifestation of regard for them. The last few years of my life I have travelled much; hence in many families; and seen much. I have seen the bearded man say to his feeble mother, "Shall I go? or, do this?" not because he wanted the advice of her superior judgment; but in deference to her feelings. I have seen the stripling disobey the commands of the stern father; and I have heard many a complaint of parents, that their children did not honour and love them as they should. The thought struck me, years ago, that these parents had "sown the wind, and were now reaping the whirlwind." They are the older, and should not only first love, but also manifest love to their children. Observation has borne testimony to all this. Show me a father whose grown children show no respect; and I will show you a father, who, when they were infants, was either untruthful and variable in his conduct—one day all love, and for a week cross and stern—or else never spoke to them except to give commands. On the other hand, show me a father who has always been truthful to his children, and who manifested his love to them, so that the whole little group would always be on the watch and with merry voices meet him at the gate, and I will show you a father whose grown children will honour him, and when he has "gone the way of all the living," will still think of him as that "good old man."

Many parents, we are persuaded, deceive themselves. They are so engaged in increasing wealth, to dress, educate, and outfit their families, that they have no time for the mutual interchange of kind feelings. But they think the love of their children should be called forth by these benefits. In this, however, they are deceived. They never cultivated their affections. The black nurse, to whose care the infant's days were committed, has stolen away the affection that was due to the parent.

Parents, before you make another complaint about the disobedience of your children, think how little you have done to sustain an honourable character in their eyes. How often have you deceived them! How little have you manifested a parent's love! And how often have you reproved them for doing the same things which you often do! A Friend of Children.—*Due-West Telescope.*

The Boy at the Dyke.—It is said that a little boy in Holland was returning one night from a village to which he had been sent by his father on an errand, when he noticed the water trickling through a narrow opening in the dyke. He stopped and thought what the consequence would be if the hole was not closed. He knew, for he had often heard his father tell, the sad disasters which happened from such small beginnings, how in a few hours the opening would become bigger and bigger, and let in the mighty mass of waters pressing on the dyke, until the whole defence being washed away, the rolling, dashing, angry waters would sweep on to the next village, destroying life and property, and every thing in its way. Should he run home and alarm the villagers, it would be dark before they could arrive, and the hole might even then be so large as to defy all attempts to close it.

Prompted by these thoughts, he seated himself on the bank of the canal, stopped the opening with his hand, and patiently waited the approach of some villager. But no one came. Hour after hour rolled slowly by, yet there sat the heroic boy, in cold and darkness, shivering, wet, and tired, but stoutly pressing his hand against the dangerous breach. All night he stayed at his post. At last the morning broke. A clergyman walking by the canal heard a groan, and looked around to see where it came from. "Why, are you there, my child?" he asked, seeing the boy, and surprised at his strange position. "I am keeping back the water, sir, and saving the village from being drowned," answered the child, with lips so benumbed with cold that he could scarcely speak. The astonished minister relieved the boy. The dyke was closed, and the danger which threatened hundreds of lives was prevented.

"Heroic boy! What a noble spirit of self-devotedness he showed!" every one will exclaim. A heroic boy he indeed was; and what was it that sustained him through that lonesome night? Why, when his teeth chattered, his limbs trembled, and his heart was wrung with anxiety, did he not fly to his safe and warm home? What thought bound him to his seat? Was it not the *responsibility of his position?* Did he not determine to brave all the fatigue, the danger, the darkness, and the cold, in thinking what the consequences would be if he should forsake it? His mind pictured the quiet homes and the beautiful farms of the people inundated by the flood of water, and he determined to stay at his post or to die.

Now, there is a sense in which every person, every boy and girl, occupies a position of far weightier responsibility than that of the little Hollander on that dark and lonesome night; for, by the good or bad influence which you do and shall exert, you may be the means of turning a tide of wretchedness and eternal ruin, or a pure stream of gladness and goodness on the world. God has given you *somewhere* a post of duty to occupy, and you cannot get above or below your obligations to be faithful in it. You are responsible for leaving your work undone, as well as having it badly done. You cannot excuse yourself, saying, "I am nobody—I don't exert any influence;" for there is nobody so mean or so obscure that he has not some influence; and you have it whether you will or not, and you are responsible for the consequences of that influence, whatever it is. Take your stand before the world then, with a determination to devote your influence to virtue, to humanity, to God. Let the children begin life and grow up with these solid principles of action, to fear and honour God, to be true to your conscience, and to do all the good you can. Then will your path indeed be like that of the just, which "shineth more and more unto the perfect day."

IS FRIDAY AN UNLUCKY DAY?

From time immemorial Friday has been frowned upon as a day of ill omen. And though the prejudice is less prevalent now than it has been of yore, when superstition had general sway, yet there are many even in this matter-of-fact age of ours, who would hesitate, on a day so suspicious, to begin an undertaking of momentous import. And how many brave mariners, whose hearts unquailing could meet the wildest fury of their ocean home, would blanch to even bend their sails on Friday! But to show with how much reason this feeling is indulged, let us examine the following important facts in connexion with our new settlement and greatness as a nation, and we will see how little cause we Americans have to dread that fatal day.

On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery.

On Friday, October 12, 1492, he first discovered land.

On Friday, January 4, 1493, he sailed on his return to Spain, which if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent.

On Friday, March 15, 1493, he arrived at Palos in safety.

On Friday, November 22, 1493, he arrived at Hispaniola, in his second voyage to America.

On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America.

On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state paper in England.

On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years.

On Friday, November 10, 1620, the May Flower, with the Pilgrims, made the harbour of Province town. And on the same day they signed that august compact, the forerunner of our present glorious constitution.

On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock.

On Friday, February 22, George Washington, the father of American freedom, was born.

On Friday, June 16, Bunker Hill was seized and fortified.

On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause.

On Friday, September 22, 1780, the treason of Arnold was laid bare, which saved us from destruction.

On Friday, October 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred.

On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States Colonies were, and of right ought to be, free and independent.

Thus, by numerous examples, we see that, however it may be with other nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be.—*Norfolk Beacon.*

Death-bed Eloquence.—The work of preaching Christ is not restricted to any time or place, or favoured class of individuals. A Wilberforce could proclaim the gospel of love on the floor of Parliament House, though he never wore a surplice, and never had a bishop's hand on his honoured head. Thomas Cranfield, the lay philanthropist, preached to the boisterous rabble of London till they proposed a "three cheers" for his thrilling exhortation. Hannah More preached Christ in the drawing-room; Elizabeth Fry in the prison-cell, and the lately departed Meeke preached in the Sabbath-school teacher's chair. Harlan Page scattering tracts through a city work-shop; Neal Dow pleading against the dram-shops; Nettleton whispering his solemn words in an inquiry meeting; the Dairyman's Daughter murmuring the name of Jesus with her faint, dying voice; and the Shepherd of Salisbury Plain leaning on his crook to talk of eternity to a passer-by, were all of them intensely earnest preachers of righteousness.

The Church has had few more faithful preachers than Thomas Halyburton, who a century and a half ago sat in the "divinity chair" of the Scotch University of St. Andrew's. And his most impressive discourses were delivered on a dying bed. "This is the best pulpit," said he, "that ever I was in; I am laid on this bed for this end, that I may commend my Lord."

The sermons which Halyburton preached, when in health, to the students of St. Andrew's are now nearly perished; but the diary of the last happy weeks and months in his sick chamber never can be forgotten. It is a book for every room of suffering. To his wife, who stood weeping by his bed-side, he once said, "My sweet bird, are you here? I am no more thine. I am the Lord's. On the day I took you by the hand in marriage, I wist not how I could ever get my heart off you again, but now I have got it done. Do not weep; you should rather rejoice. Rejoice with me, and let us exalt His name together. We shall be one family in heaven, but you must even stay awhile after me to take care of God's bairns." At another time he remarked to her, after a night of excruciating pain:—"Jesus came to me in the third watch of the night, walking upon the waters; and he said to me, 'I am Alpha and Omega, the beginning and the end; I have the keys of hell and of death.' He stilled the tempest in my soul, and lo! there was a sweet calm!"

When the eighty-fourth Psalm had been sung for him he said:—"I have always had a mistuned voice, but worst of all a *mistuned heart;* but shortly, when I join the temple-service above, there shall not be, world without end, one string of my affections out of tune." To his aged elder he remarked:—"Jamie, ye are an auld man, and I am dying; yet the child is going to die an hundred years old. I am like a shock of corn fully ripe. I have ripened fast under the bright Sun of Righteousness, and I have had brave showers."

We have read of many sublime displays of courage in the dying hour, but never met with such a calm confronting of the King of terrors as the following passage displays:—"I am not acting the fool," said he to his physician, "but I have weighed eternity during the past night. I have looked on death as stripped of all things pleasant to nature; I *have considered the spade and the grave,* and every circumstance in death that is terrible to us! And under the view of all these, I found that in the ways of God that gave me satisfaction—not merely a rational satisfaction, but a heart-engaging power that *makes me rejoice.*" In these days of sudden departures at the stroke of the cholera pestilence, how cheering to read such lofty words!

On the morning of the 23d of September, 1712, he went down into the dark valley. Yet he did not go alone, nor did the calm sunshine withdraw from his pathway; in the even-time it was light about him. Just before he died he said:—"I am thinking on the pleasant spot of earth that I will get to lie in, close beside Mr. Rutherford and Principal Anderson. I will come in as the little one among them, and I will get my little George in my hand, and O! we *will be a group of bonnie dust!*" During the last six hours his voice failed him. But his angelic face was eloquent, and when he could not speak, he gently clapped his hands in triumph. So died the holy Halyburton; and on all the face of our sinful earth, the ministering angels of God beheld that day no other scene that was more like the heaven which they had left. Reader, may our last end be like his!—*Christian Intelligencer.*

The Hidden Treasure.—The people of the shire in which the excellent Samuel Rutherford lived and laboured, tell that there was found, some generations ago, in the wall of the old chapel at Earlston, Kirkcudbrightshire, a copy of Wickliffe's Bible. It seemed to have been shut up in that receptacle to hide it from the view of its enemies; but no doubt it was the lamp of life to some godly souls, who, perhaps in the silence of night, found opportunity to draw it from its ark, and peruse its pages. It seems that the Lollards of Kyle, which is the adjoining district, had brought it to Earlston; and there were friends or members of the family of Earlston who embraced the Gospel, even in those days. May we not believe that the Gordons of Earlston, in Rutherford's days, were not a little indebted to the faith and prayers of those ancient witnesses who hid the sacred treasure in the chapel wall? Like a monk of Basle, their faith and patience were acknowledged in after days, by the blessing sent down in that quarter, when the Lord in remembrance of his hidden ones, both raised up the Gordons of Earlston, with many others of a like spirit, and also sent thither his servant, Samuel Rutherford, to sound the silver trumpet, and make the lamp of truth blaze like a torch over all that region.—*Introd. to Rutherford's Letters.*

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to atone for sin. It is rectified, and becomes a sensitive, judicious, and prompt monitor to the believer, in running in the way of God's commandments. Dear reader, is your conscience thus purged? Then the more light you have the better. You now love Christ, and you would prove it by keeping His commandments. The law is to guide conscience, and conscience is to guide you. When you feel the liability of conscience to go astray, and when you bring it for guidance to the Divine and perfect standard, you become a truly and safely "conscientious man"—conscientious, not in the sense of the Hindoo, who tortures himself, or the inquisitor, who tortures others, under the powerful impulse of a perverted conscience, but conscientious in the sense of him whose honest inquiry is, "Lord, what wilt thou have me to do?" Your heart is now free to love the Saviour, and conscience (to use the language of Dr. M'Cosh, whose chapters on this subject are more intelligible, forcible, and, we might add, eloquent and practical, than any thing we have ever seen,) instead of being a "moral avenger," listens submissively to the voice of a "pure and holy law, descended from the region in which the conscience received its first instruction, recalling it to a sense of its present disorder and primitive destination."—*Irish Pres.*

THE DEAD ALIVE.

I was riding lately through a little village in the state of New York, when my companion, the minister of the place, called my attention to a small house that had evidently just been enlarged and painted. He then related the following facts:

Three years ago the owner of that house was so great a drunkard, that his wife declared he had not been sober in twenty years. About that time a revival of religion prevailing in this part of my congregation, I spoke of my intention to visit the whole neighbourhood, house by house. "You don't mean to visit my house?" said this man, who had heard the notice. "Yes, I do, and you may tell your wife to have the kettle on the stove, for I mean to take tea with you." This doubled his surprise; but he cheerfully consented to the arrangement, and the visit was made.

From that time, according to the testimony of his wife, he became a daily reader of the Bible; his habits of drinking were soon abandoned, and at length he made a profession of religion, which he never dishonoured. Shortly after his conversion, indeed, his friends were in great anxiety for him. An election day was approaching with its fearful temptations. They held a special prayer meeting at his house on the preceding evening, and a faithful elder called on him the next morning to remind him of his danger. But the day passed safely. He did not leave his shop, which at such times scarcely ever had rung with the blow of his hammer, except while depositing his vote. The habits of a life-time were broken. Industry, respectability, thrift have all followed in the train of piety; and that house which a few years ago was hardly tenable, is only one of the evidences of the change.

The narrative and our ride ended together. We were going to a prayer-meeting. We found the room filled with men and women. Among the former, there was one whose look of sense and character quite struck me. Before the meeting was ended, this man with others bore his testimony to the preciousness of the religion of Christ. Well might he; for I learned to my surprise, that he was the subject of my friend's account. "Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16.

The Daughter of a King.—One day a poor woman called upon two elegant and pious young ladies, who received her with Christian affection, and sat down in the drawing room to converse upon religious matters. At this moment a dashing lad came in, and appeared astonished at so humble a visiter; one of the young ladies started and said, "Brother, don't be surprised; this is a King's daughter, but she has not got on her fine clothes."

HE IS A CHRISTIAN.

He is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness." "He sweareth to his own hurt and changeth not."

He is a Christian! Then he is an honest man. He had rather wrong himself than wrong his neighbour. In whatever business he may be engaged, you may be sure that his dealings will be honourable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is an humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a kind man. He feels interested for his neighbours, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly-kindness."

He is a Christian! Then he is charitable. He is prompt to attribute right motives rather than wrong to others wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is forgiving. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip, for his most implacable enemy. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

He is a Christian! Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In every thing, by prayer and thanksgiving let your requests be made known unto God." "When thou prayest, enter into thy closet."

He is a Christian! Then will he cherish and cultivate in his relations to God, and in his intercourse with men, "whatsoever things are true, honest, just, lovely, of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics. Then he is no Christian!—*Id.*

Irascibility of Temper.—The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's; the best thing is to amend our own; and the next best quality is to learn to bear what we meet in others. A bad temper will always tire itself out, if it find no one to resist it; and this very knowledge is worth a trifle. Irascibility is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature—low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence, or despair—are very inimical to enjoyment in life, and every possible effort should be made to cast them all to the winds, and look unblushingly into the truth of the fact. It is astonishing what a little reflection will do—the fears are mostly imaginary, and with one dash of resolution may all be overcome.

Five Consciences.—There are five kinds of consciences on foot in the world—First, an *ignorant* conscience, which neither sees nor says anything, neither beholds the sins in the soul, nor reproves them.—Secondly, the *flattering* conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof.—Thirdly, the *seared* conscience, which has neither sight, speech, nor sense, in men "that are past feeling."—4thly, the *wounded* conscience, frightened with sin.—The fifth is a *quiet and clear* conscience, purified in Christ Jesus.

A wounded conscience is rather painful than sinful—an affliction, no offence, and is the ready way, at the next remove, to be turned into a quiet conscience.

Christ all in all to Believers.—The Scriptures present him as our Foundation, our Food, our Root, our Raiment, our Head, our Hope, our Refuge, our Righteousness, our Light, our Peace, our Passover, our Portion, our Propitiation, our Freedom, our Fountain, our Wisdom, our Way, our Ensign, our Example, our Door, our Dew, our Sun, our Shield, our Strength, our Song, our Horn, our Honour, our Sanctification, our Supply, our Resurrection, our Redemption, our Lesson, our Treasure, our Ladder, our Truth, our Temple, our Ark, our Altar, our *All.—Philip Henry.*

Religion.—The following is one of the most beautiful and truthful sentences we have ever read. It is from the pen of Sir Humphrey Davy, of whom it is well observed, that if he had not been the first of modern philosophers he would have been the first of modern poets:—

"I envy no quality of the mind or intellect in others; not genius, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I would prefer a firm religious belief to any other blessing; for it makes discipline of good; creates new hopes when earthly hopes vanish, and throws over the decay, the destruction of existence the most gorgeous of all lights; awakens life in death, and from corruption and decay, calls up beauty and divinity; makes an instrument of fortune, and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and skeptic only view gloom, decay, annihilation and despair!"

It was the saying of Richard Hooker, that "the life of a pious clergyman was visible rhetoric, and so convincing the most godless men (though they would not deny themselves the enjoyment of their present lusts) did yet secretly wish themselves like those of the strictest lives."

(Correspondence of the Christian Recorder.)

Washington, Oct. 23, 1854.

Sir,—I send you enclosed, a copy of the Minutes of the R. W. G. N. G. Council, as held in the city of Philadelphia, on Oct. 10th. You will please insert the same.

In regard to the presentation, you are at liberty to say what you please, as you were an eye-witness to the scene and heard what was said upon the occasion.

The presentation was from the members of Van Brakle Lodge, No. 15, Daughters of Samaria, to Brother Edward M. Thomas, for his faithful services and defence of the Order during a trying time. The splendid copy of Pilgrim's Progress was given to him by Sister Emeline Brown, a member of Van Brakle Lodge, as a token of respect to him as a Christian brother and gentleman, (thus reads her note.) The truly magnificent china cup and saucer was given to him by Sister Serena Coursey; the other things are hardly worth mentioning. The installation you will please mention. It all took place on the 11th of October.

As this is only a rough sketch, you can write it to please yourself.

The presentation was by Sister Teaglo, of said Lodge, through Samuel Van Brakle.

My paper you will envelop to me, if you please, by itself.

I hope you will excuse this hasty scrawl, and believe me to be

Yours in L. P. & F.,
E. M. T.

REMARKS.

The proceedings referred to above, were certainly worthy of this notice of them and much more. At the time of the sitting of the Council we were prevented from being present the most part of the time, and were, from this cause, unable to take notes; and having been variously engaged since that time, we fear to attempt to give a description of what we did see, lest we should fail to satisfy the expectations of those who were eye-witnesses of these most splendid affairs, the installation and presentation.

MINUTES OF THE NATIONAL GRAND COUNCIL OF THE INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA.

Office and address of the R. W. G. N. C., Edward M. Thomas, Washington, D. C.

At a meeting of the National Grand Council, I. O. of G. S. & D. of S., held in the city of Philadelphia, October 10th, 1854, the following officers were elected for two years.

R. W. P. N. G. C., S. Van Brakle, Phil., Pa.
" N. G. C., E. M. Thomas, Wash., D. C.
" D. G. C., John P. Thompson, N. Y.
" G. V. C., P. P. Brown, Baltimore, Md.
" N. G. S., W. H. Thomas, Wash. D. C.
" N. G. T., Moses Hall, N. Y.
" N. G. P., W. Budd, Wash., D. C.
" N. G. O., E. L. S. Brown, Balt., Md.
" N. G. C., P. Brown, R. I.
" G. I. S., J. G. Goodridge, York, Pa.
" G. O. S., Leroy T. Clark, York, Pa.
" G. R. H. S., Steph. Smith, Phil., Pa.
" G. L. H. S., Ephraim Diggs.
" G. M., J. H. C. Davis, Alex. Va.

The following, among other resolutions, was passed:

Resolved, That the resolution passed at the last Grand Council, requiring the N. G. Treasurer to give bonds in the sum of two hundred dollars for the faithful performance of his duties, is hereby repealed.

Resolved, That all Subordinate Lodges, working under the jurisdiction of this N. G. Council, shall be assessed or taxed the sum of two dollars, to assist in defraying the expenses of the N. G. Council. Same to be paid within a month after notice is given thereof.

Said notice is hereby given.

The following questions were decided in the affirmative:

Has a member of this order a right—after the disorganization of the Lodge of which they were members, or has by neglect of duty, or otherwise, not complied with the general constitution—to join a Lodge of the opposite sex, for the purpose of continuing in the order?

They have; provided, there is no Lodge of the sex of which they are, in working order in their city or county.

Has any Subordinate Lodge, under this N. G. C., where there has been established a State G. L., or Council, but by reason of neglect or non-compliance with the regulations of this N. G. Council, or otherwise, violated the same, the right of Subordinate Lodges, where there has been no State G. L. or Council established?

Decided, they have; if the State Grand Lodge or Council is not in existence.

The following Lodges, working under this N. G. Council, were reported by R. W. P. N. G. Chief, S. Van Brakle:

LODGES UNDER THE NATIONAL GRAND COUNCIL.

New York.

Fidelity, No. 1, D. of S.
Unity, No. 2, D. of S.
Fountain, No. 1, G. S.
Hope, No. 2, G. S.
Purity, No. 3, D. of S.
Esther, No. 4, D. of S.
Wilberforce, No. 9, G. S., Troy.
Troy, No. 38, D. of S.
St. James, No. 41, G. S., Utica.
New Fountain, No. 3, G. S.
Rebecca, No. 47, D. of S.
Piatt, No. 19, G. S., Brooklyn.
Crosby, No. 40. "

New Jersey.

Humane, No. 1, D. of S., Newark.

Pennsylvania.

(Philadelphia.)

Piatt, No. 4, G. S.
Van Brakle, No. 15, D. of S.
Friendship, No. 24, G. S.
Crystal Fount, No. 26, G. S.
Prudence, No. 30, D. of S.
Perseverance, No. 42, D. of S.
Smith Union, No. 13, D. of S.
Olive Union, No. 42, G. S.
St. Cyprian, No. 44, G. S.

Rhode Island.

Victoria, No. 36, D. of S.
Bethel, No. 42, D. of S.
Hannibal, No. 37, G. S.
Rising Sun, No. 45, G. S., Newport.

Delaware.

Golden Rule, No. 41, D. of S.
Hand-in-Hand, No. 20, D. of S.

Virginia.

Rose of Sharon, No. 38, D. of S.
Olive Branch, No. 39, G. S.

District of Columbia.

Morning Star, No. 1, D. of S.
Mount Sinai, No. 4, G. S.
Hope, No. 6, G. S.
Evening Star, No. 3, D. of S.
Union Wheatfield, No. 5, D. of S.
Mount Zion, No. 7, G. S.

Massachusetts.

Morning Star, No. 5, D. of S.
Fraternity, No. 32, D. of S.
Evening Star, No. 6, G. S.
Union, No. 14, D. of S.
Olive Leaf, No. 37, D. of S.

Maryland.

Harmony, G. S.
St. Thomas, "
D. A. Payne, "
Mount Lebanon, "
Van Brakle, D. of S.
Evening Star, "
Fountain, "
Rose of Sharon, "
St. Mary's, "
Union, "

Indiana.

Smith Lodge, No. 1, G. S.
Fidelity, No. 2, D. of S.

All communications for the R. W. N. G. Chief, Edward M. Thomas, will be simply addressed to him at Washington, D. C.

And for the R. W. N. G. Secretary, William H. Thomas, will be addressed to him, thus—

Wm. H. Thomas,
N. St., between 9th and 10th,
Washington, D. C.

All Lodges are requested to furnish their report according to the usual form, and upon the receipt of which the return mail will convey the pass—provided the address to which it is to be sent be forwarded with the report.

Edward M. Thomas,
R. W. N. G. Chief.

Attest:

W. H. Thomas,
R. W. N. G. Secretary.

MARRIED,

In South Camden, N. J., on the 20th of December, by Rev. A. C. Crippen, Mr. Perry Hance, to Miss Sarah Jane Duck, both of Salem, N. J.

NOTICE OF PUBLICATION.

"The Evangelical Pulpit," by the Rev. Luther Lee, is the title of a monthly periodical, published at Syracuse, in the State of New York. It was our intention to have said more to our readers, relative to this publication, than we have now time to say. This much may be said, that the Editor of this publication is, without doubt, one of the ablest in the land among Editors of religious periodicals. We are not acquainted with many who are equal to him. The publication itself is needed, and will be found to come up to all that it has professed in its prospectus. We would that we could see a copy in the hands of all our preachers. My brethren, let us take the Evangelical Pulpit, for the sake of the advantages to be derived from it.

MONEYS RECEIVED UP TO JANUARY 4th, 1854.

Rev. J. W. Jackson on account of indebtedness,	$17 00
Bro. George Smith, of New York, on account of Subscription to Recorder,	75
Rev. Ransom Parker, on account of indebtedness,	2 00

GREAT ATTRACTION!
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J. J. G. Bias, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.
I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.
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HUMAN BEINGS, AS PROPERTY.

The New York Observer, with that excess of charity towards slaveholding institutions, which makes it so popular in the South, says that *"no such thing as property in man is recognised by the laws of any State in the Union."* That we may do it no injustice, we reprint the paragraph of which this extraordinary statement forms a part:

"The slave States recognise this right for life. But they do not recognise the slave as the *mere* property of his master. Those who assert the contrary know that they assert what is not true. All laws that look towards such a recognition are inconsistent with the gospel of Christ. Such laws as forbid the slave to learn to read, as permit the cruel sundering of conjugal and parental ties, are unworthy of a Christian people, and *ought to be repealed.* But there is no law that permits a master to do with and by his servant as he may with and by his cotton and tobacco. Men have been imprisoned for maiming, and hung for killing slaves, just as a parent or master at the North would, for the same crime upon a child or apprentice. No such thing as property in men is recognised by the laws of any State in the Union."

There are two very distinct assertions in this: first, the slave States "do not recognise the slave as the *mere* property of his master;" secondly, "no such thing as property in man is recognised by the laws of any State of the Union."

The first announcement is true—nobody will deny it. The laws of the slave States forbid the teaching of slaves to read, hang them for felony, provide for their emancipation under certain circumstances; but they have no law to prohibit horses from being taught to read, none—to hang them for murder, none—to confer upon them the boon of emancipation and self-support for extraordinarily good conduct. If a horse should wantonly throw his master, and kick him to death, the neighbours do not become infuriated, seize the animal, pass judgment upon him, as if he were accountable, and burn him at the stake, as they occasionally do a slave, who kills his master. So that both the laws and public sentiment of the slave States recognise the slaves not as a *mere* property, but as something more than property.

But the second averment of the *Observer* is just as false as the other is true. Before we comment upon it, let us present the Southern evidence it quotes to sustain it:

"We have only to refer to the following extracts from sermons delivered in the South, and printed, so that their sentiments are now before the world.

"Rev. R. S. Breck, in a sermon on the fifth commandment, and which is the substance of an article, from which an extract is made on the first page of this paper, holds the following language on the subject of 'Property in Man.'

"'The extent of that property is simply a claim to his services. No other right of the slave is alienated, other than that to his own labour. There is no owning, by the master, of the *corpus* and the *animus*. He has no property in his slave, as he has in the ox or the swine. His soul, his head, his limbs, his heart, still belong to the slave, subject to this one restriction, of service due to another. He has a right to life, to livelihood, to happiness, to *marriage*, to *religion*—to every thing consistent with the service he is obliged to render.'

"Rev. Dr. Thornwell, one of the ablest men in the South, an Old School Presbyterian, a personal friend of John C. Calhoun, and pronounced by him to be one of the ablest men *of the age*, in a discourse on the same subject, says:

"'The property of man in man, a fiction to which even the imagination cannot give consistency, is the miserable cant of those who would storm by prejudice what they cannot demolish by argument. We do not even pretend that the organs of the body can be said strictly to belong to another. The limbs and members of my servant are not mine, but his; they are not tools and instruments which I can sport with at pleasure, but the sacred possession of a human being, which cannot be invaded without the authority of law, and for the use of which he can never be divested of his responsibility to God.

"'Whatever control the master has over the person of the slave is subsidiary to this right to his labour; what he sells is not the man, but the property in his services.'

"These are sentiments which are held by Southern clergymen, and are freely presented to the Southern people in Southern pulpits; and they are abundant evidence, were there no other, of the fact before us, that the doctrine which we have set forth is extensively held by Christians in the South. The Supreme Court of Georgia have given a decision to the same effect, in the following words:

"'It is true, slaves are property, and by the act of 10th of May, 1770, are declared to be personal chattels in the hands of their owners, and are alienable; but it does not thence follow that they are mere things, horses, as was contended in argument. This property, or personal chattel, consists in *the rights of governing the slave*, subject to such restraints as the Legislature may impose on the master, *and of enjoying his perpetual and involuntary service.* The law has never yet ceased to consider slaves, though thus subjected to the government and service of the master, as human beings, subject to its protection, and bound to obey its requirements.'

"Hence the *Princeton Review* has very properly said, that 'when this idea of property comes to be analyzed, it is found to be nothing more than a claim of service, either for life or for a term of years.'"

These reverend gentlemen are evidently anxious to put the best face upon Slavery, and justify their own implication in it. The fact that they, its defenders or apologists, are obliged to resort to a fiction, to deny, in the face of incontrovertible facts, the essential principle of Slavery, shows how utterly defenceless the accursed thing is.

To the bald assumptions of these clerical sponsors for Slavery, we oppose the statutes, usages and judicial decisions of the slave States.

"No such thing as property in man is recognised by the laws of any State of the Union," (says the *Observer*.) Let us see.

"The slave is one who is in the power of his master, to whom he *belongs*."—*Louisiana Civil Code, Art.* 35.

"Slaves shall be deemed, held, taken, reputed and adjudged in law to be *chattels personal* in the hands of their *owners* and *possessors*, and their executors, administrators and assigns, *to all intents, constructions and purposes whatsoever.*"—*Laws of South Carolina*, 2 *Brev. Dig.*, 229; *Prince's Dig.*, 446.

The following are a few of the many judicial decisions bearing on this point, to be found in WHEELER'S "Law of Slavery:"

"Slaves, from their nature, are *chattels*, and were put in the hands of executors before the act of 1792, declaring them to be *personal estate*."—6 *Monroe's Rep.*, 251.

"The phrase 'personal estate' in wills and contracts should be construed as embracing slaves."—2 *Marshall's Reports*, 450.

"Slaves were declared by law to be real estate, and descend to the heir at law. They are considered real estate in the case of descent."—*Monroe's Rep.*, 23, 141.

"Negro slaves were introduced in Virginia in 1620. They were always held as property."—*Cowen's Rep.*, 480.

"Slaves are in their nature as much personal estate as goods and chattels, and are expressly made liable to an attachment. It is true, that by the positive law of this country, slaves are declared to be *real estate*, but by the same law there are to that rule so many exceptions, that they may, at least in common parlance and by common interest, be sufficiently described as *personal estate*."—*Munsell's Rep.*, 450.

"Although for some purposes slaves are declared by statute to be *real estate*, they are nevertheless intrinsically *personal*, and, therefore, are to be considered as included in every statute or contract in relation to *chattels*, which does not in terms exclude them. They are liable as *chattels* to the payment of debts, they may be attached as *chattels*, and they have invariably been treated as chattels, in both Virginia and Kentucky, so far as the rights and duties of administrators are concerned."—*Marshall's Rep.*, 241.

"Slaves were declared by law to be real estate, and directed to descend as lands descended to the heir at law. But it does not follow that the testator, by the devise of his personal estate, did not intend that his slaves should pass: for although slaves were by law made real estate, for the purpose of descent and dower, and perhaps some others, yet they had in law many of the attributes of personal estate. They would pass by a nuncupative will, and lands would not; they were liable to be sold for the payments of debts, and lands were not; they could be limited in a grant or devise no otherwise than personal chattels; and personal action might be brought to recover possession of them. Besides, they were in their nature *personal estate*, being *movable property*, and such as might attend the proprietor wherever he went; and in practice they were so considered and treated by the people in general."—*Monroe's Rep.*, 23.

"The condition of slaves in this country is analogous to that of the slaves of the ancient Greeks and Romans, and not that of the villeins of the feudal times. They are generally considered *not as persons, but as things.* They can be sold or transferred, as *goods*, or *personal estate*; they are held to be *pro nulles, pro mortus*."—1 *Har. & McHenry's Rep.*, 561.

"In Virginia, Slavery is expressly recognised, and the rights founded upon it are incorporated into the whole system of the laws of that State. *The owner of the slave has the most complete and perfect property in him.*"—*Mass. Rep.*, 49.

"The criminal offence of assault and battery cannot at common law be committed on the person of a slave. For, notwithstanding, for some purposes a slave is regarded in law as a person, yet, generally, *he is a mere chattel personal*, and his right of personal protection *belongs to his master*," &c.—*Hill's Rep.*, 459.

Enough: We might fill the *Era* with similar citations from the statutes and judicial decisions of the South, all assuming that the slaves are "*property*, to all intents and purposes whatsoever." The *New York Observer*, the *Princeton Review*, and their Southern brethren, therefore, practise the grossest deception upon themselves or the public, when they assert, that the statutes of the slave States do not recognise the idea of property in man, and that the slave relation involves merely the claim, on the part of the master, to the service of the slave for life, or a term of years.

"There is no owning by the master of the *corpus* and the *animus*," only of the *services*, say they. When a beautiful slave girl, too delicate for hard labour, brings $2,000 in New Orleans, what is it that is sold, Parson Breck? Her capacity to use the needle or the broom, or her *corpus*, with the uses to which the scoundrel purchaser can prostitute it? No owning of the *corpus*, or the *animus!* How much were the slave worth without these two little items? How much cotton or sugar could be made without a *corpus* and an *animus?* When you flog the slave, is it his capacity for service, or his *corpus* that suffers pain? When you praise him to a buyer, because he possesses an *animus*, patient, meek, long-suffering, sanctified by the graces of religion, and the buyer pays you an additional price for these qualities, after all, does he miss the *animus*, and get nothing but an abstraction, a thing without body or soul? *He* is the owner of a thing, who can control it, use it for his own purposes, dispose of it as he pleases. Who owns the *corpus* of a slave? Not the slave himself, for he cannot control it, dispose of it, use it for his own purposes. If his tyrant does not own it, who does?

"The property of man in man," says Dr. Thornwell, "is a fiction." Ay, the title to such property is a *fiction*; but that such property *is*, is a fearful fact. "We do not even pretend that the organs of the body can be said strictly to belong to another. The limbs and members of my servant are not mine, but his." As a statement of what *ought* to be, this is true; as a statement of what is, it is false, and every slaveholder knows it. If the limbs and members of a slave are his own, in the eye of Southern law, then he may use the former whenever he pleases, to walk off to a free State, and the latter, to make his own living, and defend himself against all violence. Can he do this, Dr. Thornwell? "O, no; the law gives me a right to his service; legs and arms are necessary to the performance of service; therefore, he can use neither, unless with my permission." That is to say, most conscientious sophist, the slave who has the absolute ownership of his legs and arms has no right to use them, while you, who do not own them at all, have a perfect right to use them just as you judge best!

"He has no property in his slave, as he has in his ox," says the learned Parson Breck. Why not? You may work your ox, punish it, feed it as you choose, lend it to a neighbour, give it away, devise it, sell it. Cannot you do all this with your slave? "Ah! but what I own in the slave is his *capacity for service*." That is what you own in the ox, too. A well-trained ox, young, strong, healthy, with powerful muscles and thews, is very valuable, because he can work well, and will command a high price. So, a well-trained slave, young, strong, healthy, with fine muscles and sinews, is very valuable, because he can work well, and will fetch a great price. It is true, that when the ox dies, you can take his hide and tan it. We know of nothing, however, in your laws that could prevent the same process with your deceased slave, although the usual mode is to "tan his hide," while he is yet alive.

Our readers must pardon us for this apparent levity, but it is difficult to abstain from derision in dealing with these clerical sophists.

To be serious, what an absurd evasion these pro-slavery apostles are guilty of! All that is owned in a slave, they say, is his capacity for service. Now, will any one tell us what it is that makes anything valuable, animate or inanimate? Precisely the *use or uses to which it may be applied*—in other words, its capacity for service or use. If I have the absolute and perpetual control of such a thing, so that I can regulate, govern, and profit by, this capacity, just as I please, that is the only ownership I want—that *is* ownership. I am the owner of the hatchet, the engine, the ox, or the man, if I have the absolute and perpetual control of their capacity for service or use. To attempt to separate the thing from its capacity for use, and say that I may own this, and not that, is an absurdity. Ownership of things animate and inanimate, where intelligence, conscience, and accountability are wanting, is legitimate, in accordance with the laws of nature and revelation.

But, a human being, whose distinctive attributes are conscience and accountability, cannot be a legitimate subject of human ownership; for one is his Owner and Master, even God, and to Him he must render account for all the uses to which he has put his *corpus* and *animus*, in the language of Parson Breck—so that whoever attempts to assert the right of ownership to such a being, or to his capacity for service or use, (which is the same thing,) is a usurper, a violator of the rights of man and God.—*National Era.*

EMANCIPATED SLAVES.

On Friday week, the 10th instant, Doctor C. D. Everett and George Carr, Esq., the former executor of the estate of his uncle, Dr. Everett, left the neighbourhood of Charlottesville, Va., having in charge some forty emancipated slaves, of the estate of the latter; and, taking the railroad through Virginia, Washington, Baltimore, and Pennsylvania, arrived at Newcastle on Sabbath morning, a distance of about 550 miles, where wagons were procured, and they were conveyed to Mercer county, where "local habitations" were provided for them—land having been purchased for them by the executor some months previous. Two farms have been purchased and divided among several of the families, five miles south of Mercer; one family goes a mile north, and a mechanic, a blacksmith, locates in Mercer. There are two other smiths who will locate south of Mercer.

Dr. E. died in 1848, and by his will his slaves were to be emancipated in five years, and a fund of $75,000 was set apart to settle them in a free State—each to share alike, from the youngest to the eldest. This fund amounted to about $80,000 at the time of their liberation, giving them $2,000 each. A portion of this some of them expended in the purchase of wives, husbands, and children, belonging to other estates, making the whole number upwards of fifty. The heads of families, and others arrived at their majority, have had lands purchased for them, and the money of the minors is placed at interest, a portion of which is to be expended for their boarding, clothing, and education.

The deeds are drawn in the names of the parties, and assigned by them in trust to the executor, the rents, profits, &c., to go to their benefit. Thus, while ample provision is made for their immediate wants—and with industry they will have enough and to spare—yet care has been taken to prevent them from squandering their means, or becoming a prey to those who may wish to take advantage of them. This is eminently just and proper; for their manner of life hitherto has not been such as to qualify them for holding their own in the rough and tumble of life. They know little of the value of property, and until they get more experience, it could be easily parted from them. Those who are desirous of running up accounts with them, therefore, will bear in mind that they do so on their own responsibility, as they will not have their property to fall back upon.

The executor has shown commendable interest in their behalf—in their location, the purchase of property, the advantages offered both to old and young; and we trust that his expectations of their future well-doing may be more than realized.—[*Mercer* (Pa.) *Freeman.*

COST OF IDOLATRY.—It is stated that the incense alone, which is burnt in the Chinese empire, in the worship of their idols, annually costs £90,000,000 sterling, or about five shillings (a little more than a dollar) for each man, woman and child. At first sight, the estimate appeared to us extravagant, but, on a moment's reflection, we concluded that it may be near the truth. All this is expended on a ceremony which neither informs the mind nor educates the heart. Do the people of the United States expend fifty cents a piece for all religious purposes! Does it cost twenty-five cents for each man, woman and child in the nation, to support a system of religious instruction which places a Christian community immeasurably above a Pagan community, in substantial wealth, intelligence, and whatever else renders life pleasant and desirable?—D. [*The Preacher.*

CREDIT AND CHARACTER.—"There is no lesson more important for the young, than that which inculcates *promptness* and *punctuality*, not only in all monetary dealings, but in every transaction of life. Nevertheless, it is a common error with many to disregard both qualities, and thus to impair confidence, destroy credit, and weaken character. Only let it once be understood that an individual is reliable and may be depended upon; that he will fulfil his engagements, no matter how fiery the ordeal through which he is compelled to pass; and the character of that man will be established upon a rock of adamant. This is one great secret, not only of success in trade, but of confidence, esteem, and respect among friends and neighbours. It forms the soul and source of an enlarged credit. Reliability is indeed not only a great virtue, but it is absolutely essential in our dealings with one another, and in every phase and condition of life. Never make a promise that you do not intend to perform, and be especially careful to avoid entering into an engagement that you know it will be almost impossible to fulfil. The consequence of such an error must be to impair confidence, induce caution, and excite distrust."—*Penn. Inq.*

LOVE IN SMALL THINGS.—"As I walked, on a bright spring day, along one of the avenues of the Green Park, in London, admiring the bright gravel-walks, the verdant foliage, the silver-barked stem and elegant branches of the birch-trees, and observed the company, I saw two very little girls, one indeed was but a babe, neatly and genteelly dressed in light blue plaid frocks, moving on before me, jumping and laughing in the very joy of their hearts. By accident the lesser of the two fell, when the other, a mite of a creature, assuming all the protecting kindness of a momma, lifted up her fallen sister, wiped away tenderly the bits of gravel which stuck to her tiny hands, and kissed her and comforted her till her face was lit up with a smile.

"I do like to see instances of love in small things; for they are the germs and the bud of what shall blossom and bring forth the fruit of kindly deeds in after-years. Go on, my little maidens, not only along the gravel-walks of the Green Park, but through the thorny paths of life also, with your hands and your hearts united. And may He who said, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven,' be evermore your Guide, your Guard, and your Comforter!"—*Tract Magazine.*

It is said that the sum of 10,000*l.* has been subscribed for the families of Jews in the Holy Land. They have been in want.

There are nearly 1000 students in the little city of Bonn. It is pleasing to think that the Assembly's missionary, the Rev. William Graham, labours there. He has sold among them 1000 copies of Wylie's book on the Papacy, and given freely nineteen copies of Pearson on Infidelity. May the good seed take root.

FACTS AND GLEANINGS.

An English farmer, aged 83, having recently met with a minister interested in the Church Missionary Society, offered him a donation of 100*l.* to its funds, at the same time expressing his sorrow that, through ignorance, he had done nothing during his long life for so glorious a work. A week afterwards he died. Oh what a lesson to the young and strong!

The captain of the *Enterprise*, on his way home from Melbourne to Dundee, read the Bible, and was brought to Christ. He mustered the ship's company, and explained to them the way of salvation. The consequence was that a number of them appear savingly converted to God. It is said that their piety is very decided. There is a Church on the deep. The missionary, Pearce, at Calcutta, writes that, last year, there was an association of Christian Churches at Muhunta, and that the chapel, holding 600, was crowded on the occasion with native Christians. He asserts that all this originated in a tract that an old Gooron had received and read seven years before.

A Romanist, remarkable for his enmity to the truth, belonging to County Galway, overheard a boy repeating a prayer from a book. He stopped to listen, obtained a copy of the book, and is now attending on Protestant worship. By what a slight thing can God change the heart.

A gentleman, on going to visit one of his Sabbath scholars who had broken his leg, found him enlightened by the Holy Spirit to see his need of a Saviour, and heard from him the following statement:—"I found that my sorrow was intolerable, and I resolved on self-murder! I rose one morning, and, putting on my clothes, walked to the canal. I had nearly reached the spot when I saw in my way a piece of a tract, which I took up and read, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' These words sank deep into my heart: I felt they were for *me*. I returned home again, and, by the mercy of God, I am here this day."

The Romish press never was so fierce against Protestantism as now. Speaking of Luther, the *Dublin Telegraph* says it is convinced of the "badness of his heart, the brutality of his malice, the coarseness of his licentious nature; who, if not mad with perennial inebriety, must have been a devil incarnate." His writings are "the filth and blasphemy of a wretch"—himself "worse than Mahomet." The poor Irish Papist swallows everything!

"Calvinism, in its essential features," says Mrs. Stowe, "never will cease from the earth, because the great fundamental facts of nature are Calvinistic, and men with strong minds and wills always discover it. The predestination of a sovereign will is written over all things. The old Greek tragedians read it and expressed it. So did Mahomet, Napoleon, and Cromwell. Why? They found it so by their own experience; they tried the forms of nature enough to find their strength."

How great must be the opulence of the islands of the South Seas, when the people of one of them, few in number, were able, when really awakened to their duty, to send home to the parent society, in one year, a contribution of the value of *eighteen hundred pounds.*

Rev. W. Johnson, missionary at Sierra Leone, used to say, "It is certainly the worst climate in the world; yet there is not a spot in the world I like better. I could not live elsewhere. Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro."

"No fewer than fifty-two negroes," wrote an African missionary, "have been added this last month to the Church of Christ, and many more are candidates for baptism." Oh, that we at home were privileged to write thus!

Rome, with a population of 150,000 souls, and containing a Pope, cardinals, twenty-nine bishops, 1280 priests, 2092 monks, and 1698 nuns, presents us with a yearly average of exposed foundlings amounting to 3160, while the annual average of its births is 4373! Seventy-three per cent. in Rome are foundlings; only four per cent. in London are foundlings.

Nearly sixty years ago, a young man, an assistant to his father, who was a bookseller, had his attention drawn to Alleine's "Alarm to the Unconverted." The old Puritan led the young reader to the Redeemer. This youth became the eminent scholar and divine, Rev. Dr. John Pye Smith.

The Romish Propaganda collects and expends in the propagation of Popery 200,000*l.* annually.

Three hundred of the patron saints of Europe were Irish. Upwards of 100 European monasteries were founded and filled by Irishmen. Irish priests and emigrants are propagating Popery in almost every country in the world.

In the new Romish University in Dublin, the session will continue for thirty-eight weeks, and the expenses of a single student will amount to fifty guineas per annum.

The Priest's Protection Society has afforded aid to twenty-four, reformed priests, and to twenty-seven reformed Romish students. It has issued 808,560 anti-Popish publications.

It has recently been proved that, out of a population of 315,000 souls in Manchester, 214,000 visits were made to the public houses on a single Sabbath.—*Irish Presb.*

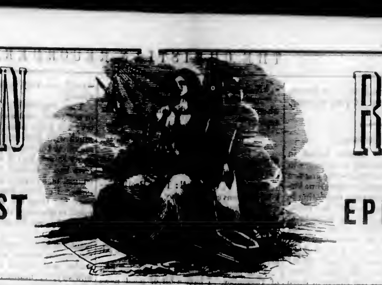
BANCROFT ON POPERY.—The distinguished historian of the United States is not a Calvinist, but a Unitarian. Let us hear him describe the manner in which Papists tolerated Protestants in the only example in which they exercised supreme control, at an early day within the limits of these States.

In the first volume of Bancroft is to be found an account of the massacre of the French Protestants at May river, in East Florida, in 1663, by Melendez, who announced himself to them in these words: "I am Melendez, sent by the King of Spain with strict orders to gibbet and behead all Protestants in this region. The Frenchman who is a Catholic I will spare, but every Protestant shall die."

Bancroft says; "The captives with their hands tied behind them, were marched towards St. Augustine like a flock of sheep driven to the slaughter. As they approached the fort a signal was given, and amidst the sound of trumpets and drums the Spaniards fell upon the unhappy men who had confided in their humanity and could offer no resistance, a few Catholics were spared, some mechanics were reserved as slaves, the rest were massacred not as Frenchmen, but as Calvinists." The whole number of victims is said by the French to have been about nine hundred.

The Papal power throughout the world may be traced in lines of blood. Its monuments are the bones of those it has slain in cruel gore. Its voice has ever uttered maledictions on those who would not espouse its enormities and submit to its sensualities. The rod of oppression has been one of its most powerful, as it has been one of its most damning weapons. It has from the first been arrayed against general progress. It is so now. Its fear is to educate the masses—its hope and effort to keep them in ignorance. Even its bishops do not hesitate to belie history for the purpose of misleading its victims.

FIRST STEP TO RUIN.—"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side on a straw bed in one corner of his prison-house, "my first step to ruin was going a fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my bible taught me better. I didn't believe them, but I didn't think it would come to this. I am undone! I am lost!" Perhaps he said, "It is not pleasant to be cooped up in church. What harm is there in taking a stroll in the woods?" What harm? The harm is that God is disobeyed, who says, "Remember the Sabbath day to keep it holy." The moment a youth determines to have his own way, choosing his own pleasure before God's will, that moment he lets go his rudder, his compass, his chart. Nothing but God's word can guide you safely over the ocean of life. Give that up, and you get be wildered; you are drifting; you will be lost. [*Child's Paper.*



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(From the Wesleyan.)

THE DYING YEAR.

BY MISS E. L. SHEPARD.

The old year was dying last night—
The breeze went wailing by;
And the stars from their thrones above
Looked down with misty eye.

O! the moon wore a mournful look;
The earth had on a shroud;
And spirits abroad were singing
Their dirges deep and loud:

"Old year, thou art dying now!
An icy finger is on thy brow—
We watch thy mystic flight,
'Mid the solemn shades of night,
And a phantom train to bear thee away,
To the gloom
Of the tomb,
Where the dead years lay.
Oh child of the eternal!
We heralded thy birth—
Thy mission to the earth—
Rise now to the supernal.

"Oh! dying, dying year!
Thou hast gone laden with hope and fear;
And thy moments have been
To the hearts of men;
But onward steps in the great march sublime,
And prophet voices telling of that time,
Foretold,
Of old,
By mystic ken,
As 'peace on earth—good will to men.'

"Oh, old and dying year!
Thou hast looked on human tears—
On pale forms keeping
Their watch, and weeping
O'er joys that were hid
Under the coffin lid.
We sing an anthem o'er thee,
And for the dead before thee—
For the aged head,
In its cold bed—
For manhood's light
Now quenched in night,
And sweet childhood's breath
Gone out in death.
For the dust that is lying on buried love,
For the hopes, fond hopes now garnered above.

"Go, go! old year,
Haste, haste! to thy bier:
We sound thy wail
On the midnight gale;
But ere morning dawn,
We must be gone
Back to our viewless sphere.
The cold winds blow,
And thou must go,
Oh! old and dying year."

Their tones died out upon the air,
And on the midnight blast;
The spectral host went sweeping by—
With them the old year past.

(From the Evangelical Repository.)

THE LAST DAY OF THE YEAR.

The Holy Scriptures declare, that "To every thing there is a season, and a time to every purpose under the sun." Eccl. iii. 1. With the many, the closing hours of the year are made "a time to laugh, and a time to dance;" but those who seriously regard the rapid flight of their years, will rather make it a season of reflection, of self-examination, and of prayer.

How many thoughts are awakened in the mind on the last day of the year! Another year has flown, and in its flight has borne me onwards towards eternity, and my final home. What is the report it has carried to heaven?

It has been a year of mercies. How regular and abundant have been the supplies which a kind Providence has bestowed! Shall I recount them in order? But where shall I begin?

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Morning and evening, noon and midnight have borne witness to the goodness and faithfulness of God. Oh, what shall I render to him for all his benefits?

Has it been a year marked by bereaving providences? If it has not been so to me, it has been to thousands. Many a widow now sits in solitude, weeping over the loss of him who was her earthly comfort and protector. Many a child turns to the fireside corner, where a father or a mother was wont to sit, and close the day in cheerful converse; and many a parent now looks in vain for a child that he had hoped would have been his comfort in declining age. Death has divided many hearts, and marred many bright prospects this year. The mourners have gone about the streets, and thousands have been carried to the grave.

"Heaven gives us friends, to bless the present scene;
Resumes them, to prepare us for the next."

Yet I have been spared, and why, Lord? Is it because I am stronger, or more healthy, or more useful, or more deserving than others who have gone? Ah, no! "It is of thy mercies that I am not consumed, and because thy compassions fail not." Lam. iii. 22.

Has it been a year of trials? Who have been without them? Trials in trade, in the family, in the church, in body, in mind. Perhaps one has followed another in quick succession. Could I, at the commencement of the year, have foreseen the losses and disappointments which I had to meet, it would have pressed me down in sorrow. Yet strength has been according to the day; and through the good hand of God, I continue to the present hour.

It has been a year of privileges. Fifty-two Sabbaths have blest the year. What have I done with them? Many solemn addresses from the pulpit have I listened to. What has been their influence on my character? Here is my Bible. Have I read, marked, learned, and inwardly digested its sacred truths? Do I understand it better than I did on the first of January last? How have I spent my seasons of prayer? Have I done as much good as I have had opportunity of doing? If I have done little or nothing in the cause of Christ, is it because I have lacked opportunity? If I have been active, what have been my motives, my rule, my end? Am I as spiritually minded as I should be? Have I kept a tender conscience within, and maintained a consistency of character without? I am hastening on to eternity. Am I better prepared to enter on this awful, final state, than I was on the last day of last year? What are my hopes, my prospects? Are they scriptural? Will they bear the test of a dying hour? Or are they like the hopes of the hypocrite, which go out at death? Do I love Christ more? Am I resting on him with a more simple faith, deriving from him all my spiritual health and life? Am I looking forward and longing for his appearing?

Oh, these are questions which should be fairly, fully met. When can I better think over them, than on this last day of the passing year? The season calls for reflection. Another stage of my journey is past. Let me, then, enter into my secret chamber, and shut my door about me; and, while humbled in the dust, under the painful conviction of guilt and unworthiness, seek afresh to that blood which cleanseth from all sin, and again renew the surrender of my soul to Him who is able to keep that which I commit to him.

Surely, if there be one day more than another that I feel my need of the blood of Christ, it is that which closes the departing year.

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(From the Wesleyan.)

NEVER DESPAIR.

BY E. W. BRYANT.

How good it is for man to hold communion with the past, and call to mind the scenes of other days, which, though gone, have left an impress on the spirits, and like a diamond-pointed pen, have written in indelible characters our destiny. The mind which is gloomy and desponding, may sometimes, by referring back, and counting past mercies, be much encouraged, and draw from thence copious supplies for future hope and reliance upon the mercy of Him who is never slack concerning his promises. How often, when the world has looked dark and forbidding, when it seemed we had a dreary passage through the wilderness of gloom by which we were surrounded, have we found great satisfaction by referring to some period in our history, when, by an exercise of faith, we have had the clouds all swept away, and the gloom and darkness of the past add sunshine and happiness to the present. It is indeed good to recall such seasons, and learn from thence never to distrust.

There will, in the history of every individual, be found moments of sadness, hours of sorrow, days of trial, weeks of suspense, and years, perhaps, when evils will come upon us singly, or in fearful combination. But never quail, never cower, never turn aside despairingly for difficulties, when in the pathway of duty. Let faith and hope guide you. Let patience and care, perseverance and decision, force you on to overcome all difficulties, to brave dangers, to triumph over enemies—the opposition of rivals, subjugation to appetite, and the lusts and contingencies of life—remaining undaunted and firm as the sun in his course, relying solely for strength and protection upon the arm of Him who sits monarch of the universe, and governs the affairs of this realm. There is nothing like having a firm, fixed determination of success, and an eye always directed upon the sunlight of promise. Yes, though the clouds of adversity gather darkly about you, and the poison-tipped arrows are hurled upon your head, Oh! then look not upon the darkness and gloom which surround you, but upon the bright star of hope peering above the storm.

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THE BETTER LAND.

The following extracts from "The Better Land, by Rev. A. C. Thompson," are very touching and beautiful, as, indeed, is the whole volume. The Christian who reads it, will love the world less, and heaven more.

LIFE-EXCURSION.

"A solemn thing this life-excursion—once made, for ever! It is something to move the soul's lowest depths to look out on the boundless expanse beyond, and feel the vast swells, and catch the solemn sounds of eternity; and happy he who, in sailing down the stream, has an eye to behold the sweet fields beyond—who maintains calmness amid the swelling of Jordan, yea, whose peace God maketh like a river. What believing pilgrim can keep away his thoughts from a better land, that is a heavenly? There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved."

WHAT IS IT TO DIE?

"What is it to die? To believers, it is to drop the body of this death, and to put on a joyous immortality; to press from darkness to everlasting sunlight; to cease dreaming, and commence a waking existence; yea, to awake in the likeness of God—satisfaction, fully and for ever satisfied. What is it to die; feel the last pang, to shed the last tear, to raise the shield of faith against Satan's last dart? It is to go home to God; to open the eyes on the enthroned Mediator; to close the ears on all discords, all sounds of wo, all the falsehoods, the maledictions, the blasphemies of earth, and open them to the harmonies of heaven! What is it to die? To lean on the Almighty for a few steps down a narrow valley; to step out of Jordan upon the borders of the Better Land; to pass up to New Jerusalem; to enter by one of those gates of pearl into the city; to have ten thousand angels come, and utter their cordial welcome; to see—O, let me die the death of the righteous!—to see the Saviour smile benignantly, and say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' That is to die."

HEAVEN.

"There, too, is a family in which are no discords, a community in which are no feuds, a subordination of ranks, among whom is no envy and no arrogance; a community pervaded by one spirit, governed by one law, joyfully submissive to one Master; where avarice and ambition, plotting and counterplotting are all unknown. There, angelic friendships never cool; nor does hypocrisy plunder the wardrobe of heaven, to show herself among cherubims. And what an absence of vanity among those shining ranks! Seraphims hide their faces with their wings. All are humble, fit subject of a King who is meek and lowly in heart."

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THE IVY GREEN.

Oh, a dainty plant is the Ivy Green,
That creepeth o'er ruins old!
Of right choice food are his meals, I ween,
In his cell so lone and cold!
The wall must be crumbled, the stone decay'd,
To pleasure his dainty whim;
And the mouldering dust that years have made,
Is a merry meal for him.
Creeping where no life is seen,
A rare old plant is the Ivy Green!

Fast he stealeth on, tho' he wears no wings,
And a staunch old heart has he;
How closely he twineth, how tight he clings
To his friend, the huge Oak Tree!
And slyly he treadeth along the ground,
And his leaves he gently waves,
As he joyously hugs, and crawleth around
The rich mould of dead men's graves.
Creeping where grim death has been,
A rare old plant is the Ivy Green!

Whole ages have fled, and their works decay'd,
And nations have scatttered been;
But the stout old Ivy shall never fade
From its hale and hearty green.
The brave old plant, in its lonely days,
Shall fatten upon the past;
For the stateliest buildings man can raise,
Is the Ivy's food at last.
Creeping on where time has been,
A rare old plant is the Ivy Green!

◆

Be not idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

(For the Christian Recorder.)

MAXIMS FOR EVERY DAY.

No man can love God, without hating sin; and no man can hate sin, without loving God.

He that trusts the promises most firmly, will observe the precepts most cheerfully.

To return good for evil, is God-like; to return good for good, is man-like; to return evil for good, is devil-like.

There is but one love that will satisfy the human heart, and that is the love of Christ.

Troubles are increased tenfold by impatience; be still, and know that the Lord is God.

Let your words be few, and true to the thoughts of your heart.

Labour hard to keep alive in your breast that spark of heavenly fire, called conscience.

In every dispensation towards us, God aims at our sanctification.

In doing the Lord's work, we may expect the Lord's smile.

There is nothing purer than honesty, nothing sweeter than charity, nothing warmer than love, nothing richer than wisdom, nothing brighter than virtue, and nothing more steadfast than faith—these united in one mind, form the purest, sweetest, warmest, richest, brightest, and most steadfast happiness.

Holiness is the Christian's natural element—he is always healthy in it.

Never give the tongue full liberty, but always keep it under control.

Never indulge in what appears to be a small sin; it will always lead to greater sins.

Aim at pleasing God in all things, and you will never go far astray.

There is but one place of rest for the human mind, and that is the Rock, Jesus Christ.

Good thoughts and good books are very good company.

Fear God, if you would rise above the fear of man.

Yours, in the Gospel,
JOHN H. GAINES.

Danville, Jan. 24, 1855.

◆

THE ROBIN'S NEST.

BY JULIAN CRAMER.

Beside a stream, whose limpid breast
Revealed the shining sand below,
A simple robin built her nest,
And waited for her young to grow.
Her artless song was often heard,
As homeward to her brood she flew,
And when the rosy day-light stirred
Her music filled the welkin blue.

A reckless boy at last espied
The nest, and made the prize his own:
And when the mother homeward hied
'Twas but to find herself alone.
'Twas pitiful to see her grief,
And listen to her mournful cry;—
She sought in vain to find relief,
And folded up her wings to die.

I marked that boy. He grew apace
And was at last, in years a man;
Yet ever covered with disgrace
That followed some discovered plan.
I watched him with a curious eye,
Expecting some sad fate to see:
I saw it as he passed to die
A wretch upon the gallows tree.

Oh sinner! heed the lesson taught;—
Hast thou e'er spoiled a robin's nest?
Has not thy reckless act been fraught
With anguish to a mother's breast?
God help thee! for I know no deed
So merciless as thine hath been,
And much I fear thy heart must bleed
Forever for thy dreadful sin.

Oh, if there be a doom more dread
Than others on the judgment day,
It sure must be for him who led
A pure and loving girl astray.
There may be pardon for the knave,
And mercy for the wretch who stole,
But Heaven, I fear me, ne'er forgave
The murder of a human soul!

THE RECORDER.

THURSDAY, FEBRUARY 1, 1855.

WANTS OF THE CHURCH—LOVE.

Above all things else besides, the church wants love: Love among the members; love one toward another; love to all mankind; love that is mutual between friends or brothers in Christ; love that seeks the real good of enemies. If you love them that love you, says the Saviour, what reward have ye for such love? Do not publicans and sinners have this kind of love? They love those that love them; and if the members of the church are to be rewarded for this kind of love, why not the most Heaven-daring and God-provoking sinner, who has never called upon the name of the Lord? But if a man loves his enemies, prays for them who hate him, and does good to them that despitefully use and entreat him—this man shows himself to be engaged in doing acts that are truly praiseworthy in themselves, and acts for which God has promised to reward him if he performs them.

Where the love of Christ exists, the law of retaliation or self-revenge is abolished. Where it exists, there is peace, good will, acts of kindness—every thing that contributes to relieve human misery, wretchedness, and wo, and everything that tends to promote human happiness. The sum and substance of all perfection in this direction is to be found in the thirteenth chapter of the First Epistle of Paul to the Corinthians. Let us carefully read over together that chapter, and in so doing, substitute the word "love," for "charity;" which, indeed, according to the very best translators extant, is the true rendering:

"Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love."

If there is any thing desirable to us, in the universe of God, it is this, that we may practically possess all the truths set forth in this chapter. We prefer it, in opposition to every thing else that can be possessed by mortals. This is the sum, indeed, of all perfection; and the exercise of this principle is the chief thing now needed to supply the wants of the church, as may be shown in various ways, by subsequent articles.

NOTICE TO SUBSCRIBERS.

Those of our patrons who subscribed for the paper in 1852, and paid the sum of seventy-five cents, commencing with the first number of the Christian Recorder, are hereby notified, that this 26th number of the same is the last that is due to them. And now we solicit them to renew their subscriptions, and by this means enable us to continue to send our little sheet, which we must cease to do, unless authorized by them, through their sending to us the ready means to enable us to go ahead with our publication.

Put the question to yourselves individually, Shall we let the little sheet die for the want of a little ready means from us? If, in the course of six months, you do not find the amount of information in it equal to the amount of means you pay for the paper, then you are hereby released from all further obligation in the premises, provided that you judge us with justice and equity. But in doing this, we have confidence that judgment will be in our favour. So send in the amount of your subscriptions.

THE JUBILEES.

There has been a Jubilee holden in Bethel Church, Baltimore, and another in Bethel Church, Philadelphia—the first two churches in the connexion—an outline history of which would be most interesting to not a few, but perhaps to every individual among our readers—even an account of these Jubilees, and what was done, and said upon the occasions of them—would be highly interesting; but we have nothing to give. Why and how is this, brethren? The people wish to know the cause. Something is expected from the Elders of these churches themselves, or from some one writing under their direction or inspection. Private members do not feel themselves at liberty to write without authority or permission from their pastors, on a matter of this kind.

We hope our brethren will notice these remarks, and let us hear from them. The people are really in expectation of hearing from them. There is more anxiety upon the subject, than might, at first view, be supposed.

SECOND BETHEL CHURCH, NEW YORK.

We have a communication before us, from Rev. J. W. Jackson, bearing date of Jan. 10, 1855, in which he says, "I must tell you a little of our own affairs." And then he goes on to say: "Last Sunday the weather was unpleasant; but we dedicated our little Bethel to Almighty God, and our connexion, for the time being. And more, the great Head of the Church was with us at this dedication. Rev. J. R. V. Morgan preached the consecrating sermon in the morning. Text, 1 Kings, viii. 27, first clause. The performance was decidedly masterly in its execution. In the afternoon, Rev. G. W. Woodruff, of York St. M. E. Church, Brooklyn, preached. Subject—'Work for the Lord,' from this text: 'Occupy until I come.' Relative to the performance, we are bold to say, it was well done.

"At evening, Rev. E. N. Hall, our own beloved pastor, preached; and you yourself know him to be not a whit behind the chief, in setting forth the sober truths of the Gospel. By the way, we should have said that Rev. J. M. Williams was present in the morning, and followed Dr. Morgan, in an able exhortation. His performance was decidedly able, doing credit to himself and the occasion.

"The people came to see strange things; they saw them, and the day passed pleasantly away. We had a good congregation all the day. 'The Lord is on our side, and he will help us, and that right early.' The amount of collections raised during the day was sixty dollars. This makes us think that we have some friends, whose hearts are warm towards us, and we feel greatly encouraged in our undertaking. Pray for us, and the peace of Jerusalem.

"Yours, in the bonds of Gospel peace."

You have our prayers, with the very best wishes of our heart for your peace and prosperity, and we will ever pray. There was a time when we had our serious fears that the little society in Dominic street would be under the grave necessity of breaking up, and returning to Bethel Church in Second street, of which it was a branch. And we had that expectation not long since; but we now rejoice that the prospect has changed; "They shall live, and not die." ED.

CONFERENCE APPOINTMENTS.

The Philadelphia Conference will meet at nine o'clock, on the 26th day of May, 1855, as found in the published minutes of last year.

The New England Conference will meet at nine o'clock, on the 16th day of June, 1855, in the city of Providence, R. I.

The members of the above District will prepare to enter on the 14th Question, on page 67 of the Discipline, as the first business of the Conference; and in view of which, I invite your attention to page 237, and section 10th, and other similar clauses. Whoever neglects that portion of the law of the African Meth. Ep. Church, will not think hard when the latter clause of section 4th, on page 231, is put in force upon them.

Particular attention is requested on the part of every member of those Conferences.

W. NAZREY.

(For the Christian Recorder.)

WAR—SLAVERY—OPPRESSION.

"These are not of Christ, but of Satan."

"No man can serve two masters."

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" PHILA.

(Communications.)

FROM THE DISTRICT BOOK STEWARD OF NEW YORK, J. W. JACKSON.

Rev. J. P. Campbell: Dear Brother,—I have received no money since you was with us, from a certain good brother that promised it for you. He has promised again and again, ever since that time, but has not fulfilled his promises, as yet. [So much for the veracity of one of the Elders. ED.]

Your package came to hand on the 23d of December. I have a bit of good news to tell you. Little Bethel is commanded to arise, for the place where she has dwelt was not the place of her rest. By Divine permission, next Lord's Day we intend to take up our stakes in old Dominic street, where the Lord has often met with us, and poured upon us refreshing showers in our little humble place, and go to another. We believe the day has at last come, in answer to many prayers that have been made relative to the matter, when our heart's desire shall be granted.

The new location is where you have been, in King street, formerly occupied by the Wesleyan Methodists. We have rented it until first of May, with the privilege of making other arrangements as we have it in our possession. Upon this last item, we will trust the Lord, although times are extremely hard, for means to accomplish our purpose, and that he will cause us to be visited by that class of persons who have the means to help us. Pray for us.

Let me say a few words about old Bethel Church Sabbath School exhibition, Christmas night. The house was filled to overflowing. The singing was conducted by Professor Thomas, and was done up right. The children performed their several parts well, with great satisfaction to the audience, and with repeated applause from them. Their Superintendent, brother Jas. Williams, deserves and received great praise for the manner in which he conducted the whole affair. All things went to show that we can put forth, and carry on to perfection any thing that others can do in this or any other country—only give us an opportunity—a chance among the rest, and an equal chance.

Although it was thought, once upon a time, that Bethel was destroyed by one of her own household—a traitor acting with her enemies, to do us great harm—God be thanked, that He has fought our battles, and has thus far saved us from impending danger.

Yours, in the bonds of Christ's Gospel,
J. W. JACKSON.

FROM WESTERN NEW YORK.

We have a communication from Abington Centre, N. Y., bearing date Dec. 22, 1854, written by Rev. Thomas Doremus, in which he states that he had received three numbers of the last issues of the Recorder, and hopes that it may prosper in our hands—as it now seems to be universally received by his people. He promises, in order that he may be credited, that we shall have both his prayers and efforts to sustain it. This he does in connexion with other brethren of his charge.

Speaking of Montrose Circuit, where he himself has the pastoral charge, he says: "The Lord is working here." In Abington, they are finishing off a beautiful little house of worship, for which they will owe three hundred and thirty-five dollars at the time of its completion. He states that there are some among his people who are desirous of becoming subscribers to the Recorder—relative to which we say to him or them, Send in your subscriptions, and you shall have the paper regularly, as it is issued—only give us your post-office address, and call there for your paper.

We are happy to hear from this brother, and are desirous of hearing from a prominent Eldor, not a great distance from him.

(Correspondence of the Christian Recorder.)

CHURCH REFORMATION.

Binghamton, Dec. 27, 1854.

Reverend and Dear Sir,—My prolonged absence from home, and poor health, and not receiving your paper regularly, has been the reason of my not sending a second communication upon the great subject of Church Reformation. But looking over your last number, and seeing an article headed "Church Reformation Wanted," it aroused my dormant powers into action—it being a subject which has engrossed my mind for the last ten years or more—especially for reasons obvious to myself, and may be made plain to others, namely:

I was converted to the Christian religion in my youth, and was called to the ministry; but a few years after, conferring too much with flesh and blood, I have every reason to believe, subjected me to a great many things that I otherwise would not have had to contend with, which made, of course, many errors in my life, like other men. But there were some things which were hid from me, until I made up my mind to discharge the duty that God had revealed to me for more than fifteen years past; end, of course, to do so, I became identified with the ministry. Then I found out a great mistake which I long laboured under, with regard to union among the ministry, or ministers of the Gospel of Christ; and to my great displeasure, I found disunion. After watching with a tenacious eye, the movement of things, as well also as experiencing a little, among the rest, the final conclusions arrived at are these, we want a reformation in the church, and a carrying out of the principles of religion which the church professes to have. The want of this being done, is the cause why slavery exists in the South, and the want of this is why the church has been retrograding for the past twenty-five or thirty years, for while those ministers that profess to be our superiors, pray for God to convert the heathen, they hold with an iron grasp the purchase of Christ's blood; and while we pray for God to convert the sinner, we are at war with each other for some trifling point of doctrine, or for superiority. I am aware, as my worthy brother said, there are some honourable exceptions; but the preponderance is on the wrong side of the question; and I also know that I shall have the disapprobation of many of my brethren in the ministry, but I have not much to lose, but a great deal to gain, and if speaking the truth will facilitate the victory, I shall not dodge the point at issue.

Shall I for fear of feeble man
Shun to declare His cause,
Maintain the honour of His name,
The glories of his cross?

Then the means to be used to bring about a reformation in the church, according to my view, are these: let every minister act out the principles of the gospel which he preaches, and carry out the truth in his own heart, and not dissemble in any matter with his neighbour;

But let them always kindly think,
And sweetly speak the same.

That this is not an existing fact is heart-rending, and that the ministry is too much divided to effect that amount of good that they ought, is another sorrowful fact. Notwithstanding all the fraternal influences cast around them, aided by the still more endearing ties, which cannot be considered clandestine, namely, the Christian religion, how few the number of those who act upon the square with their God, and each other.

Now, if this be true, we need a reformation in the ministry, before we can have an effectual reformation in the church; for thus saith the word, "Be ye clean, that bear the vessels of the Lord." It is not what we have been, but what we are now, and what we must be, to gain heaven. Our influence would then be for good, and not for evil, and UNION would be our motto.

Let us for each other care,
Each the other's burden bear;
To the church the pattern give,
Show how true believers live.

I am pretty sure I shall have the frowns of some of the brethren; yet I consider myself one among you. I am of you, if I am not among you. I hope the Lord will give us all more grace.

JOSEPH P. TURNER.

An Impostor.—*Look out.*

Bridgeport, Conn., Dec. 27th, 1854.

Mr. J. P. Campbell: Dear Sir,—There is a man in our little city, professing to be associated with the paper published by your church, or at best to have something to do with it. He goes by the name of William James Watson; his license, however, pronounces James M. Watson, Roxborough, and signed, Elder Brown. It is said, that he said he went sometimes by the name of Fairfield. His license was given in August or September. He says he has been in Canada three years. His statements are singular.

Do you know him? Is he married, or not? Is he a man of veracity? Has he taught school in Philadelphia—that is, a singing school? He has resided in Reading, Pa. Please answer the above inquiries, and greatly oblige this community.

Yours, LEONARD COLLINS.

We are wholly unacquainted with the person described in the communication. We have no such agent in the field. We hope that no money will be given to him or any other professed agent for us, who cannot show a copy of the Recorder containing an account of his being thus authorised. We are much obliged to Mr. Collins for bringing this fact to our notice. —ED.

Washington, D. C., Dec. 22, 1854.

Rev. and Dear Brother,—As a favourable opportunity presented itself, I have sent by my highly esteemed friend, E. M. Thomas, six dollars on acc't of copies of the Christian Recorder. I would have sent sooner, but I thought I would wait until I could get together some five or six dollars. Dear Brother, I deeply sympathise with you and your colleagues in trying to keep alive the Recorder. I know it can only be done through the co-operation of all the preachers in charge in their various circuits and stations. If we feel as we should, and act our part, by selling all we can, and getting all the subscribers we are able, it will live, grow, flourish, and prosper. Now, brethren, let us all do the best we can, and we have nothing to fear, but all to hope for.

We will try to be as prompt as we can in making our returns, so that you may be able to keep the paper going. It shall not stop for want of our aid.

Come, all ye lovers of our glorious connexion, come to the support of the Recorder! Let the organ of our heaven-born connexion be found in every family, and it shall live, and become old. My dear brethren, I am with you in the work; you may always expect that I am doing the very best I can. I often think of the remark of our highly esteemed Bishop Nazrey, when writing to me about the paper. He said he thought the present plan of issuing the paper would not fail, if properly carried out. I am one out of many of those who hope, and believe, and intend, that prediction shall not fail of being fulfilled, for the want of my feeble efforts.

Fraternally, yours, S. L. HAMMOND.

We have not received the money.—ED.

(For the Christian Recorder.)

TOUR TO ALLENTOWN AND PRINCETON CIRCUITS.

Leaving Burlington, N. J., Dec. 14th, I soon arrived in Bordentown, and was accompanied by brother J. Green to his own house, and shortly afterwards, Elder Sawyer was with us. On the 16th, we left for Freehold, where I preached that evening to a very interesting congregation. The prospect there is good. They have built a new house of worship, which, when finished, will do them credit. The only fault I find is, that it is too far from the town.

On the 17th, we went to Hightstown; but as there were some repairs going on, we were not able to hold meeting in the church at Marlton, and did not stop.—On the 19th, we proceeded to Allentown, and remained until, and preached on Sabbath morning. There has been quite an improvement in that place. In the afternoon we left for Bordentown again, and preached there that night. The people on that Circuit are in a prosperous condition. The history of the church at Bordentown is worthy of note. In 1842, the return of membership from that place, if I mistake not, was six or seven. In that year they built the church, and in a few years, raised and put a basement under it; and in 1851 they made an addition of about sixteen feet, and at this time the house is well filled, with a large membership, and all paid for. We think we can safely say, that the church and congregation stand second to none in New Jersey. There is, on that Circuit, a general inquiry after the Recorder, as it had missed one issue. That Circuit and pastor is at this time in the right place.

On the 20th of Nov. I left for Princeton, and found father Beulegh there; and we had a full turn-out that evening. On the 22d, we left for the Mountain. They have at this place quite a snug house, and it was well attended on that occasion. We found our old friends here, as usual, standing to their post.

On the 24th, we went to New Brunswick, where we found the once flourishing society scattered as sheep having no shepherd. We inquired after the cause, and shall give it at the proper time and place. We can only hope that brother Gibson, whom we stationed there until Conference meets, may be successful in gathering together the flock.

From this place I went to Princeton, and remained over Sabbath, where we had a large congregation all day; and we believe that place will do well now, as the minister is released from New Brunswick, and can give more of his time there. One lamentable fact is, that there is but one preacher or exhorter on the whole Circuit; hence, when the minister in charge leaves for his next appointment, there is no one to preach to the people, for two, three, or four weeks. We shall look to see what the future shall be.

W. NAZREY.

(For the Christian Recorder.)

IMPORTANT WANTS OF OUR CHURCH.

I mean not the want of church brethren, because the Holy Ghost, in presence and influence, will supply that; nor do I mean to speak of the secondary wants of the church—it being obvious that more holy, true labourers in the harvest are needed. But we wish to be permitted to say a few words on what is certainly a great and important want of the church. We want more Bishops, and smaller Dioceses. The General Conference did not think so at its last session; for it did not help us out of the direful condition the church has long groaned under.

What is a Bishop? He is an overseer. That is the meaning of the word Episcopos, Acts xx. 20. It means one who watches closely, or overlooks, or superintends any thing. Now I ask, brethren of the clergy and laity, how can our Bishops, with their vast Dioceses, be truly overseers? Is there any possibility, under existing circumstances? What they want, and must have, to make them evangelical, (Titus i. 5.) I am not unmindful of the labour bestowed by them. They do a great deal; and I am amazed at their movements in these large Dioceses.

Our Bishops we highly esteem; we love and honour them; their work is arduous; therefore, brethren, our Dioceses ought not to be so large. We want not to know the miles our Bishops travel, nor to see how many parishes a Bishop can visit; but that he can visit often, and closely inspect the parishes under his care. We must here protest against the jump, and hop, and skip visitations, which we so often have to be content with. The voice of the church must go up, as the voice of one man, for more Bishops and smaller Dioceses.

The observer and writer of this lives in a parish, not the smallest nor the most insignificant in the Diocese to which it belongs. He has been about nine months in it; and has seen his Bishop's face there on one occasion, who spent part of one Sabbath—in all about six or eight hours. No Bishop, under similar circumstances, could do more.

Brethren, I ask, Is this the overseeing that Christ intended to be exercised by his Bishops? No! We must divide our vast Dioceses, and instead of three, have thirty-three; and then the church will have what it wants—its important want—Episcopal supervision.

The General Conference, at its last meeting, gave the church two in addition; but we yet want more Bishops, that we may have the desire of our hearts in every part of the church—however small or poor—which will facilitate the happiness of the general church: And the watchmen see eye to eye—living in the bonds of peace, perfecting holiness, in the fear of the Lord."

Brethren, and members of the General Conference, can nothing be done to facilitate this important want of the church?

Yours, for the bettering and advancing of the church, ABR. C. CRIPPEN.

(For the Christian Recorder.)

THE PROVIDENCES OF GOD.

Mr. Editor,—You will have the goodness to allow me to reply the second time to articles in your paper, over the signature of Mr. J. C. Wears. Though unexpected to me at this late date, that I should be called to reply any further on this subject, yet, as I am invited by my friend, I will not waive the invitation, notwithstanding his masterly mind and profound logic. We have a right to our opinion, and therefore maintain our position.

Sir, you appear to think it passingly strange that I did not reply to your second article. For the fact that I did not: it was written in reply to an article from Mr. A. Burris, and therefore I was unconnected with it—though I anticipated an answer to my communication at that time, and also, my article was in the possession of the Editor two weeks before its publication.

You say that it is strange the first article should elicit so much of my attention, which contained little else than definition of position. I must confess that a definition of position was all that could reasonably be required to enable me to assent or dissent to or from your proposition. I am aware of my imbecility on this subject, yet I confess I am not convinced that my opinion is erroneous; for I conscientiously believe it to be the Scripture view of the matter. Therefore, we shall labour to turn the trap, and see who is caught; and if it chance to be our friend, his imbecility will at once be apparent on this subject.

The gentleman says that he will associate with my general providence, a uniform and universal Christian law, applicable to all men. I must confess that I cannot see how God can possess the attribute of justice, and deal with all men just alike, or uniformly, when in fact they are not uniform in their faculties, capacities, and condition in the world. For God is immutable in his nature, but not in his dealings with men. Indeed, the unchangeableness of God himself requires that his dealings with his creatures should so vary as to correspond with the condition of different nations and individuals, and of the same nations and individuals at different times. And this Scripture will clearly prove: "For unto whomsoever much is given, of him shall be much required." Luke xii. 48. Again—Matt. xxv. 15: "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

Now, the words general providence, if they have any meaning in this controversy, must mean the care and superintendence which God exercises over his creatures, in their state of contingencies. Therefore the events of Providence are common, wherein things are produced by second causes, in an ordinary manner—are miraculous, wherein the power of second causes are exceeded or counteracted.

Again, I must confess that I cannot see how you can associate a uniform Christian law, as you call it, and its applicability to all men, unless you can prove that all men are uniform, as before stated. Until you prove this, I cannot admit it. And also, that God is immutable in his dealings with men, under all circumstances. You must prove this, before I can assent. But as to the universality of God's providence, or law, that I admit.

You say it will be borne in mind, also, that the susceptibility to suspension is as much a law of physical nature as any other phenomena. You will admit, with all Christendom, that the incident referred to was a miracle, without controversy. Then it will follow, according to the definition of the word miracle, in English—it is an effect, contrary to the established constitution and course of things; a deviation from the known laws of nature, a supernatural event.

Again, I did not deny its being physical; for that is no part of our argument. But I affirm that it is a special law, contrary to the known laws of nature—having its origin from the same law, given for the moral good of men, and his own glory.

You say that you can rob this case of its apparent strength, by denying the circumstances preliminary to and coeval with this conversion are embraced within the Christian economy, but maintain that his conversion is attributable to means outside of the economy or plan of salvation. I am sorry to see you driven to the bare necessity of denying a plain Scripture declaration, which is universally admitted. The Christian economy, or plan of salvation, is God's own peculiar modus operandi upon mind and matter, in order to his glory, and the salvation of men.

You admit that God did exhibit his glory, in order and to the end that Paul should thereby be convicted of his evils. And if so, it follows that it is within the limit of the Christian economy, or plan of salvation; otherwise you must deny that it was done in order and to the end that Paul should thereby be convicted, and admit the erroneous idea that it was chance, and no previous design on God's part so to do.

Again, on the point of free agency, you say, my reply is, that when we come to the question of discipline, it will be time enough to answer him on this subject. I hope you will not attempt to evade the force of the evidence on this point, simply because we are not in dispute about the Discipline. You cannot reasonably object to evidence so authentic and conclusive.

You call on me to show what man's accountability is based upon, aside from his entire free will to do as he elect. Hitherto I have not denied that man's accountability was based upon his free agency. But his accountability is in proportion to the knowledge that he has of the laws, either human or divine; and if it please the Lawgiver to impart a special ray of light or knowledge, by a miracle, he should not be charged with robbing man of his free will to do as he elects. For we are told that God wrought special miracles by the hand of Paul, (Acts xix. 11,) for that purpose.

Once more; he says, that not by any regular rule, or established arrangement, but just on special occasions, during which time, on man's part, there is a perfect state of volitive passivity. Sir, it is evident that you have misrepresented this part of my argument; for it is no part of my argument, that God only works specially with man. But my position is, that God works generally and specially with man, as best suits his own eternal purposes. And there are sufficient evidences in our daily experience, and in the Bible, to prove our position to be the authentic, scriptural view of the matter.

We therefore submit this for your judicial investigation, and the impartial decision of every candid mind; and the truthfulness of our position will at once be apparent.

In conclusion; I shall defer any further argument on this subject until the overturning of Mount Vesuvius.

WM. M. WATSON.

(Correspondence of the Christian Recorder.)

Washington, Jan. 16, 1855.

Office of the R. W. N. G. Chief, I. O. of G. S. & D. of S.

Brother Campbell,—Through the omission of duty, some of the Lodges under the jurisdiction of the above Council, are not reported among the list of Lodges published in your paper of the 11th inst. Fearing that the Lodges omitted may think they have been slighted intentionally, you will please give the list enclosed an insertion in your journal.

Philadelphia—Olive Union, No. 27, D. of S.

New York—Warrick No. 15, D. of S.; Boyer, No. 42, G. S.

Maryland—Olive Branch, No. 45, G. S.; Miriam, No. 48, D. of S.; Star of the West, No. 46, D. of S.; Fountain, No. 29, D. of S.

Cincinnati—Mount Moriah, No. 1, D. of S.; Capitol, No. 4, G. S.; St. Mary's, No. 3, D. of S.; St. John's, No. 2, G. S.

There are also two more Lodges in the West not reported. It is to be regretted that all the Lodges under the jurisdiction of the R. W. N. G. C., have not sent their reports to the N. G. S., nor to me; therefore, it is impossible to give a perfect and correct list of all the Lodges, until they report—which is sincerely and earnestly requested.

Yours, truly,
EDW. M. THOMAS.

APPOINTMENT FOR ANNUAL CONFERENCES.

The Annual Conference of the Baltimore District will be held in the city of Baltimore, on the 25th of April, 1855. All the members are requested to be present at nine o'clock in the morning, without fail.

The New York Annual Conference will be held in the city of New York, on the 19th of May. All the members are requested to be present at nine o'clock in the morning.

WM. PAUL QUINN.

GOOD SAMARITAN—NOTICE.

CORRECTION OF AN ERROR.

In the last number of our paper, under the heading of "Correspondence of the Christian Recorder, Washington, Oct. 23, 1854," we have the following statement, over the signature of E. M. T.:

"A truly magnificent China cup and saucer was given to him by Sister Serena Coursey. The other things are hardly worth mentioning."

The last part of this statement, though never intended by the writer, does great injustice to one of the Sisters of Van Brackle Lodge, No. 15, as will appear by the subjoined statement:

There was a presentation made to Bro. Edward M. Thomas, of two silver mugs, by Sister Maria Teagle, on behalf of Van Brackle Lodge, No. 15, D. of S., which presentation to Brother Thomas, by Sister Teagle, was made through Brother Samuel Van Brackle—who, upon the occasion, made an appropriate speech—to which Bro. Thomas replied, in a like appropriate manner. Sister Emeline Brown, of the same Lodge, presented a copy of Pilgrim's Progress, on behalf of the same, through Bro. Van Brackle. Sister Serena Coursey, of Smith Union Lodge, presented, on behalf of the same, a magnificent China cup and saucer.

Thus we have corrected the statement, according to the light we have upon it.

There should have been some person appointed to act as reporter for the Council, or a publication committee should have been appointed. One of these two things we supposed was done, and therefore made ourself satisfied, knowing that whether they were or were not done, we had no right or authority to publish any part of the proceedings, without permission—in consequence of which we made not the attempt, nor any preparation for it. ED.

TO A CORRESPONDENT.

We have received a valuable communication from Rev. William H. Waters, of Washington, D. C., but too late for this number of our paper. Two days earlier, and it would have been just in time to make the balance wanted to complete the columns on the page allotted for correspondence of the kind in question. We would be heartily glad, could the matter be otherwise. It will certainly appear in our next number, on the 15th inst. ED.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters throughout the United States.

All communications addressed to

Mrs. BUND, G. P. P. S., No. 356 South street, above Eighth.

Mrs. TILLMAN, G. P. S., No. 19 Currant alley.

Mrs. HALL, G. S. A., No. 5 Buckley street.

Mrs. ROYAL, G. S., No. 252 Lombard street.

(Correspondence of the Christian Recorder.)

Hagerstown, Md., Jan. 5, 1855.

Dear Brother,—This is my first attempt to write for the Christian Recorder. You are not personally acquainted with me, as well as are some of the brethren; but I am one of your brethren in tribulation, and in the patience of Jesus.

I want to let you and your readers know that the Gospel of the kingdom is spreading over the Hagerstown Circuit, and that many souls appear to be under concern of mind about their salvation. The Lord hath been with us in our special efforts, and the result is, that fifty precious souls have been added to the church within the last year, and great good has been done in the name of Jesus.

We have only a few numbers of the Christian Recorder taken in Hagerstown; but I think that it will hereafter receive a better support.

I am yours, in the Lord,
E. D. CHAMBERS.

(For the Christian Recorder.)

CHRISTIANITY OUT OF DOORS.

Mr. Editor,—We arrived in this city twenty-six years ago; and it was little dreamed that the habiliments then worn by the chimney-sweeps would predominate in the fashionable circles in 1855, and be regarded as genteel. But so it seems to be. Every dog will have his day. In our perambulations through the city, the other day, we encountered a friend whom we once knew, and saw exercise very freely in the Christian way, mounted on the steps in front of a house, encased in what we at first thought to be a horse-blanket; but on closer observation, we found it to be some woman's shawl.

We thought the friend was sick; for he stood in a stooping posture, as if under the pressure of weakness, and his lower extremities shaking as if they would fail to do their office in a few moments. "How do you do, sir?" said we; "Are you sick?" "No," said he. "Why, what in the world is the matter?" murmured we.

We passed on a few paces, and turned round and halted for reflection; and in a few moments we discovered the secret. Our friend was making calls, and the day was extremely cold. Now only imagine a pair of thin breeches, fitted tight to the skin, a thin coat, scant in pattern, with a thin female shawl thrown over the shoulders, a stiff north-west wind, the thermometer within ten degrees of zero—and you have the fashionable agony of my friend on the steps.

When we contrast this picture with the so-called fashionable bonnets, worn on the back part of the head, by the female members of the church, our conclusion was, that Christianity was out of doors. A.

Follow peace with all men, and holiness, without which no man can see the Lord.

MONEYS RECEIVED UP TO JANUARY 23d, 1855.

Rev. J. M. Williams, Pittsburgh, Pa., $1 00

MARRIED,

Jan. 4th, by Rev. A. C. Crippen, Mr. JACOB JOHNSON, of South Camden, N. J., to Miss U. A. J. COOPER, of Camden, Del.

In Wilmington, Jan. 9th, by Rev. Jas. Hollan, Mr. DANIEL JENKINS, to Miss ELIZABETH PRICE, both of Wilmington Del.

FIRE! FIRE!! FIRE!!!

TO make a good and comfortable Fire, our Superior WHITE ASH COAL is indispensably necessary—which may be had at our Coal and Lumber Yard, corner of Broad and Willow streets—where it is kept dry, under cover, at the lowest Cash prices.

SMITH, WHIPPER & CO.

Orders may be left at the Book-store of the A. Meth. Ep. Church, Lombard street, below Sixth, and at U. A. Widal's, 303 Lombard street.

Philadelphia, Jan. 26, 1855.

JOHN WALKER'S
NEW AND SECOND-HAND
CLOTHING STORE,
BASEMENT OF
NO. 157 NORTH SECOND STREET
(Between Race and New—east side.)
PHILADELPHIA.

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Cupping, Bleeding, Leeching, and Tooth-drawing.
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A NUMBER OF SMALL HOUSES AND BUILDING LOTS FOR SALE.
TERMS REASONABLE.
For further information, call in
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SOUTH CAMDEN, N. J.

THOMAS M. KINNARD,
SURGEON DENTIST,
No. 300 Cherry Street, above Thirteenth,
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AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.

Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N. B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M.D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAR.
Sandtown, Gloucester county, N. J.

AFFAIRS ABROAD.

Sandwich Islands.—As these islands will probably constitute, one day, a State of the Union, they are receiving much attention from the public press. A correspondent of the Hartford Times, who has been five years in charge of the government press at Honolulu, furnishes the following facts:

"Our printing-office occupies a two-story stone building, about twenty-five by fifty feet; has two hand presses, and one Reggies job press. The three presses are kept running pretty steadily. I employ generally about ten hands—six of the journeymen, and the rest boys—all foreigners except two natives. The printing is mostly done in the English language; a little, however, is in the native language. We have here two English weekly newspapers, one semi-weekly native paper, and one monthly English paper, all tolerably well supported. The city contains about 12.000 inhabitants, of which about 2000 are foreigners or half-castes. A line of steamers is now being established between here and San Francisco, and we shall by this means be brought within thirty-two days of New York.

"The Islanders were never more prosperous than they are now, and it is not altogether improbable that some plan of annexation to the United States will be carried out. These islands will be worth more to the United States, far more, than the wild and desert territory recently acquired by treaty from Mexico; and if they paid the sum of $5,000,000 for them, it would not be more than they are worth. And if such sum is not paid for them, the only reason will be, because the government here is considered semi-barbarous, and a smaller sum will do as well. The post-office occupies a fine stone building in the centre of the city, and is as conveniently arranged as any office you would meet with in a city of 10,000 inhabitants in the United States."

The New Hebrides.—This is a group of islands lying one thousand miles east of Australia, and the same distance north of New Zealand, in about the 15th degree of south latitude. Mr. Inglis and Mr. Geddie, missionaries of the Scottish Reformed Presbyterian Synod, are stationed here. Mr. Inglis gives encouraging accounts:

"Since the date of my last letter, I have been unusually busy with the erection of our new church, and other mission duties. The church is now finished, and was opened for public worship on the second Sabbath of last month. Mr. Geddie was with us, and we jointly conducted the opening services. It was a most interesting occasion—a kind of epoch in the history of the island. It was the largest meeting, by far, that has ever taken place among the Christian natives; perhaps the largest that was ever held on the island. It was the largest congregation of Christian worshippers I have either addressed or seen since I left home, nearly ten years ago. There were from 900 to 1000 natives present. The church, which contains from 600 to 700, was completely filled, and 300 were seated outside, in or near the verandah that surrounds the building. Every Christian village on the island had representatives present."

"The whole assembly conducted themselves with marked propriety. They were all decently, and many of them respectably dressed. In this, until lately, heathen land, to hear nearly a thousand voices lifted up to celebrate the praises of their Redeemer, and see such a congregation listening with breathless attention to the words of eternal life, was most refreshing and encouraging to the heart of the missionary."

"As all the most influential chiefs, and the most intelligent natives on the whole island were present, a meeting was held on Monday to consider what steps should be taken to establish a code of laws, framed on Christian principles, over the island, and to enable the chiefs to carry them into effect. With the fall of heathenism, the old system of civil polity has also fallen; and in the present transition state of things, there is in a manner no civil law, and there is almost nothing but the moral influence of the Gospel to restrain the evil disposed. The chiefs are beginning to feel their position to be very embarrassing. The meeting was simply a preliminary one, but it was very harmonious; and there is every likelihood of the object of the meeting being speedily carried into effect, and of the first principles of a civil constitution, essentially scriptural in its character, being established over the island."

"The preparatory work on this island is in a manner now accomplished. All the ordinances of God's house are now established. All the agencies and appliances for the evangelization and instruction of the natives, have been brought into operation. Our great want now is, enlarged communications of the Holy Spirit's influence, to give efficacy to these. There has never been any special excitement on this island—any thing that, in the peculiar sense of the term, could be called a revival—unless the whole work be regarded, which it perhaps ought, as a revival. Four years ago it was a cloud, like a man's hand—now it covers the heavens. The work has gone gradually but steadily forward. Like the genial warmth of spring in a high latitude, dissolving the snows, melting the ice, and preparing the frost-bound soil for the reception of the precious seed; so the Spirit of God has been putting forth a noiseless but powerful influence on the hearts of this people, to prepare for the reception of his own truth."

This letter is dated April 4, 1854; so by this time, a Christian government has been established in these islands. In another letter, it appears that they have begun to print the Scriptures. Mr. J. says:

"We also received by the John Williams, 3000 copies of Mark's Gospel, in the Aneiteum language, which we had sent to Sydney to be printed. This is the first entire book of Scripture printed in this language. It will give a great impulse to our educational labours, and will shed a flood of Divine light upon the darkened minds of the poor natives. Our earnest prayer is, that the Lord may accompany this portion of his own word with the power of his Holy Spirit, for the salvation of all into whose hands it may come. The honour of opening up this portion of the word of God to another branch of the human family, and of adding another language to the many in which it is now printed, belongs chiefly—as a matter of course, from his prior residence among the natives, and more intimate acquaintance with their language—to Mr. Geddie. I was ready, however, to render him all the assistance in my power; and as we revised the translation carefully together, it possesses all the accuracy that our united knowledge of the original and of this language could secure; and as it was read over again and again, in the hearing of a few of the most intelligent of the natives, the translation is as idiomatic as ideas so new and so foreign to their habits of thought could well be expressed in this language. We have been very sparing of new words. In most cases, we have preferred using a circumlocution to the introduction of a foreign word, or to the leaving of a word untranslated."

China.—At a meeting lately held in Scotland, Mr. Burns, a returned missionary of the Free Church, gave some interesting information on the subject of the China mission.

"He had himself been at three stations. The first of these was Hong Kong, where, as it was an English settlement, there were several missionary institutions. There were the London Missionary Society's Missions, the American Mission Institution, and, more lately, a mission connected with the Church of England. The operations of the London Missionary Society were carried on both by means of an educational institution, in which, he believed, they boarded as well as taught about forty youths, and had also, he thought, a school for girls. They carried on the preaching of the gospel also very constantly among the Chinese, and in that work the foreign labourers were aided by a native, who was perhaps the best instructed native convert whom they had. The American mission was connected with the American Baptist Church, and was also making good progress. There were likewise in Hong Kong a number of German missionaries, who made that place their head-quarters, though their labours were chiefly devoted to the mainland opposite. Considerable progress had been made at their stations on the mainland. He believed that at one of these stations, fifty adults had been received into the church, and at another there were about a hundred, young and old, connected with them."

"Copies of printed tracts, consisting partly of extracts from Scripture, and partly of Scripture essays, were distributed largely at Canton, at one of the literary examinations, which bring young scholars in thousands from great distances. These tracts, before their circulation was stopped by the Chinese authorities, came into the hands of the young man who was at the head of the revolution, and in these must his first acquaintance with Divine truths be traced. This man, in 1846, in consequence of the impression the truth had made on his mind, came down to Canton, hearing that there was a foreigner preaching Christianity, viz., Mr. Roberts, an American Baptist Missionary, with whom he (Mr. Burns) has had much intercourse, and had co-operated in preaching the Gospel. Taeping-wang remained with Mr. Roberts about two months; and it was from this American missionary that all the knowledge of Christianity, derived from direct intercourse with foreigners, had been obtained."

In answer to questions, Mr. B. stated;

"I have known instances of persons becoming Christians, who did not experience any special opposition. In such cases, that was attributable greatly to indifference. They looked upon converts to Christianity very much as if they were entering upon some particular trade, and in that view of the matter, thought there was no harm in these persons looking after their temporal advantage. In Amoy, where a number of people were congregated together for the sake of trade, and where families were not much connected together, they generally took no more notice of conversions to Christianity, than people in Glasgow took of the doings of their neighbours. Indeed, he did not think, generally, that the fact of becoming a Christian was regarded by the Chinese as a bad thing. But where the population were more closely associated together, and where the community belong mostly to one sect or clan, the opposition was greater."

India.—The following narrative is something out of the usual course of things, and is certainly of a highly encouraging tenor:

"The Free Kirk now send out natives to itinerate. One of these lately came to a Hindustani village quite in the jungle, which no European missionary ever seems to have heard of before. Here he saw no idol temple, no mosque, no signs of any of the religion of the country. He asked the people what their religion was. They said, 'We believe in Jesus.' How had they heard of him? They said, 'A man belonging to our village, several years ago, went to a fair, where some one gave him two books. He brought them here: we read them, and determined to embrace the religion there taught.' 'But where are these books?' 'Oh, they are so precious that we keep them locked up in a box, except when they are publicly read.' 'Where is the box?' 'It is in the headman's house.' Just then the headman was out of the village, and had taken the key with him. He soon returned, and the tracts were produced. The remarkable thing is, that these tracts were in Hindi, while the language of the villagers was Hindustani; so that only a very small portion of the books was intelligible to them. Yet this, and this alone, had been the means of causing them to renounce heathenism, and, at least outwardly, to 'believe in Jesus.' This only took place two or three months ago. Mrs. W, only heard of it since I came here. This is one of many circumstances which leads us to think that there are tens of millions, among the outcasts and lower castes, throughout India, who would be quite willing to renounce heathenism, and put themselves under Christian instruction, if we only had the agents to find them out, and to reside among them."

In reference to a late minute of the government on the subject of education Mr. Hay writes:

"It provides for a comprehensive system of education, for universities and common schools, which are to be open to all ranks and colours: the odious claims of caste are utterly ignored. Government teachers are now allowed, expressly, to give Bible instruction to any of their scholars who may wish it, out of school hours; but such instruction is not a subject of examination by the visiter appointed by government—a great advance on the exclusive spirit of former educational arrangements in this country."

It appears, however, that the government is to support all public schools—Christian, Hindu, and Mohammedan.

Rome.—The great event in Rome, of late, is the solemn farce just enacted there by the Pope and his dignitaries pronouncing the immaculate conception of the Virgin Mary a dogma of the faith, to be believed, under ban of damnation. That we may know how it was done, and what is to be the result, we give it, with reluctance, a little of our space.

"His holiness gave utterance to the all-important bull during high mass, after the reading of the Gospel. It took him about a quarter of an hour to get through; but he was so much affected in various parts of the document, that he was obliged to interrupt the reading of it, to dry his tears with a pocket-handkerchief! With the exception of this, and an occasional shriek from some one squeezed or fainting in the crowd, no particular emotion was observable."

"The next ceremony was, that of crowning the Madonna, which seemed to interest the mass of spectators more than the previous dogmatical declaration. The procession of Bishops once more led the way to the Cardinal's chapel, where a crimson platform had been prepared before the altar-piece, so as to allow of the ascending to the figure of the Virgin, as depicted in the clouds in the upper part of the picture. The cannon of St. Angelo thundered out applause, as his holiness attached the precious diadem to the painting, and the crowd, kept at bay by a battalion of Chasseurs, reeked and panted in vain endeavours to catch a sight of the proceeding."

This was after the Council had agreed upon it, with only some three or four disbelieving voices, out of four hundred and seventy-five. Now for the effect:

"The Bishop of St. Claude says: 'This decision is necessarily attached to the providential and merciful designs for the world. It is the commencement of events which will form one of the greatest pages of the history of religion and humanity.' 'It will be a great joy,' says the Bishop of Marseilles, 'for the Church triumphant, an abundant blessing for the Church militant, and a deep confusion for hell!' The Bishop of Rhodes speaks of the decree as 'the commencement of a new era of regeneration and sanctification in Christian States.' We all know what the sanctification of States means, and the instruments with which Rome usually conducts such processes. Add to these the words of the Bishop of Marseilles, already quoted, that on that day 'something will take place, that would send from the heights of heaven to the depths of hell.' The Bishop of Nantz says, that 'on the day of the proclamation, mercy will take the place of justice, ineffable sweetness will succeed to the present sorrows, and all these good things will be the more precious, that they pass to us through the maternal hands of Mary.' 'It is expected,' says the Bishop of Rodez, 'that wars commenced on all sides will cease; that conspiracies and plots will be dispersed; that contagious diseases, every where appearing, will disappear; that harvests withered up in so calamitous and inexplicable a manner, will prosper; the earth will render her new and hitherto unknown homage, and she will pay her debt to the world in a way worthy of herself!'"

Where is the nineteenth century, with its boasted intelligence? A dogma too gross for earlier ages, the papists of this, will swallow. This act caps the climax of popish arrogance and blasphemy. Its days are about numbered.

Turkey.—There is little news from the seat of war, to this date, (Jan. 17.) The allies are more comfortably and securely posted—having erected huts, and fortified the pass by which the Russians entered in November. Both parties have received large re-enforcements, and we may now look for some important events. The treaty with Austria is not of a very definite character; but we still believe, that at the opening of the spring, she will be found on the side of the allies, in the field. Unless peace is soon re-established—and this is highly improbable—the next campaign will bring into the field the forces of all Europe.

Great efforts are making to circulate the Scriptures in the different armies. It seems that there is ready access to the French, as well as English soldiers, on their way to the seat of war.

"Mr. B. Barker, who resides at Smyrna, has furnished a number of Bibles and Testaments to the French sailors of a frigate which had entered that harbour. Mr. Barker was favourably received by the captain and the first lieutenant, both of whom applauded the Society's system of giving the pure word of God to the people. The first lieutenant, who accompanied Mr. Barker to the boat, said to him: 'Do not think that we are without any religion; we have, every day, prayers on board, and the crew will read the New Testaments with pleasure.' Mr. Barker gave, likewise, eight New Testaments to as many sick soldiers in the French hospital, and one of them turned out to be the Duke of ——, who enlisted four months ago as a common soldier; it being the rule, that all who have not attended a military college, have to serve a year in that capacity previous to being promoted as officers. He had also the satisfaction of distributing thirty New Testaments among five hundred French soldiers who touched there on their way to Sebastopol. Half of these Testaments were in German; for he found that among the soldiers there were many who only read the German language."

As the war progresses, and the armies being better acquainted, the Bible will work its way, even among the Turks. Some good will result from this bloody strife.

France.—There are rumours of contemplated changes in the Constitution of France, tending to make it more liberal. Their precise character is not yet known; but Louis Napoleon has shown himself a skilful manager.—[*Cov.*

ECCLESIASTICAL DECORUM.

A FEW months ago it was stated in a religious paper that the remark is sometimes made that for order, decorum, and propriety of conduct, civil courts and legislative assemblies are in advance of Church courts. That it may no more be said, an appeal was made to those who expected to attend an approaching meeting of a church judicatory, to come forward resolved to act with Christian propriety. We immediately purposed to put in a word on the subject, but to choose our own time, in order to avoid, as far as practicable, the application of our remarks to any particular case.

Perhaps if three simple rules are observed, there need not, ordinarily, be much confusion or any unpleasant exhibition of temper in Church courts. A body of eighteen men has been known to get along very comfortably for twenty years, by observing them:—1. Let the members have patience, every one hearing with patience the opinions of his fellow-men when contrary to his own. 2. Let every member treat every other member and his opinions with respect; 3. In all ordinary cases, let no member make a direct reply to what another member may have said; but let him give his own opinion and his reasons for it, and be content that the whole body should choose among the opinions expressed, the one which seems to be wisest and best. No one need be mortified if his opinion is rejected; for majorities are not always wise. Indeed, if we are to believe a majority of the people of the United States, majorities in Congress have generally been wrong on some important questions for a few years past.

It seems to us that by the observance of these rules, the members of a deliberative assembly will be kept from "striving for the mastery," and a contentious spirit will hardly be permitted to enter.

We once listened with a great deal of pleasure, for two or three days, to a Methodist Conference. The members, without making any direct replies to contrary opinions which might have been expressed, delivered, each for himself, his own opinion, with the utmost brevity, and in a business-like manner. There were no speeches, no oration-making, nothing which indicated on the part of any member a desire to gain a triumph over any other member. We could not help but wish that Presbyteries and Synods would always behave as well, and leave as favorable an impression on the minds of spectators. But perhaps our Methodist friends are not always so happy. We do not know.

As we are talking, or rather, writing about "things which make for peace," or make against peace, we may be permitted to notice a practice which once prevailed in a certain Presbytery, (of which, however, we were not a member,) and which, wherever it prevails, must destroy all peace and cordial feeling and confidence among brethren.

The evening before the Presbytery was to meet the members came into the bounds of the congregation in which it was to sit, and lodged among the people. Now, every one knows, that in every congregation, there are often some who, for the moment, are dissatisfied with the proceedings of the minister and session. Some one, it seems to them, has been permitted to escape without censure through partiality, or some one has been too rigidly dealt with. Some one whom they disliked was not whipped enough; or something else is wrong; and we may suppose that sometimes all is not exactly as it should be, for there are, now and then, cases in which a minister and session hardly know what to do. Well, some of the members of Presbytery, in their great wisdom, decide the case on the *ex parte* testimony of the malcontents, and agree with them, and increase their dissatisfaction. And, without having any private conversation with the minister and the session, as a prudent man would—without taking pains to hear the other side and know the exact truth, some one who was more officious than the rest, and perhaps himself the greatest blunderer among them, would bring the matter up in Presbytery—not in a direct manner, yet so that every one acquainted with the circumstances, could see what he was aiming at. And the Presbytery would have a long, and perhaps an excited talk about it, though they had really no kind of business with it. The officious member would become quite animated and eloquent, and he would declare what *he would* do in such a case, and what *he would not* do, and what *he would never suffer to be done in his congregation.* No, *he would suffer his right hand to be cut off first.* A perfect flame would be blown up in the congregation. The malcontents would say, "O, if we had such a minister as this faithful champion, things would be managed in another way." Where such a practice prevails, Church courts can never be very edifying. And every minister will soon come to dread the day, when a Presbytery or a Synod is to meet in his congregation.

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It is very common with some persons, says the *Christian Messenger*, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times a blunder; and not seldom a downright impiety. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practise this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case: and the dullest persons in society are most remarkable for these attempts.

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Volume I

No. 27, pp. 105 - 106 missing.

AFFAIRS ABROAD.

Sandwich Islands.—As these islands will probably constitute, one day, a State of the Union, they are receiving much attention from the public press. A correspondent of the Hartford Times, who has been five years in charge of the government press at Honolulu, furnishes the following facts:

"Our printing-office occupies a two-story stone building, about twenty-five by fifty feet; has two hand presses, and one Ruggles job press. The three presses are kept running pretty steadily. I employ generally about ten hands—six of the journeymen, and the rest boys—all foreigners except two natives. The printing is mostly done in the English language; a little, however, is in the native language. We have here two English weekly newspapers, one semi-weekly native paper, and one monthly English paper, all tolerably well supported. The city contains about 12,000 inhabitants, of which about 2000 are foreigners or half-castes. A line of steamers is now being established between here and San Francisco, and we shall by this means be brought within thirty-two days of New York.

"The Islanders were never more prosperous than they are now, and it is not altogether improbable that some plan of annexation to the United States will be carried out. These Islands will be worth more to the United States, far more, than the wild and desert territory recently acquired by treaty from Mexico; and if they paid the sum of $5,000,000 for them, it would not be more than they are worth. And if such sum is not paid for them, the only reason will be, because the government here is considered semi-barbarous, and a smaller sum will do as well. The post-office occupies a fine stone building in the centre of the city, and is as conveniently arranged as any office you would meet with in a city of 10,000 inhabitants in the United States."

The New Hebrides.—This is a group of islands lying one thousand miles east of Australia, and the same distance north of New Zealand, in about the 15th degree of south latitude. Mr. Inglis and Mr. Geddie, missionaries of the Scottish Reformed Presbyterian Synod, are stationed here. Mr. Inglis gives encouraging accounts:

"Since the date of my last letter, I have been unusually busy with the erection of our new church, and other mission duties. The church is now finished, and was opened for public worship on the second Sabbath of last month. Mr. Geddie was with us, and we jointly conducted the opening services. It was a most interesting occasion—a kind of epoch in the history of the island. It was the largest meeting, by far, that has ever taken place among the Christian natives; perhaps the largest that was ever held on the island. It was the largest congregation of Christian worshippers I have either addressed or seen since I left home, nearly ten years ago. There were from 900 to 1000 natives present. The church, which contains from 600 to 700, was completely filled, and 300 were seated outside, in or near the verandah that surrounds the building. Every Christian village on the island had representatives present."

"The whole assembly conducted themselves with marked propriety. They were all decently, and many of them respectably dressed. In this, until lately, heathen land, to hear nearly a thousand voices lifted up to celebrate the praises of their Redeemer, and see such a congregation listening with breathless attention to the words of eternal life, was most refreshing and encouraging to the heart of the missionary."

"As all the most influential chiefs, and the most intelligent natives on the whole island were present, a meeting was held on Monday to consider what steps should be taken to establish a code of laws, framed on Christian principles, over the island, and to enable the chiefs to carry them into effect. With the fall of heathenism, the old system of civil polity has also fallen; and in the present transition state of things, there is in a manner no civil law, and there is almost nothing but the moral influence of the Gospel to restrain the evil disposed. The chiefs are beginning to feel their position to be very embarrassing. The meeting was simply a preliminary one, but it was very harmonious; and there is every likelihood of the object of the meeting being speedily carried into effect, and of the first principles of a civil constitution, essentially scriptural in its character, being established over the island."

"The preparatory work on this island is in a manner now accomplished. All the ordinances of God's house are now established. All the agencies and appliances for the evangelization and instruction of the natives, have been brought into operation. Our great want now is, enlarged communications of the Holy Spirit's influence, to give efficacy to these. There has never been any special excitement on this island—any thing that, in the peculiar sense of the term, could be called a revival—unless the whole work be regarded, which it perhaps ought, as a revival. Four years ago it was a cloud, like a man's hand—now it covers the heavens. The work has gone gradually but steadily forward. Like the genial warmth of spring in a high latitude, dissolving the snows, melting the ice, and preparing the frost-bound soil for the reception of the precious seed; so the Spirit of God has been putting forth a noiseless but powerful influence on the hearts of this people, to prepare for the reception of his own truth."

This letter is dated April 4, 1854; so by this time, a Christian government has been established in these islands. In another letter, it appears that they have begun to print the Scriptures. Mr. J. says:

"We also received by the John Williams, 3000 copies of Mark's Gospel, in the Aneiteum language, which we had sent to Sydney to be printed. This is the first entire book of Scripture printed in this language. It will give a great impulse to our educational labours, and will shed a flood of Divine light upon the darkened minds of the poor natives. Our earnest prayer is, that the Lord may accompany this portion of his own word with the power of his Holy Spirit, for the salvation of all into whose hands it may come. The honour of opening up this portion of the word of God to another branch of the human family, and of adding another language to the many in which it is now printed, belongs chiefly—as a matter of course, from his prior residence among the natives, and more intimate acquaintance with their language—to Mr. Geddie. I was ready, however, to render him all the assistance in my power; and as we revised the translation carefully together, it possesses all the accuracy that our united knowledge of the original and of this language could secure; and as it was read over again and again, in the hearing of a few of the most intelligent of the natives, the translation is as idiomatic as ideas so new and so foreign to their habits of thought could well be expressed in this language. We have been very sparing of new words. In most cases, we have preferred using a circumlocution to the introduction of a foreign word, or to the leaving of a word untranslated."

China.—At a meeting lately held in Scotland, Mr. Burns, a returned missionary of the Free Church, gave some interesting information on the subject of the China mission.

"He had himself been at three stations. The first of these was Hong Kong, where, as it was an English settlement, there were several missionary institutions. There were the London Missionary Society's Missions, the American Mission Institution, and, more lately, a mission connected with the Church of England. The operations of the London Missionary Society were carried on both by means of an educational institution, in which, he believed, they boarded as well as taught about forty youths, and had also, he thought, a school for girls. They carried on the preaching of the gospel also very constantly among the Chinese, and in that work the foreign labourers were aided by a native, who was perhaps the best instructed native convert whom they had. The American mission was connected with the American Baptist Church, and was also making good progress. There were likewise in Hong Kong a number of German missionaries, who made that place their head-quarters, though their labours were chiefly devoted to the mainland opposite. Considerable progress had been made at their stations on the mainland. He believed that at one of these stations, fifty adults had been received into the church, and at another there were about a hundred, young and old, connected with them."

"Copies of printed tracts, consisting partly of extracts from Scripture, and partly of Scripture essays, were distributed largely at Canton, at one of the literary examinations, which bring young scholars in thousands from great distances. These tracts, before their circulation was stopped by the Chinese authorities, came into the hands of the young man who was at the head of the revolution, and to these must his first acquaintance with Divine truths be traced. This man, in 1846, in consequence of the impression the truth had made on his mind, came down to Canton, hearing that there was a foreigner preaching Christianity, viz., Mr. Roberts, an American Baptist Missionary, with whom he (Mr. Burns) has had much intercourse, and had co-operated in preaching the Gospel. Taeping-wang remained with Mr. Roberts about two months; and it was from this American missionary that all the knowledge of Christianity, derived from direct intercourse with foreigners, had been obtained."

In answer to questions, Mr. B. stated;

"I have known instances of persons becoming Christians, who did not experience any special opposition. In such cases, that was attributable greatly to indifference. They looked upon converts to Christianity very much as if they were entering upon some particular trade, and in that view of the matter, thought there was no harm in these persons looking after their temporal advantage. In Amoy, where a number of people were congregated together for the sake of trade, and where families were not much connected together, they generally took no more notice of conversions to Christianity, than people in Glasgow took of the doings of their neighbours. Indeed, he did not think, generally, that the fact of becoming a Christian was regarded by the Chinese as a bad thing. But where the population were more closely associated together, and where the community belong mostly to one sect or clan, the opposition was greater."

India.—The following narrative is something out of the usual course of things, and is certainly of a highly encouraging tenor:

"The Free Kirk now send out natives to itinerate. One of these lately came to a Hindustani village quite in the jungle, which no European missionary ever seems to have heard of before. Here he saw no idol temple, no mosque, no signs of any of the religion of the country. He asked the people what their religion was. They said, 'We believe in Jesus.' How had they heard of him? They said, 'A man belonging to our village, several years ago, went to a fair, where some one gave him two books. He brought them here: we read them, and determined to embrace the religion there taught.' 'But where are these books?' 'Oh, they are so precious that we keep them locked up in a box, except when they are publicly read.' 'Where is the box?' 'It is in the headman's house.' Just then the headman was out of the village, and had taken the key with him. He soon returned, and the tracts were produced. The remarkable thing is, that these tracts were in Hindi, while the language of the villagers was Hindustani; so that only a very small portion of the books was intelligible to them. Yet this, and this alone, had been the means of causing them to renounce heathenism, and, at least outwardly, to 'believe in Jesus.' This only took place two or three months ago. Mrs. W. only heard of it since I came here. This is one of many circumstances which leads us to think that there are tens of millions, among the outcasts and lower castes, throughout India, who would be quite willing to renounce heathenism, and put themselves under Christian instruction, if we only had the agents to find them out, and to reside among them."

In reference to a late minute of the government on the subject of education Mr. Hay writes:

"It provides for a comprehensive system of education, for universities and common schools, which are to be open to all ranks and colours: the odious claims of caste are utterly ignored. Government teachers are now allowed, expressly, to give Bible instruction to any of their scholars who may wish it, out of school hours; but such instruction is not a subject of examination by the visiter appointed by government—a great advance on the exclusive spirit of former educational arrangements in this country."

It appears, however, that the government is to support all public schools—Christian, Hindu, and Mohammedan.

Rome.—The great event in Rome, of late, is the solemn farce just enacted there by the Pope and his dignitaries pronouncing the immaculate conception of the Virgin Mary a dogma of the faith, to be believed, under ban of damnation. That we may know how it was done, and what is to be the result, we give it, with reluctance, a little of our space.

"His holiness gave utterance to the all-important bull during high mass, after the reading of the Gospel. It took him about a quarter of an hour to get through; but he was so much affected in various parts of the document, that he was obliged to interrupt the reading of it, to dry his tears with a pocket-handkerchief! With the exception of this, and an occasional shriek from some one squeezed or fainting in the crowd, no particular emotion was observable."

"The next ceremony was, that of crowning the Madonna, which seemed to interest the mass of spectators more than the previous dogmatical declaration. The procession of Bishops once more led the way to the Cardinal's chapel, where a crimson platform had been prepared before the altar-piece, so as to allow of the ascending to the figure of the Virgin, as depicted in the clouds in the upper part of the picture. The cannon of St. Angelo thundered out applause, as his holiness attached the precious diadem to the painting, and the crowd, kept at bay by a battalion of Chasseurs, reeked and panted in vain endeavours to catch a sight of the proceeding."

This was after the Council had agreed upon it, with only some three or four disbelieving voices, out of four hundred and seventy-five. Now for the effect:

"The Bishop of St. Claude says: 'This decision is necessarily attached to the providential and merciful designs for the world. It is the commencement of events which will form one of the greatest pages of the history of religion and humanity.' 'It will be a great joy,' says the Bishop of Marseilles, 'for the Church triumphant, an abundant blessing for the Church militant, and a deep confusion for hell!' The Bishop of Rhodes speaks of the decree as 'the commencement of a new era of regeneration and sanctification in Christian States.' We all know what the sanctification of States means, and the instruments with which Rome usually conducts such processes. Add to these the words of the Bishop of Marseilles, already quoted, that on that day 'something will take place, that would sound from the heights of heaven to the depths of hell.' The Bishop of Nantz says, that 'on the day of the proclamation, mercy will take the place of justice, ineffable sweetness will succeed to the present sorrows, and all these good things will be the more precious, that they pass to us through the maternal hands of Mary.' 'It is expected,' says the Bishop of Rodez, 'that wars commenced on all sides will cease; that conspiracies and plots will be dispersed; that contagious diseases, every where appearing, will disappear; that harvests withered up in so calamitous and inexplicable a manner, will prosper; the earth will render her new and hitherto unknown homage, and she will pay her debt to the world in a way worthy of herself!'"

Where is the nineteenth century, with its boasted intelligence? A dogma too gross for earlier ages, the papists of this, will swallow. This act caps the climax of popish arrogance and blasphemy. Its days are about numbered.

Turkey.—There is little news from the seat of war, to this date, (Jan. 17.) The allies are more comfortably and securely posted—having erected huts, and fortified the pass by which the Russians entered in November. Both parties have received large re-enforcements, and we may now look for some important events. The treaty with Austria is not of a very definite character; but we still believe, that at the opening of the spring, she will be found on the side of the allies, in the field. Unless peace is soon re-established—and this is highly improbable—the next campaign will bring into the field the forces of all Europe.

Great efforts are making to circulate the Scriptures in the different armies. It seems that there is ready access to the French, as well as English soldiers, on their way to the seat of war.

"Mr. B. Barker, who resides at Smyrna, has furnished a number of Bibles and Testaments to the French sailors of a frigate which had entered that harbour. Mr. Barker was favourably received by the captain and the first lieutenant, both of whom applauded the Society's system of giving the pure word of God to the people. The first lieutenant, who accompanied Mr. Barker to the boat, said to him: 'Do not think that we are without any religion; we have, every day, prayers on board, and the crew will read the New Testaments with pleasure.' Mr. Barker gave, likewise, eight New Testaments to as many sick soldiers in the French hospital, and one of them turned out to be the Duke of ——, who enlisted four months ago as a common soldier; it being the rule, that all who have not attended a military college, have to serve a year in that capacity previous to being promoted as officers. He had also the satisfaction of distributing thirty New Testaments among five hundred French soldiers who touched there on their way to Sebastopol. Half of these Testaments were in German; for he found that among the soldiers there were many who only read the German language."

As the war progresses, and the armies being better acquainted, the Bible will work its way, even among the Turks. Some good will result from this bloody strife.

France.—There are rumours of contemplated changes in the Constitution of France, tending to make it more liberal. Their precise character is not yet known; but Louis Napoleon has shown himself a skilful manager.—[*Cov.*

ECCLESIASTICAL DECORUM.

A FEW months ago it was stated in a religious paper that the remark is sometimes made that for order, decorum, and propriety of conduct, civil courts and legislative assemblies are in advance of Church courts. That it may no more be said, an appeal was made to those who expected to attend an approaching meeting of a church judicatory, to come forward resolved to act with Christian propriety. We immediately purposed to put in a word on the subject, but to choose our own time, in order to avoid, as far as practicable, the application of our remarks to any particular case.

Perhaps if three simple rules are observed, there need not, ordinarily, be much confusion or any unpleasant exhibition of temper in Church courts. A body of eighteen men has been known to get along very comfortably for twenty years, by observing them:—1. Let the members have patience, every one hearing with patience the opinions of his fellow-men when contrary to his own. 2. Let every member treat every other member and his opinions with respect; 3. In all ordinary cases, let no member make a direct reply to what another member may have said; but let him give his own opinion and his reasons for it, and be content that the whole body should choose among the opinions expressed, the one which seems to be wisest and best. No one need be mortified if his opinion is rejected; for majorities are not always wise. Indeed, if we are to believe a majority of the people of the United States, majorities in Congress have generally been wrong on some important questions for a few years past.

It seems to us that by the observance of these rules, the members of a deliberative assembly will be kept from "striving for the mastery," and a contentious spirit will hardly be permitted to enter.

We once listened with a great deal of pleasure, for two or three days, to a Methodist Conference. The members, without making any direct replies to contrary opinions which might have been expressed, delivered, each for himself, his own opinion, with the utmost brevity, and in a business-like manner. There were no speeches, no oration-making, nothing which indicated on the part of any member a desire to gain a triumph over any other member. We could not help but wish that Presbyteries and Synods would always behave as well, and leave as favourable an impression on the minds of spectators. But perhaps our Methodist friends are not always so happy. We do not know.

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(Reported for the Christian Recorder.)

MASONIC CELEBRATION.

Grand Demonstration of the Coloured Masonic Fraternity of Washington City, Dec. 27, 1854, St. John's Day—Brilliant Times—Address—Presentation of a Magnificent Banner, by the Young Ladies of Israel Church—Splendid Supper, &c.

At an early hour, the church was filled from top to bottom, indicative of great doings. The Grand Lodge entered the church, preceded by her subordinate Lodges, and accompanied by Mount Vernon Chapter, No. 4, under solemn anthem by the choir—the Craft being properly seated—the Grand Lodge taking the right, and the Chapter the left of a spacious platform prepared for the occasion.

The ceremonies were opened by Rev. Brother Grimes, with singing and prayer. The Grand Master, Francis Datcher, Jr., then arose, and made some introductory remarks in reference to the Fraternity, and in explanation of the day celebrated.

He concluded by introducing Brother D. G. A. Herbert, who read the Warrant of the Grand Lodge. The Choir executed another beautiful anthem—when the Rev. W. H. Waters arose, and delivered the Masonic Address—of which the following is only a brief synopsis:

"Friends, fellow citizens, and brethren of the mystic tie,—I feel myself highly gratified to have the pleasure of standing before you upon an occasion like the present; not because I feel myself qualified for the task, but the love I entertain for the cause prompts me to the undertaking, trusting in the great Head of the church for what I may, through Him, be able to make out of the subject.

"There has been a great deal said about Masonry; but its enemies have not been able to touch her garments. She still stands upon an equal level with the best benevolent institutions in the known world. She is, like her author, untarnished and blameless in all her acts. She is as old as time, and as pure as ever.

"We will name some of the worthies who stood the scrutiny of critics, and all the combined powers of her enemies, until the present glorious 27th day of December, 1854—feeling, with the help of Him who sits at the head of affairs, we shall be able to continue to meet, until time ceases, to dawn in eternity. We find that God chose David to be king, and gave him the dimensions of the temple; but the building of it God withheld from David, and it was to fall to Solomon, son of David, to build the temple—as God moves in a mysterious way, his wonders to perform, he scatters light in darkness, and shows himself to be Mason's friend. Solomon sends to the king of Tyre, as directed by his father, David, to make all the necessary arrangements for the materials. Then Solomon began to build the house of the Lord on Mount Morish, where God appeared to David, and in the place where David had prepared, in the threshing-floor of Ornau, the Jebusite; and he began to build in the second day, of the second month, in the fourth year of his reign. So the house was built according to the dimensions given, and was magnificently furnished with costly apparel—such as gold and silver, blue, purple, crimson, and fine linen.

"We see John, the revelator, when on the lonely island, where God visited him, and permitted him to see into heaven, and there protected him with his almighty arm. And he will protect every true Mason, as well as all other true-hearted Christians. And I do most solemnly pray Almighty God, that he may cement us together in a way we may never be separated, but always be linked together in cords of love."

At the conclusion of Rev. Mr. Waters' remarks, a beautiful and impressive Masonic Ode, prepared for the occasion, by Brothers W. H. Thomas and A. Tiney, was sung by the whole Craft, standing, which produced great effect upon the audience, and made some of the older members cry out "Amen!"

The young ladies, with their banner, to be presented to Felix Lodge, No. 3, were then escorted into the church by a committee of the Craft, and seated upon the platform—when Miss Ann M. Dade was introduced to the audience, and made the following concise and beautiful address:

"Honoured Sirs,—The time has come when that which has been so long wished for by those who are sleeping in silence, as it were, amidst the dead, is realized. We are yet blessed to see the day when the star of wisdom has begun to illumine the oriental horizon of rational beings. And this evening I have the honour, in behalf of the ladies here assembled, of presenting to Felix Lodge—an offspring of one of the most ancient and honourable institutions recorded on the pages of history—an emblem of their love, high regard, and esteem; hoping that you may ever bear it aloft to the breeze, with credit to yourselves, and with honour to the Fraternity. May the banner of Masonry continue to be unfurled, until it shall cover the land! May you consider this as an emblem of the love of the daughters of 1854, and inscribe some glorious motto thereupon, that when the rising generations may behold it, they will be forced to exclaim, 'Is there no help for the rising daughters of Ethiopia?'"

Bro. John T. Costin received the banner, and proceeded to address the ladies, as follows:

"Ladies,—I have been appointed, by Felix Lodge, to receive this banner from your hands, and to return you thanks for the generous impulse that dictated your honourable efforts in this mark of high regard and esteem for us; and to assure you that it shall be held as sacred and as inviolable in our hearts and hands, as the persons who presented it.

"We have in our Lodges, jewels, emblems, and furniture, that are priceless to us in value, on account of their connexion and affinity to our labours and duties. They indeed constitute an important item in the harmony of our work—so indispensable that we could not work in due form without them. But when we shall have contemplated them together, none shall have a deeper impression upon our minds than this banner—the spontaneous gift of the young ladies of Israel Church.

"Ladies,—You could not have selected a more beautiful piece of Masonic history, with which to adorn your banner, than the subject which you have chosen. The broken column, the weeping virgin, denotes the unfinished state of the Temple at that period. The broken column, that one of the principal supports of Masonry, had fallen. The book open before her, that his memory was on perpetual record. The sprig of cassia, the timely discovery of the grave. The urn in her left hand, that his ashes are safely deposited under the sanctum sanctorum, or holy of holies of King Solomon's Temple. And Time, standing behind her, with his hands infolded in the ringlets of her hair, that time, patience, and perseverance will accomplish all things. Now, ladies, should ever the votaries of Felix Lodge be called upon to stand in defence of those God-given rights which we have been perfidiously robbed of, we desire no other motto than is inscribed on that banner.

"It is a remark, as old perhaps as the formation of our species, that a lovely woman is the loveliest production of Nature. A brief inquiry, therefore, into what constitutes this loveliness, which has always made such an impression on our sex, cannot fail for a while to interest this audience. In the commencement of this branch of my subject, I may remark, that men are naturally formed for bold and arduous undertakings. With a strength of mind not consistent with much delicacy, and a strength of body that lessens gracefulness; and as their circumstances require them often to exert those qualifications, their tempers would, in a short time, become as harsh, and their lives as unhappy, as their enterprises would be difficult, were it not for the salutary cautions, the softening and cheering influence of a milder and more timid sex. They are also actuated by a restless and irresistible spirit of ambition, which plunges them into competition with each other, in whatever are their common objects of pursuit. Hence, when their enterprises fail, and undertakings commenced in rashness, and carried on with difficulty, which must often prove unsuccessful, they generally ascribe the misfortune to each other's opposition. This never-ceasing source of chagrin in minds of a nature so rough and unyielding, is sufficient to produce all the secret rancour, or avowed animosity which, since the days of Cain until the present time, have rendered the world an almost continued scene of misery and bloodshed. Even in the happier hours of convivial enjoyment, the envy of similar pretensions, or the jealousy of contending interests, often destroy confidence, and dissolve friendships, which were probably sincere, but which, to be lasting, must be founded upon the experience of mutual good offices, and the certainty of mutual attachment.

"This genuine friendship, in many cases, may have existed between individuals of the female sex. But between individuals of ours, at least, it has been extremely rare. There are two lines in Paradise Lost, which are finely descriptive of this difference of qualification between the sexes—which we may be allowed to quote:

"'For contemplation he, and valor form'd,
For softness she, and sweet, attractive
grace.'

"Women, on the other hand, not being our rivals in any of those qualifications, for which we wish to be distinguished, we give them credit for sincerity in whatever esteem and admiration they profess for us. Besides which, considering them unprejudiced judges, we congratulate ourselves on their approbation, as being the true criterion by which our merits should be estimated. Hence, from their attachment we receive the gratification of both our self-love and our social affections. In their arms we take refuge from the ill-treatment of the world, and from their smiles we derive consolation for all its injustice.

"To those who are so useful to us, it is becoming on our part to afford the boon of admiration; and it fortunately happens, that to the qualities for which they are chiefly desirous of admiration, we are willing enough to yield it. As their minds are formed of softer materials, that they may not rival us in any of those hardy qualifications, of which we are so proud—so their bodies are formed of a finer texture, that they may have qualifications of their own, though of a different nature, to display. We therefore feel no hesitation, nay, we take delight in acknowledging their superiority in tenderness and personal beauty, since they so cheerfully acknowledge ours in energy and strength of mind.

"Milton makes this as plain as a sunbeam, when he relates Adam accounting to the angel for the excess of his affection for Eve, and for the preference he had enthusiastically given her over every other part of earthly creation, and puts the following words into his mouth:

"'Not her outside, so fair, so much delights me,
As those graceful acts, those thousand decencies
That daily flow from all her words and actions,
Mixed with love, and a sweet compliance,
Which, in her, declare union for good,
Union of mind, and in us both one soul.'

"The timidity and feebleness of women endear them more to us, perhaps, than any other quality they possess—as, in cases of the slightest alarm, those qualities oblige them to gratify our favourite passion, by looking up to us for that protection which we are always willing to afford. And another cause of our great predilection for female beauty seems to be, that we naturally wish to find something excellent in those for whom we are so ready to exert ourselves on every occasion. We lend our attention at once to external beauty, to which we ourselves make no pretensions; we contemplate it with delight; we dwell upon it with enthusiasm.

"Let the investigators of female beauty, or regulators of human taste say what they please, woman occupies the highest place in a man's mind. Their virtuous smile is the highest ambition of a Mason to have, on occasions like this.

"In the days of Maria Therese, Empress of Austria, the ladies of the court became so highly offended at not being permitted to share our mysteries, that they combined in a prayer to that powerful Princess, to exterminate the Order within her dominions; and a serious persecution was the result of their application. Masonic blood was made to spill like rain from the firmament; but true to their cause, their strong arms, and glittering steel, and dashing steeds, and with their banners thrown open to the breeze, with the inscriptions written—'Friendship, and Brotherly Love'—they bore down every obstacle, and came out victorious by conquest.

"Happily the females of this day and generation are not infected with the same prurient curiosity. The lovely sphere that a kind Providence has assigned to them, and within which it is their pleasure to revolve, is shedding the rays of domestic love and happiness around them. Believe me, my gentle hearers, Masonry does not exclude you from her sanctuary, because she is indifferent to your welfare. Alive to the happiness of the whole human family, she imposes it as a special duty upon her votaries, to protect you. Amongst the most striking and touching obligations that a Mason assumes, are those which relate to your security and welfare. When least known to yourselves, you walk under the invincible guardianship of Masonry. You are not admitted within our walls, because it would neither comport with your habits, your tastes, nor your inclinations.

"Masonry is designed for sterner and harsher scenes of human life than it befits your sex to partake of. Although herself the apostle of peace, she can never be so faithful to her vocation, as in those fearful collisions, from which you are so happily exempt. Amidst the uproar of battle, and in the turmoil of fight, it is her province to be there, to assuage the horrors of war, and to stay the uplifted hand of private revenge, in the fierceness of political dissension; and in the stormy conflicts of the Senate and the forum, she is ever on the alert, to breathe the mild words of peace, and to curb the impetuous course of unbridled passion.

"Would scenes like these comport with the gentleness of your sex? Ask reason; and were she now sitting upon her resplendent throne, she would unquestionably answer, No, no!

"Then I will say, in conclusion, to females in general, throughout the civilized globe:

"'To rougher man, ambition, toils, resign,
'Tis his in Senates and in wars to shine;
To labour for a sunk, corrupted state,
To dare the rage of envy, and be great.
One only care your gentle hearts should move—
The important business of your life is love:
To this great end direct your constant aim;
This makes your happiness, and this your fame.'"

[The Masonic portion of Bro. Costin's speech being too long for our columns, we are sorry to be compelled to omit it.]

After he concluded, the Grand Master proceeded to the installation of the Grand Officers

The interesting ceremonies were closed by a few remarks from Bro. W. H. Sailes, of Baltimore—when an anthem was sung, which was participated in by the whole assemblage. Then came the supper, which was a feast of reason and flow of soul.

CONFERENCE APPOINTMENTS.

The Philadelphia Conference will meet at nine o'clock, on the 26th day of May, 1855, as found in the published minutes of last year.

The New England Conference will meet at nine o'clock, on the 16th day of June, 1855, in the city of Providence, R. I.

The members of the above District will prepare to enter on the 14th Question, on page 67 of the Discipline, as the first business of the Conference; and in view of which, I invite your attention to page 237, and section 10th, and other similar clauses. Whoever neglects that portion of the law of the African Meth. Ep. Church, will not think hard when the latter clause of section 4th, on page 231, is put in force upon them.

Particular attention is requested on the part of every member of those Conferences.

W. NAZREY.

APPOINTMENT FOR ANNUAL CONFERENCES.

The Annual Conference of the Baltimore District will be held in the city of Baltimore, on the 25th of April, 1855. All the members are requested to be present at nine o'clock in the morning, without fail.

The New York Annual Conference will be held in the city of New York, on the 19th of May. All the members are requested to be present at nine o'clock in the morning. WM. PAUL QUINN.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters throughout the United States.

All communications addressed to

Mrs. BUND, G. P. P. S., No. 356 South street, above Eighth.

Mrs. TILLMAN, G. P. S., No. 19 Currant alley.

Mrs. HALL, G. S. A., No. 5 Buckley street.

Mrs. ROYAL, G. S., No. 252 Lombard street.

MARRIED,

In this city, Nov. 23, 1854, by Rev. H. Davis, Mr. PETER FEADAMAN, to Miss BRIDGET A. EWALL.

Also, Dec. 7th, by the same, Mr. ALEXDER BIAS, to Miss SARAH JONES.

Also, Dec. 28th, by the same, Mr. WM. T. SAMPLE, to Miss RUTH D. TUCKER.

Also, by the same, Mr. HENRY DISNEY, to Miss RACHEL RINGOLD.

Also, Dec. 30th, by the same, Mr. L. M. BATH, to Miss ADALINE WARWICK.

Also, Jan. 24, 1855, by the same, Mr. GEO. FORD, to Miss SARAH MILLER.

Jan. 30th, by Rev. J. H. Smith, Mr. CHRISTR J. COOPER, to Miss ELIZABETH A. BOWMAN, both of Delaware county, Penn.

A Persian philosopher being asked by what means he had acquired so much knowledge, he answered—"By not being prevented by shame from asking questions when I was ignorant.

John Wesley said to one of his followers, who urged upon him the deficiencies of the clergy as a cause for separation from the Church of England—"If you have nothing but chaff from the pulpit, you are abundantly fed with the finest wheat from the desk."

If a minister leaves Christ out of his sermons, he blots the sun out of the firmament.

FIRE! FIRE!! FIRE!!!

TO make a good and comfortable Fire, our Superior WHITE ASH COAL is indispensably necessary—which may be had at our Coal and Lumber Yard, corner of Broad and Willow streets—where it is kept dry, under cover, at the lowest Cash prices.

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Orders may be left at the Book-store of the A. Meth. Ep. Church, Lombard street, below Sixth, and at U. A. Widal's, 303 Lombard street.

Philadelphia, Jan. 26, 1855.

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AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.

Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N.B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.

Sandtown, Gloucester county, N. J

"SAFE! SAFE! SAFE!"—A MISSIONARY FACT.

Neither men nor nations truly enjoy the gifts of God, unless they share them with their fellow-creatures. It affords more enjoyment to witness the pleasure created by an act of benevolence, than it is possible to derive from any degree of selfish indulgence. Man grows godlike when he gives; and in giving, tastes the pure nectar of divine bliss. Property itself acquires sanctity when used to elevate and bless mankind. As saith the poet,—

"But gold—earth's demon when unshared—receives
God's breath, and grows a god, when it relieves."

And now here are proofs of the remark more abundant than in the great garden of missionary toil. We give a fact by way of illustration, which we heard related in a missionary meeting.

A New England whale-ship foundered in a gale some years since, in the Pacific. Her crew took to the boats, and after toiling for several days and nights, two of the boats came in sight of an island. One of them was run through the surf, and the crew jumped on shore, making signs to the natives to express their destitute condition. But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them, and made preparation to feast upon their bodies; for they were cannibals.

Seeing the fate of their companions, the other boat's crew pulled hastily away from that dreadful spot, and after almost incredible sufferings, were picked up by a friendly vessel and saved.

Some years passed away, and another ship was wrecked in the same seas, and near that island. Her commander had been second mate of the former ship, and was saved with the boat's crew which witnessed the destruction of their shipmates by the cannibals. Again he approached the island a wrecked mariner, and reduced by hunger and exhaustion to a feeble and emaciated state. He recognised the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put out to sea again. To do so was to die. They could but die if they landed, and perhaps the savages might be merciful. They landed, therefore, though in great fear. Perceiving none of the natives, they hauled their boat up to the beach, and sought the shelter of the adjacent woods, in the hope of finding fruits or berries for subsistence. But once in the woods, their fears increased. They moved stealthily along, alarmed at the crackling of the dry branches beneath their feet, and at every unusual rustling of the leaves. Death seemed to speak in every sound, and to leer upon them through every opening glade of the forest. Cold sweats gathered on the sunbrowned brows, and more than once they halted, and consulted on the propriety of returning to their boat. But as often they resolved to advance, especially as they found themselves ascending a wooded hill, which they hoped might furnish them a nook or cave in which to hide. Thus trembling, they proceeded. They approached its summit, which was bold and rocky. The foremost of the party ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, until his eye caught sight of the village below. Then he literally sprang into the air, clapped his hands, and shouted, "Safe! *safe!* SAFE!"

"What is the matter?" asked his companions, who thought him crazy.

"We are safe, I tell you! We are safe!" he replied, pointing to the village on the plain below.

Looking down, the now joyful seamen beheld a church lifting its modest front above the huts of the natives. Then they shared in the transports of their companion. They leaped, they wept, they embraced. They knew by that church the missionary was there. They knew that where he lived cannibalism must be dead. They accordingly descended to the plain, and found, instead of a cruel death, a hearty generous hospitality.

This fact beautifully exhibits the power of benevolent effort to create blessing. For was it not the gold of the good in Christian England and America, sanctified by holy uses, that transformed that island and its inhabitants from barbarism to moral beauty? True, the Holy Ghost, acting with truth and the living preacher, was the agent; but it was sanctified gold, the gifts of benevolent hearts, that sent those instruments, and led to that delightful result. Could the donors have purchased as much enjoyment for themselves in any other way, as they derived from the knowledge that God had blessed these gifts, and caused them to yield such glorious fruitage? Let us learn, then, to diffuse the gifts of God, to grow godlike in our benevolence, that we may grow heavenly in our joys.—*Zion's Herald.*

THE VACANT COT.

BY THE REV. S. I. PRIME.

There it has stood, as he left it, when he faded from us. We have never wished to remove it, though it ever brings freshly to our hearts the sad memory of that pale cheek, that sunken yet still lustrous eye, and that attenuated form, wasted by disease and sufferings. O how often, through the months which have passed since then, have we looked on that vacant cot, and thought of the little lamb, now folded to his Saviour's arms, who used to nestle there, and whose smile made sunshine in our hearts. How often do we tread lightly around it, lest we should wake him from his slumbers, until we remember he is not there, and think of that lonely grave, on which the storm beats, and the sun shines, and the snow and rain fall! And then came back to us those days of sad suspense, when the cloud came over us, ever deepening, until it hid him from our sight; and again we recall that night of sorrow when he died. O, how much sweeter and more beautiful seemed that flower, as it drooped in death! Hope had left us, though it had long sustained our hearts. He was dying. The light had faded from the earth, and in the hush of evening we stood by his pillow, and wept bitter tears as we watched the last struggles of the departing spirit. We had often before looked upon such scenes, and thought we could fully enter into the feelings of the stricken parents. But experience was teaching us a new lesson. Our own child was dying, and we could not aid him. Our bleeding hearts could not shield him, and we could only pray for grace to say, "Thy will be done." Deeper grew the shadow of death, until it settled like a pall upon us, and our little one lay before us, motionless, dead. His last sigh was breathed, and he was at rest. Death had entered our circle, and claimed the lamb as his. No, no, the blessed Shepherd had come, and gently folded him in his arms, and borne him where he should evermore be free from pain and sorrow.

Yes, o'er that couch an angel spread
His pure ethereal wings,
Imparting to his infant soul
Unutterable things.

And whispered soft of anguish spared,
Of bliss immortal given,
And all his new-born senses fill'd
With dreams of opening heaven.

It was well with the child. Yet, oh! it was grief to look upon those dear remains, and to feel that the light of those eyes was quenched. And then came the mournful hours of preparation for his burial. How often did we visit the room where he lay, in the calm repose of death, and kiss his marble-like forehead, and gaze upon his pallid features, (so like sleep that he seemed again to breathe;) and burst into fresh grief to think how soon he was to be hid from our sight. And then came the sad parting, the last look, obscured by our tears; the last, last kiss, the kind word of sympathy from one who had tasted of the same cup; the dreary sound of the clods as they fell upon his coffin, and the scene closed, and we left him to the hushed repose of the grave. Months have passed, but not one link in the chain of this sad memory was broken.

Here has stood *his* cot. Vacant, but ever, ever speaking to our hearts of him who is at rest. Yet, blessed be God for the light that shines on that little grave, and which shows it to be the portal of that temple where there is no night,—the passage to that land, where "the inhabitant shall not say I am sick." He is not dead. He has fallen asleep in Jesus; and is with him. Angels have conveyed his free and happy spirit to *His* presence, who said, "Of such is the kingdom of heaven." And a harp has been given him, and he is learning celestial music, and is the companion of those glorious shining ones, that are before the throne. And would he exchange eternal life for sickness, and sorrow, and death,—the arms of Jesus for his mother's breast? We are yet in a world of *changes and vicissitudes.* That little cot (we call it *his* still) is to be removed, and we must turn to a new home, and leave to strangers the dwelling where his voice made music, and the spot where he died.

But *he is beyond the reach of change.* Eternal love has taken him from our arms, and wiped away his tears, and sheltered him evermore from the storms of this rude world, and given him a place among the redeemed ones. One of our little flock is safe, and we need have no fear or anxiety for him. Angels are with him as his friends and guides, and above all, "the Lamb that is in the midst of the throne shall lead him."—O blessed change for him!—earth for heaven,—death for life,—cold and heat, winter and storm, for eternal spring,—night and darkness for endless day. O how the shadow passes from our hearts when we think of him thus! Blessed be He who hath brought life and immortality to light! O wondrous gospel, which, with all its hopes and promises, meets us in a world of change, and death, and sorrow; and dissipates the cloud, and whispers peace to the troubled, and joy to the mourner! O most precious, oh most blessed Saviour, who hast said,—I am the resurrection and the life! Never falls a grief upon the heart so heavy that thou canst not comfort,—never comes a sorrow thou canst not soothe,—never is there a burden thou hast not borne.

Even the dark night of death thou shalt break. That dust thou wilt watch over, and that sacred spot where our tears have fallen thou wilt remember when we are in our graves, and thy voice shall call the dead to life; and then, for all time, no more sorrow, no more death, no more partings, but all tears wiped from every eye!

A critic is a sign-post in the path of literature, pointing out the way for others to go, but never following it.

THE IMMACULATE CONCEPTION.

In the recent attempt of the Pope to fasten upon the Romanists as an article of faith the doctrine of the immaculate conception of the Virgin Mary, he has at last been met by one man is invoking the opinions of those who are under his authority, who is ready and willing to speak the truth. We copy therefore from the New York Recorder, a letter which will repay an attentive perusal. [*Ed. of Ep. Rec.*

THE ABBE LABORDE'S LETTER TO PIUS IX. *Most Holy Father:*—Our Lord Jesus Christ, when he was about to leave this world, commanded his apostles, that they should go and teach all nations, baptizing them, and teaching them to observe all things whatsoever He had commanded them. In order that they might carry out that office perfectly and unconquerably, He also promised that the Holy Ghost should be present with them, and should dwell in them. *The Spirit of Truth, He shall testify of me, and shall bring all things to your remembrance whatsoever I have said unto you.*

Christ fulfilled his promise. And when the blessed apostles had been filled with the Holy Ghost, they preached everywhere on the house-top that which they had heard in the ear; the Lord working with them, and confirming his word with signs following.

"We have then for the authors of our faith the Apostles of the Lord, who did not select that which they should introduce into it according to their own fancy; but faithfully transmitted to the nations the discipline which they had received from Christ." (Tertull. de Prescriptione, 6.) Now this sum of the doctrine of Christ, transmitted by the apostles to each church as it was founded, to be guarded by it and until the last day to be successfully handed on from hand to hand, this is the Catholic faith; this is that deposit of our faith of which the Apostle writes to Timothy; *O Timothy, keep the deposit, avoiding profane and vain babblings and opposition of science, falsely so called, which some professing have erred concerning the faith.*

This deposit, then, of the faith is transmitted by the apostles of Jesus Christ to all Timothies, that is, to all who fear God, to be in such wise kept, that they might add nothing, might take away nothing, might change nothing, might mingle nothing that was alien, and that they might not allow anything by any person to be added, taken away, or mingled. What more? They who were the authors of all religion have forbidden us, masters as well as disciples, pastors as well as faithful, to receive anything so added, diminished, changed, or confused; and they have commanded us, that if any man in any way should teach otherwise than according to that which they had transmitted from the beginning, we should anathematize him. *But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be anathematized. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be anathema.* It was on this account that a great many, or rather all the successors of the apostles, the Fathers of the Church, speaking by the mouth of one of themselves, have laid down this law for us: "To teach, therefore, any thing to Catholic Christians besides that which they have received, never is lawful, never has been lawful, never will be lawful; and to anathematize those who do teach any thing besides that which has been once for all received, was always a duty, is always a duty, will be always a duty." If any man shall teach a new dogma, let him be anathema. (Vincent. Lirin. Common. I.)

The case standing thus, Most Holy Father, who will not wonder that a new dogma is announced to Catholic Christians! that a new dogma is now being forged at Rome? Is there not a widely spread report that the world is threatened with a decree from your Blessedness, by which we are commanded to believe that the conception of the Blessed Virgin was immaculate? But this is precisely that thing which the Apostle calls a profane novelty of words and science falsely so named; this is precisely to preach to us another gospel besides that which has been preached to us by Paul.

For that apostle, who had seen the mysteries of heaven, never preached to us that the blessed Virgin was immaculate in her conception. He made not one single exception, and, therefore, included the blessed Virgin as well as all others when he said: "*For when we were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die.*" She was not, therefore, good, she was not, therefore, righteous—the blessed Virgin for whom Christ died. "*By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.*"—All; therefore, also the blessed Virgin. "The love of Christ constraineth us, because we thus judge; that if one died for all, then were all dead."

The ancient fathers of the church, successors of the chair of the apostles, legitimate interpreters of Scripture, themselves in their several times the witnesses, guardians, and oracles of the tradition and faith of the church, have taught us that our Lord Jesus alone was without original sin, because he alone was conceived without the seed of man; but that Mary, his blessed mother, had a body of sin, that is, was conceived in sin like all others. "He, therefore, was alone born without sin, whom, without the embrace of man, the Virgin conceived, not by the concupiscence of the flesh, but by the obedience of the mind. She only could prepare the medicine for our disease, who produced an offspring without the wound of sin." (Augustin. de Peccat. Meritis, i. 19, 57.)

"Here is the privilege of the Son, here is the privilege of the mother; He only was conceived without sin; she only conceived without sin.

"He, therefore, alone, who, being made a man, remained God, never had any sin, nor assumed a flesh of sin, although coming from a maternal flesh of sin." (Augustin. de Peccat. Meritis, ii. 24, 38.) "All, therefore, are dead in sins, without one single exception; sins, whether original or committed voluntarily, either by ignorance, or by knowing and not doing that which was righteous; and for all that were dead, One that liveth died, He who had no sin whatever; to the end that they who live by the remission of their sins, might henceforth not live to themselves, but to Him that died for all."

The rest of the fathers unanimously teach the same doctrine.

This, then, Most Holy Father, is the faith which we have received from the beginning. As yet, to-day, 1854 years after Paul, it is not an article of faith that the blessed Virgin was free from original sin. If, therefore, this becomes an article to-morrow, it will be a new article.

Together with the present letter, we send to your Holiness a volume in which we have demonstrated at length that which is here stated in brief. The treatise exactly defines the period up to which it was yet unheard of that the blessed virgin was without original sin. The doctor who first openly professed this opinion is here named; and from the progress of that opinion it is historically shown that this doctrine is a new invention in the church. We beseech you, Holy Father, seriously to meditate the value of these arguments; your Holiness ought to beware of the unhappy results which must be occasioned by an attempt to force a new dogma on Christendom. We cannot disobey the precepts of the apostles. To acquiesce in new dogmas of faith is unlawful.

Most willingly, Holy Father, we confess that the Bishop of the first See has the primacy of the whole church; we affirm that the Roman pontiff is the legitimate successor of St. Peter, and that the authority of the former is as extensive as that of the latter. But we cannot forget that a time may come when it shall be necessary for Paul to resist Peter to the face, if it should so happen that he is to be blamed in not walking according to the truth of the gospel. You, Holy Father, are Peter, we, that is, the body of Christian people, are Paul. If, therefore, you imitate Peter, in not walking according to the evangelical truth, it must be our part to imitate Paul and resist you to the face. What can be more opposed to walking according to the truth than the announcement of new dogmas? * * * May the Lord enlighten the eyes of your understanding, (Ephes. i. 17, 18,) that you may see the snares of the devil prepared against your soul and the peace of the Church by the mouth of flatterers. We know it, we know it. Flattery does not cease to allure you. It asserts that you will acquire great glory in the sight of man, and will confirm the domination of the Bishop of Rome over the universal church, if, by a decree of faith, binding on all Christians, you terminate a question which none of your predecessors, nor any synod has dared thus to define. These are the wiles of the serpent, for should it happen to your Blessedness to command the reception of such a dogma, you will acquire for yourself, not glory, but ignominy; for the Bishop of Rome, not domination, but derision. It will be another and new argument, after so many proofs from history, that the Bishop of Rome is, like all other men, a weak man, prone to sin, obnoxious to error; and that it may happen that he may become a prevaricator in his holy office, and be deceived, and endeavour to deceive.

Hear us, rather, well-beloved Father, us who seek the true glory of your Holiness, not by adulation, but by the love of truth, of charity, and of peace.

God long preserve you in health and holiness, through the grace of our Lord Jesus Christ.

For myself, and for many other priests and laymen who agree with me,

THE ABBE LABORDE, (of Lectoure.)

STONING A TOAD.

Birds of the pie kind are very much like monkeys—full of mischief, play, and mimicry. There is a story told of a tame magpie, which was seen busily employed in a garden gathering pebbles, and with much solemnity, and with a studied air, dropping them into a hole about eighteen inches deep, made to receive a post. After dropping each stone, it cried "Currack!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.

We cannot account for the love of such cruel sport even in a soulless magpie. How much less can we account for it in a boy or man who has a spark of human feeling? Was it a man, or a brute in human form, that we saw yesterday beating a horse over the head, with the butt end of his whip, because he turned down the street, when he wanted him to turn up? Not a man, surely?

Four hundred Mormons from Denmark are on their way to the United States.

CHRISTIAN WITNESS-BEARING AGAINST THE SIN OF INTEMPERANCE.

Not a few Christian friends stand aloof from the temperance movement, on the ground that its supporters are censorious—so censorious, that some of them will hardly admit the piety of those who do not join their ranks.

The best way of setting this objection aside, is by honestly confessing the truth. Abstainers—at least, some of them—have been far too much given to sit in judgment upon others. They have thus not only done and spoken what was sinful, but they have sadly hindered their own cause. The writer of this knows not a few who have been repelled from abstinence societies—nay, from the fellowship of abstaining friends—solely by the censoriousness which was exhibited. Union with the League seemed to be made a test of union to Christ. The injury thus done has been wide and great.

Let this be frankly admitted. It would only do harm to evade or hide it. But while confessing it, we must be allowed to add three remarks. (1.) That it is wrong to judge of a cause by the statements of some of its fiery and injudicious advocates; (2.) That the number of these extreme and ill-balanced supporters is greatly on the decrease, at least in this country; (3.) That the true and tried friends of the cause, from whom its real nature is alone to be learned, are seeing more and more the duty of placing it on a thoroughly Christian basis that all who see the welfare of their fellows, may feel themselves at liberty to join, and that, least of all, those should not be repelled who love the Lord Jesus Christ, and who would gladly give all possible countenance and help to any association that would not act in the very face of one of his most solemn injunctions, "Judge not, that ye be not judged."

We would fain, as individuals, act according to the mind of Christ, and in the spirit of him who was meek and lowly; and our desire is, that the principles and laws of our societies, no less than our own personal deportment, should be in harmony with his precepts. And we would remember that his apostle, in the spirit of his Master, has said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. iv. 5. In our attempts at well-doing, we should be careful not to overstep the least of his statutes, or to speak otherwise than he would have spoken, or to forget that "the Judge standeth before the door."

Taking up this ground, and endeavouring calmly to act in this spirit, we make our appeal to our Christian brethren. They cannot surely refuse to listen to us while we, in the name of our common Lord, approach them, and ask them to weigh our arguments. Nor can they treat the matter lightly, when we speak in the name of dying thousands, who with frantic recklessness and at double speed, are rushing headlong to the unquenchable fire. We may be right, or we may be wrong, in this effort of ours: still it is confessedly an effort in the right direction; it is an effort in reference to a terrific evil, and we may ask a fair hearing, and well weighed judgment.

It is admitted that the evil is a fearful one, though those only who come into close contact with it know how fearful. It is an evil of appalling magnitude, sweeping millions before it, like a swollen torrent. It is an evil of the most fatally malignant type, committing havoc on both soul and body. It is an evil of the most infectious kind, every hour laying hold of new victims, and demanding the enactment of sanitary laws of the most rigid and searching application.

Christian brethren, what have you done to abate or remedy this evil? Have you done anything at all, beyond a few signs of well-meant utterances of horror? Have you taken any active measures, of any kind whatsoever, were it for nothing more than the exoneration of your own consciences? You disapprove, perhaps, of our plans. Be it so. Have you, however, adopted any of your own! Surely your rejection of our schemes ought to have led you, by this time, to devise a more efficient and unobjectionable one. Have you done this? If so produce your plan, and let the public know it. Produce your plan, and we shall give it most thorough consideration. We are not wedded to any special scheme. Provided the end is effected, we care little whose is the plan by which it is reached, whether yours or ours. Let a testimony be lifted up against the evil—a testimony explicit and effective—a testimony, by means of which the wanderer shall be reclaimed, and the whole community aroused: let this be done; we shall not quarrel about any minor details, far less about the origination of the scheme. If, then, you cannot fall in with the plans already in existence, do be entreated to form one of your own. Only do not fold your hands, and sit idle, as if the evil were too great to be meddled with—as if the blot were too foul to be washed away. Do something, if you feel that you cannot do what we suggest. Do something, for the intoxicating pestilence is on the increase, and is hurrying off its victims by tens of thousands. Do something for because of drunkenness "the land mourneth," and crime is added to crime—blasphemy, lust, violence, murder, infidelity, socialism, and all reckless ungodliness. Do something, for God is dishonoured, and his law is trampled, on and his Sabbath desecrated, and the Bible set at naught. Do something, for the gospel is hindered, and Satan triumphs, and consciences are seared, and convictions are quenched, and impressions are effaced, and the broad way is crowded, and the Holy Spirit is grieved, and barriers are thrown up between the sinner and heaven. Do something, for the whole social system is disorganized, and family order is broken up, and natural affections are blasted, and the ties of neighbourhood are rent asunder, and vast sections of society are falling to pieces, corrupting and festering through their own unchecked licentiousness. Do something, for the cup of our nation's iniquity is fast filling to the brim, and may overflow sooner than you think. Do something, for there is a holy God, who abhors iniquity, whose displeasure against us cannot always forbear, and whose sword of righteous vengeance cannot always remain in its sheath, but must come forth, to judge, to smite, and to destroy. Do something, for the time is short, and souls are perishing, and the Judge is coming, and the day of reckoning is at hand, and your opportunities of plucking brands from the burning will soon be at an end.

But you object to us, because you think that we take up untenable and unscriptural ground. You say that you can never bring yourselves to believe that the simple drinking of wine or spirits is, in itself, sinful seeing it is so frequently spoken of in scripture as innocent, and seeing the apostle Paul has said, "Drink no longer water, but use a little wine for thy stomach's sake;" and seeing, at the supper of the Lord, we are commanded to take the cup and drink it in remembrance of him, and in memorial of his blood, shed for the remission of sins.

Now let me say here that you are mistaken. We do not ask you to take up this position. If I believed the taking of wine to be sinful, I could not receive many parts of scripture, and I could not comply with the last command of love, "Drink ye all of it." We do not ask you to take up this ground; nor need you do so, in order to join us in our testimony against the intemperance of the age. I am willing to concede this point; nay, I could not feel myself free to join the movement were this concession not made.

But, then, have we not divine authority for saying, "All things are lawful for me, but all things are not expedient?" (1 Cor. vi 12;) nay, is it not written more expressly, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak?" (Rom. xvi. 21;) and does not the apostle show his readiness to act upon this principle, when he adds "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. viii. 13.)

These verses contain the principles upon which we act. A thing may be lawful in itself, yet, for special reasons, and in particular circumstances, not expedient. We believe that such reasons and such circumstances do exist in the present day, in reference to intemperance, and therefore we abstain: "we drink no wine." We might, perhaps, ourselves neither be the better nor the worse for drinking, but that is not the question: others are the worse and not the better for drinking, and therefore we turn away from it, that in the most emphatic of all ways we may protest against evil. And surely if, by such an example, we can create a distaste for the injurious thing, and awaken a horror at it, both among drunkards and throughout the community at large, we are justified in acting on such an expediency. Nay, ought we, dare we stand aloof, or do anything that might even seem, though but negatively, to indicate the approval, or at least the non-condemnation of the enormous curse?

But you may say, Will not our temperance produce as good an effect as our abstinence? No. The evil has reached such a height, that something most decided and emphatic is needed. Besides, our mere temperance is apt after all, to be mistaken; and, say what we will, drunkards will take refuge in this as an excuse or palliation; and seeing we are under no remarkable necessity or solemn duty to take a little, it would certainly be much better to prevent them from betaking themselves to his poor plea, even though it be a refuge of lies. Simple temperance is not so explicit and unmistakable a protest as abstinence.—(BONAR.)

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OF THE

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☞ Devoted to Religion, Morality, Science and Literature. ☜

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Transient advertisements must be paid for invariably in advance.

A liberal discount made to those who advertise largely.

(For the Christian Recorder.)

ACROSTIC.

May we all be ready,
And see His glory soon,
Contend with faith, vigour:
Enlist, the prize is sure.
Do you want to adore him
On Canaan's happy shore?
Now, children, let us praise him
In humbleness of heart,
And when this life is ended,
Shall I my Saviour see,
And with him in his kingdom
Behold his glory there?
But guide us, Lord, and teach us,
And may the blessed gospel,
Thy grace, our hearts replenish—
Have joy, and peace, and love.
Soon the scene is ended.
Children, come and sing
Hosanna in the highest,
Our Saviour, Lord, and King.
O'er hills, and vales, and mountains,
Let every heart rejoice.
I long with him to be happy,
Never to mourn nor sigh.
Then let us go to him, children:
His power and grace receive,
Enter the joys of heaven,
God has the word declared.
Round this blessed nursery
Of children very dear,
Vouchsafe thy loving-kindness,
Ever, Lord, be ever near.

A. C. CRIPPEN.

South Camden, N. J.

THE PAST.

The Past is past, with many a hopeful morrow!
Its errors and its good works live with God;
The agony is o'er of joy or sorrow;
The flowers lie dead along the path we trod.

The Past is past, in solemn silence taking
Alike the sunny and the rainy day;
On the life altar of the fond heart breaking
Full many an idol burnt on feet of clay.

The Past is past, in certain still rotation,
Deadening and loosening, as it travelled by,
Each hope that bounds in glad anticipation,
Each vivid passion and each tender tie.

The Past is past, and our young selves departed
Upon the flashing whirl of those fleet years;
Its lessons leave us sadder, stronger-hearted,
More slow to live, less prodigal of tears.

The Past is past, and knowledge taught suspicion
To dim the spirit with its foul, cold shrine:
For many a base and dark thing finds admission
Amid the wisdom learnt from life and time.

The Past is past, and in that twilight valley
Dwell slow repentance and the vain regret:
Fears for the future from those shadows sally,
And hang around the path before us yet.

The Past is past, and ah! how few deplore it,
Or would re-live their time had they the power?
Though nature sometimes weakly weepeth o'er it,
At memory of some wrong, or happier hour.

The Past is past. There's bitter joy in knowing
'Tis gone forever; dead and buried deep
It lies behind, and on life's stream is flowing,
Where the dark waters of the Dead Sea sleep.

The Past is past, in faith and patience taking
Its lessons, let us lay them on our hearts:
The chain's attenuated links are breaking:
Be earnest; use the present ere it parts.

EFFICACY OF THE HOLY SCRIPTURES.

The diffusion of the Bible throughout the world is now the favourite object of Protestant Christians. Many, however, have not yet felt an interest in this work of love, and some oppose it with all their might. Among us the sin of indifference, not of resistance, is that which we have to deplore. As an admonition to those who have done nothing, and are determined to do nothing; and for the encouragement of the active and zealous friends of the Bible Society, we have determined to republish, from the London Evangelical Magazine, the following very interesting narrative. It is in the words of a pious minister of the gospel, who himself saw the subject of the narrative, and conversed with him. We are sure that our readers will peruse the story with deep interest, and rejoice in this very striking illustration of the efficacy of the Scripture.—*Evang. and Lit. Mag.*

"Having preached occasionally in the village of Overton, (in Hampshire,) I was informed of a poor cripple who lived there, of the name of William Churchman, remarkable for his knowledge of the Scriptures, who did not appear to have read any book but the Bible, nor conversed with religious people of any denomination, nor to have attended any public worship. My curiosity was much excited by this account, and I formed an instant determination to visit him on the evening of the following Sabbath. As I approached his cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitant: the roof decayed; the windows, of which there are two, with scarcely one unbroken pane, were stopped with straw, hay, and many coloured rags. The shattered door was open. On entering, I beheld, seated on a little stool, (which, with a broken chair and an old oaken table, composed the whole furniture of this miserable hovel,) an object, whose appearance was expressive of greater wretchedness than even that of the habitation itself. His countenance appeared to be that of a man about thirty years old, pale and squalid; his head of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child ten years old; distorted and deformed by several curvatures, both in the legs and spine. He was reading when I went in; and designing to conceal my errand, I accosted him with a very careless air—'William, how do you do? What book is that you are reading?' He raised his head to look at me, and replied with a look and tone of seriousness and affection, which instantly removed all those unpleasant sensations his appearance had excited—'The New Testament of our Lord and Saviour Jesus Christ.' 'Ha,' said I, 'I have heard you religious people say, that a great deal of good may be got from that book, perhaps you can tell me if it be so; for I am sure I am bad enough, and if it will make me better, I'll read it too.'

"He replied very gravely—'If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it will do you good; but not else: for "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned."'

"'But,' rejoined I, still affecting ignorance of his meaning, 'how came you to understand them? Surely you cannot be a learned man?'

"Eyeing me with a solemn and piercing attention, he said—'Sir, I don't know you, nor do I know why you came here; but this I know, that I am commanded by this book, to be ready to give to every man that asketh, a reason of the hope that is in me; and I pray God, that I may be enabled to do it with meekness and fear. You see, sir, what a cripple I am, but you do not know what a sinner I am.'

"'You a sinner,' exclaimed I, 'how can that be? you are not able to get about to drink, game, dance, and carouse as the rest of us can; how, then, in the name of wonder, is it possible that you should be a sinner?'

"'True,' said he, 'I could not; but yet I am one of the vilest of sinners, for I believe no son of Adam ever sinned in the way I have done; for I thought because God Almighty had made me such a poor lame cripple, and punished me so much, I supposed for nothing, that therefore I might take the liberty to sin without fear; for I thought he would never be so hard as to punish me here and hereafter too; so that because that was the sin I could most easily indulge, I delighted to curse and swear; and I am sure I made such new oaths and curses, that even if you have been used to swear yourself, they would make you tremble to hear them.—However, blessed be God, who, during a sickness, awakened me, in the prospect of death, and made me miserable,' (for he then knew no other way to heaven than by his own works.)

"'Dear me,' interrupted I, 'what other way can there be than doing all the good we can, in order to gain the favour of God Almighty?'

"He answered, 'By the deeds of the law shall no flesh living be justified, for by the law is the knowledge of sin; not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.'—'But,' continued he, 'in this distress I tried to pray, but of all the prayers you ever read or heard, I believe you never heard any thing like it. I said, "Lord, I am a poor sinner that never did any good in my life, and now I am afraid I must die and go to hell; but, O Lord, if thou canst save me, pray do, though I do not know how it can be. O try me once more, and I will be better than David; he prayed seven times a day, but I will pray eight times, and read twelve chapters." But by praying, I only meant reading eight collects out of my mother's Prayer Book.'

"'Well,' interrupted I again, 'what can be better praying than reading those excellent collects?'

"'Ah, sir,' said he, very earnestly, 'you might read all the prayers over that ever were made by man; you might make very good prayers; or if you were a bishop, or some such great man, you might make prayers for other people, and yet never pray yourself in your life.'

"'Well,' said I, 'this is very strange; what is praying, then?'

"He replied, 'Praying is telling the great God what we *feel* that we want of him.'

"Returning to his story, he said, he got something better, and set about his task, but soon found he did not pray. 'But, blessed be God,' said he, 'although I left off performing my task, he did not suffer me to leave off reading the Testament; though the more I read the worse I was, for I read it all through, and all seemed to condemn me. Now I can see in it exceeding great and precious promises, but I could not see any of them then; I could only attend to such awful words as these: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "Where the worm dieth not, and the fire is not quenched." Yet I began to read the Testament over again, and when I came the second time to the blessed first chapter of the first epistle of John, and read these precious words, "The blood of Jesus Christ his Son cleanseth us from all sin," I felt that precious blood relieve my wounded conscience, and I seemed to myself as if I was in a new world. I could *now* repent; I could believe; I could love God; and if I had a thousand lives, I could have laid them all down for Christ.'

"'These are wonderful things,' said I, 'that you tell me; but what was the reason why God showed them to you? was it because you were so earnest in reading the Testament?'

"He replied with inexpressible energy, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace given us in Christ Jesus before the world began.'

"'What,' exclaimed I, 'can you make me believe that the great God ever thought any thing about such a poor insignificant crippled man as you are, before he made the world?'

"'Yes,' said he, 'else why is it said, "Chosen in him before the foundation of the world, that we should be holy, and without blame before him in love?"'

"'Surely,' said I, 'you have never sinned since that time?'

"He replied, 'In many things we offend all; if we say we have no sin, we deceive ourselves, and the truth is not in us.'

"'But,' said I, 'if you should sin so much as to go to hell after all this, you had better have remained as ignorant as I am.'

"He replied, 'Being confident that he who hath begun a good work in you, will perform it until the day of Jesus Christ. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. Who himself bare our sins in his own body on the tree.'

"'Do I understand you rightly; that it does not signify what sins you commit, or how you live, now Christ is become your Saviour?'

"He replied, with a loud accent of animated and holy indignation, 'God forbid! how shall we who are dead to sin, live any longer therein? for the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not any longer live unto themselves, but to him that died for them and rose again.'

"Looking at me while he was thus speaking, he saw a rising tear which I could no longer suppress, and instantly cried out, 'I am sure, sir, you are not what you seem; I adjure you to tell me what you are, and why you came to see me.'

"My 'dear Christian brother,' said I, 'it is true, as you say, I am not what I seem; I am a poor sinner, who, like you, have been led by the Holy Spirit to trust in that Jesus who died for the ungodly.'

"After a short pause, he said, 'I have heard one of the neighbours say, there is a strange kind of a man who comes sometimes to David Trueman's house, and that folks call him a *metridate*, or some such name; are not you the man?'

"'Yes, my dear friend, I am the man. I have just been telling your poor neighbours that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

"Never shall I forget his look or his action: rising hastily from his seat, and grasping one of my hands in both of his, he instantly dropped on his knees, and lifting up his eyes, beaming with ecstasy, he cried aloud—'O my God, I thank thee, thou hast not only answered but exceeded my request; I prayed that I might see and converse with one of thy people before I died, and lo, thou hast sent me one of the ministers of Jesus. And now, my dear sir,' added he, 'you must tell what you said to the people on that sweet verse, for I never heard a gospel sermon in my life.' I complied.

"When I had ended, 'You know not,' said he, 'how you came to preach at Overton, but I can tell you. Ever since I became new-born, I have daily prayed to my heavenly Father, that if there was any minister of Christ in England, which I thought there must be somewhere, because the Bible was here, he would send one to teach my poor blind neighbours, and he has sent you; and I doubt not but God will make you useful to them.'

"I was desirous of knowing whether he had, from searching the Scriptures, obtained any distinct views of the nature of Christ's kingdom on earth; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of his church. To my injuiries, I received, with surprise, the answers which follow:

"'How many churches do you apprehend God may have in the world?'

"'One only,' was his reply.

"'What church is that?'

"'The general assembly and church of the first-born, which is written in heaven.'

"'What, then, was the church of the Jews?'

"'The shadow of good things to come, but the body is of Christ.'

"'How are these visible to the world?'

"'By their fruits ye shall know them.'

"'Yes, as individuals, but how shall they be visible as a church?'

"'Where but two or three are gathered together in my name, there am I in the midst of them.'

"'There may be in many places at once, but are they not called churches? why is this?'

"'Because each is like the whole church, as Paul says, "In whom ye also are builded together for a habitation of God through the Spirit."'

"'How do any unite with such a church?'

"'They first give themselves to the Lord, and to us according to the will of God.'

"'What officers are there in the church of Christ?'

"'Bishops and deacons.'

"'What is the office of a bishop?'

"'To feed the flock of God, over which the Holy Ghost hath made him overseer.'

"'What is the deacon's office?'

"'To serve tables.'

"'Were those officers appointed for enriching, or advancing the persons holding them?'

"'Ourselves your servants for Jesus' sake. Not for filthy lucre's sake; not as lords over God's heritage, but as helpers of your joy.'

"'Who are to act in choosing those officers?'

"'Wherefore look out from among yourselves seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business.'

"'But if wicked men creep into the church, how are they to be dealt with when they are discovered?'

"'Put away from yourselves that wicked person.'

"'But if they repent afterwards?'

"'What shall the receiving of them be but life from the dead?'

"'Does the power of kings and rulers relate to our bodies, or our consciences?'

"'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'

"I was surprised at his ideas on the subject, and could ask him no more questions.

Baltimore, February 26th, 1855.

Brother Campbell,—My object in writing to you is to inform you, that I have used my exertions in getting subscribers for the Recorder. So far I have been successful; three persons have given me their names for the paper, and I expect another subscriber, that is, if you are willing to let them have it, by paying twenty-five cents per quarter. If you agree to the arrangement you can send me word, and I will forward the money on to you, as I am anxious for the Recorder to be circulated through our church and city.

Feeling such an interest, I have volunteered to act as an agent.

Yours with respect,
MARY J. MORRISSON.

P. S. Please direct your letter to No. 13, Saratoga Street.

We will send the paper to Sister Morrisson upon the terms prescribed by her, provided that they may all be sent to one address, of which fact she can inform us when convenient. We are happy to learn that our sister is pleased with the paper, and has become a volunteer agent for it, or is willing thus to become.

CONFERENCE APPOINTMENTS.

The Philadelphia Conference will meet at nine o'clock, on the 26th of May, 1855, as found in the published Minutes of last year.

The New England Conference will meet at nine o'clock, on the 16th day of June, 1855, in the city of Providence, R. I.

The members of the above district will prepare to enter on the 14th Question, on page 67 of the Discipline, as the first business of the Conference; and in view of which, I invite your attention to page 287, and section 10th, and other similar clauses. Whoever neglects that portion of the law of the African Meth. Ep. Church, will not think hard when the latter clause of section 4th, on page 231, is put in force upon them.

Particular attention is requested on the part of every member of those conferences.

W. NAZREY.

APPOINTMENT FOR ANNUAL CONFERENCES.

The Annual Conference of the Baltimore District will be held in the City of Baltimore, on the 25th of April, 1855. All the members are requested to be present at nine o'clock in the morning, without fail.

The New York Annual Conference will be held in the city of New York, on the 19th of May. All the members are requested to be present at nine o'clock in the morning.

WM. PAUL QUINN.

THE RECORDER.

MONDAY, MARCH 19, 1855.

WANTS OF THE CHURCH.—EDUCATION OF CHILDREN.

All mankind have need of education. This is a truth that must appear plain to the most casual observer. The doings of every day are a living illustration of the fact. The physical wants and necessities of all require that they should be educated. It is necessary to all trades and employments. Who can perform the duties of the daily labourer? None, save himself. But this arises from the fact that he has been educated to labour, and others have not been so educated.

The same is true of all the arts, practical sciences, and trades. Those who follow and practise them, have first been educated—it may be, for a term of years—into the practice of the principles involved in them. Again, the moral wants and necessities of men require that they should be educated. Whatever may now be seen of real or apparent good among men, in a moral point of view, is not the work of a pure and holy nature, now to be found in them, aside from the bestowment of God's grace upon them. True morality has no spontaneous growth in the garden of corrupted nature. Her seeds are exotic to this garden. They may be sown here; but before this can be successfully done, education must do her appropriate work. She must clear and prepare the soil for the reception of the good seed. She sows them, and after they are sown she must perform the work of the good husbandman, in order to their growth and production of fruit. In the absence of this cultivation by education, men have no just or true morals.

It is not only true of morals, that men want, and have need of education, but it is equally true in all matters pertaining to religion. Without instruction, who can know the existence of the relationship which exists between himself and the Creator, as well as the obligations we are under to him? What, without education, do we know of our fallen nature and its causes, or the remedy appointed of God for it? Just nothing at all, excepting the fact that our daily experience teaches us that we are far from being the creatures that we should be, and yet have not power within ourselves to be what we believe would be the proper character for us.

Education is wanted, and is necessary, not less in the social circle than in any other that we have named. It lays at the very foundation of social, and, we may add, all domestic happiness. In order to enjoy happiness, in these directions, in any considerable degree, we must be educated. These statements are made upon the truthfulness of another, namely, that men have capacities suited to the reception of an education. They are living, rational, intelligent beings. They live, they think, and they reason.

These are high and noble powers, by which we are enabled to "walk through nature up to nature's God." The living principle distinguishes mankind from inanimate nature, intelligence from plants, and reason from all created intelligent beings. Other things have life, feel, and think, besides men, but do not reason. This high and heavenly endowment is the peculiar gift of God to man.

Children possess all of these capacities. They are living, active, rational, intelligent beings; and it is to be observed, that the living principle is not only as active in them as others, but that it acts with more energy. Their senses are much more active than in those who are much more advanced in life; while, at the same time, their reasoning powers and faculties are far more given to inquiry. In them it is literally true that the eye is never satisfied with seeing, nor the ear with hearing. Let it be further observed, that the youthful mind is wonderfully affected and influenced by the force of good or bad habits in others. The minds of children may be compared unto a clean, white sheet of paper, which is ready to receive and will show any impression made upon it. It may be filled with intelligible writing, containing great and good ideas, or with bad writing, and wicked thoughts expressed, or, last of all, with marks and blots, in which no idea or thought whatever is expressed, but simply this—the paper is spoiled, and can never be used afterwards for the same purposes, with the same advantage that it might have been used previous to its having been blotted or used to a bad purpose. All of these notions are true, relative to the uses and abuses of the minds of children. They may be filled with useful information, or bad information, or no information at all, but may have their minds so brutalized as to be rendered incapable of receiving the amount and degree of light that they were originally susceptible of receiving.

Parents and guardians are not to suppose themselves to be good Christians while the minds of their children are uncultivated and neglected. Heaven is unprepared to acknowledge them as being good Christians, or Christians at all, while they thus most effectually forbid, and do not suffer, little children to come unto the Saviour, and keep them out of the kingdom of heaven through want of proper instructions to lead them into it. And more: they drive them far from it, by leaving them in the hands and to the tender mercies of a cold, uncharitable world, without a proper education.

ON KEEPING THE SABBATH.

The following is the substance of a communication on this subject, from the pen of Rev. J. H. Smith, dated Norristown, March 1, 1855.

"Remember the Sabbath day, to keep it holy." This duty is enjoined upon all mankind in general, and upon the redeemed people of God in particular. It is to be the more regarded, because it is not a human but a divine injunction. The blessed Saviour, who is the true giver and expounder of the law, says, "If ye love me, keep my commandments." Members of the A. M. E. Church are also to remember the obligations into which they have entered, to obey the word of God and the Discipline of the Church in this, as well as many other things, which are taught in the word of God, and which we profess to know, that his Spirit writes upon every truly awakened heart. We have it in these words: "It is, therefore, expected of all, who continue in these societies, that they should evidence their desire of salvation—first, by doing no harm; by avoiding evil of every kind, especially that which is the most generally practised, such as the taking of the name of God in vain, the profaning of the day of the Lord, either by doing ordinary work thereon, or by buying or selling."

Even the laws of the commonwealth have enjoined upon the citizen, from an acknowledgment of the divine authority, to be heard upon this great question. They do not allow of traffic upon the acknowledged day of the Lord, and have subjected the violators of this law to fines and imprisonment. This being the conduct and course of this with many other commonwealths, what ought the church of the living God to do in this matter, she being the pillar and ground of the truth? It is her duty to take the lead in principle and practice upon all moral and religious subjects, coming from the great Head of the church. The church should lead the world, and not be led by it. If you ask for the authority upon this question, we will give it direct from heaven. The Saviour says, "Ye are the salt of the earth. Ye are the light of the world. A city that is set upon a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

But how are we to be the salt of the earth and light of the world? The answer to this question is, at one and the same time, simple, plain, and easy. We are to do those things or perform those duties, by keeping the commandments of God, and walking in his holy ways, both by precept and example. Not among the least of these is the commend to keep the Sabbath, to remember it and keep it holy.

Let the ministers of God lead the van, and do this, and then the church will sing in truth,

> "How beauteous are their feet,
> Who stand on Zion's hill;
> Who bring salvation on their tongues,
> And words of peace reveal!"

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. God has spoken, Christ has spoken, the discipline of the A. M. E. Church is speaking, and why should I not speak? O, hear me, brethren, ministers, and members of the A. M. E. Church! Many of them are gross violators of this holy law; for while we read in the Ledger of three boys who were arrested by the laws of the land for violating the law of God, in selling a newspaper, called the Sunday Dispatch, on the same day, and at the same time a minister was selling the Christian Recorder, who was as really guilty of a violation of that law as were those poor boys, who were arrested. More; he was as verily guilty as was that widow woman, who was turned out of church for selling out of her shop a few ginger-cakes, and a little candy, to some children on the Lord's day.

Yours, for sustaining the honour and dignity of our redeemed church and ministry,
J. H. SMITH.
Norristown, March 1, 1855.

(Correspondence of the Christian Recorder.)

Rev. and Esteemed Sir,—

I hope you will not think that I have no interest in the Christian Recorder. I have a most lively interest in it, and for the reason that I regard it as being the great organ of the church, with which I am identified, and the channel through which our communications sweetly and gloriously roll on from east to west, and from north to south. My prayers are, that it may continue to deepen and widen, until, like a sea of glory, it spreads from pole to pole! I expect to be able to send you some money, towards sustaining the paper, in a short time from the present. I am doing all that I can for it, and hope the time will come when I shall be able to do much more.

I remain yours, in the bonds of Christian fellowship,
C. F. PEARCE.

(For the Christian Recorder.)

Dear Brother Editor:

Although I have been looked upon as an enemy of the church, yet I have reason to rejoice and give thanks unto the Lord that he has blessed me until this day, and that I find my mind the same towards the Zion of our God. My heart has been made glad to see a Timothy going to the flock of God—not only to those who dwell in cities, but also those who dwell in the forest and mountains. Such are the overseers whom the Lord spoke of when he commanded them to "go into all the world, and preach the gospel to every creature." He has travelled through his diocese at large, to look over the spiritual and temporal welfare of our societies. If a bishop cease from travelling at large among the people, shall he exercise the episcopal office among us in any degree? I think not. I have no right to complain, for we have one that has done, and I believe is still doing, his duty as a minister and fellow-labourer in the gospel of God our Saviour, and such a one we are determined to support, and no other. See Discipline, page 72, section 7th, to whom are the elders accountable—to the yearly conference. He shall travel and labour among his charge. He shall not cease to travel, without the consent of the yearly conference; therefore all things are common among us. Good for me, is good for you. Behold, how pleasant and how good it is for brethren to dwell together in unity. 'Tis like the precious ointment upon the heads of the upright in heart. Whose mind, who loves the foundation of this glorious building, laid by the hands of that holy man who filled that place with honour to himself, and the cause he had undertaken, and in the fear of God and the love of the people, that God had given him to rule over, to wit, Richard Allen, whose feet now stand in the burning plains of the new promised land, in that house not made with hands, but eternally in the heavens, where I trust we shall all arrive, and see him, with all the fathers who laid the corner-stone for us. Who will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God? Who hast cast us off? And wilt not thou, O God, go forth with our host? Give us help from trouble; for vain is the help of man. Then, brethren, let us return again to the house of our God, as the Lord our God has said, Enter the holy tabernacle of the Lord, and the Lord will speak to his servants, and tell them who hear holy things out of his law. Is God in Zion, or is he not? If God be in you, I will be silent until he roar. Brethren, let us wait for him with prayer and supplication—by the side of the porch and altar, closing the doors when transacting the Lord's business in the house of the Holy One of Israel, after the departure of that man of God. In the holy camp of God, there have been many ravenous wolves attempting to devour the flock exposed; but if God be for us, we care not what men can do to us. The great cause is, we have not kept the old landmark. Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord; and he said unto the people, Pass on. So we are, as they were, commanded. Let us bear the ark of the God of Jacob before the people, and let them pass on after the sacramental host of the Lord Jesus Christ. Now I say the same work is for us to do, as it was for them; and for the Lord let us begin. Let all, both priests and people, work. Return ye; turn unto the stronghold; for the Lord will render double unto his people. When Joshua was consulting with the Lord, the priests heard, and therefore the people were not present at the time. Moses, Aaron, and Miriam were called into the tabernacle, to the business of the camp of Israel. This shows to us that the Lord is in the secret place of his chamber. Who will not still be for him? Then I am in favour of closing the doors during the business of the conference. The conference is composed of the servants of God, to transact the business of his church; and ought we not to do it in his fear? I ask, in the name of Jesus Christ, the Almighty God, before whom the world shall stand in the awful day of judgment, we, who are the priests of the Lord, how shall we render an account, if the church is injured on account of exposure in its management? My candid conviction is, that this is the reason why the work of the Lord does not go on. Therefore, the Lord being willing, I will at you again until that evil is passed away from the church. Let the bishops, elders, and ministers come together, in the name of God, and let the world alone, for the Lord's sake. Amen.

Respectfully yours, in the bonds of Christ,
R. ROBISON.

(Correspondence of the Christian Recorder.)

New York, Feb. 27, 1855.

Dear Brother,—

With pleasure do I take my pen in hand after the toils of this day, and a very hard one and cold at that. But as I have been successful in getting a little money together for the concern, I thought it no more than right to send it to you. This has not come from the source which ought to have been before this, when promised, but by the hand of brother Deaton Dorrell, in one corner of our district. He thinks it no hardship to call on the humble district book steward, and give him some money, and satisfaction at that when he can pay the rest. The district book steward has not had any trouble with him, but to write his bill and send it to him, and then wait for an answer. As the district book steward has taken time and pains to write and send his bills to some of our district preachers, and has not heard from some of them yet, which does not go to show a very good look of things to help the book concern, and to carry out that part of Discipline which refers to worn-out travelling preachers. I have endeavoured to discharge my duty to the best of my ability, although it has in a degree been a hinderance to my business; yet I have striven to act in my office with promptness for the carrying out of the measures and duty prescribed in the Book of Discipline so far, and of course, my dear brother, you must think that one gets weary when there is such treatment shown, as we do not feel inferior to any by virtue of our office, when we feel that we are doing it. There might be a great deal said on this subject, but we forbear, and turn to a better one. Enclosed are ten dollars, which please acknowledge by letter. I would just say, that as I thought and wrote to you, those last books were too late, but they were in time for Rev. Geo. Wolr, who had sent his order for more books than I had on hand. But I sent him what I had, and was glad that I had them to send.

Please to give my love to all inquiring friends. Yours, in Christ,
JOHN W. JACKSON.

We publish the communication of brother Jackson upon our own responsibility, and not upon his, because it does no injury to any one individual, and yet it contains much of useful information. We hope that it will be carefully read by all of our brethren in the New York district. Our love for them and acquaintance with them constrain us to call upon them to aid the book-concern and the Christian Recorder, both in a material and literary point of view. Brother Jackson stands nearly alone in the field in these respects, with a very few honourable exceptions. Come, brethren, let us hear from you, one and all.—ED.

REV. WILLIAM MOORE'S CHARGE.

Philadelphia, March 8, 1855.

Mr. Editor,—

I have taken my pen in hand, in order to give a brief statement of the condition of my charge. When I commenced on my duties, I met with great opposition in Wesley church. We are perfectly assured of the cause. As bad as the cause is, I feel happy in saying that it had no effect upon the pious and intelligent members of the church. The pious and intelligent feel no coldness towards the brotherhood, and they never disturb the peace of the household of faith. I found many in the church who were carnal; so I could not speak unto them as I could unto the spiritual members of the church, who had the welfare of the church at heart. The congregation, seeing the influence of the carnal members, take less interest in the affairs of the church than they otherwise would. I found the church struggling under a heavy debt; and it is still burdened. The amount of debt is above two thousand dollars, to discharge which is beyond the means at our command. We have a payment of nearly three hundred dollars to make this month. If we could only see the right way, what is it that we cannot accomplish? Brethren and sisters, if you desire our salvation, come over and help us.

> Let each his friendly aid afford,
> And feel his brother's care.

I am happy to say that a change for the better has taken place. The members are all coming up to the work. I have in Wesley church some noble-hearted members. Our male members are few, which makes it hard on the good female members. I have not at any period heretofore been as well satisfied as I am at present. The prospect for the future is good. We feel much encouraged. There is a good feeling with us at present. Our people are coming up to the gospel standard of light, and truth, and love. Brethren, we stand in need of your aid in any way that you may think proper to afford it.

Yours, for the bettering of the spiritual condition of the world,
W. MOORE.

ACKNOWLEDGMENT OF MONIES RECEIVED.

It will be seen, by referring to the first page of the twenty-sixth number, that we have published a letter, over the signature of S. L. Hammond, in which he states, "I have sent by my highly-esteemed friend, E. M. Thomas, six dollars, on account of copies of the Christian Recorder." We have inserted at the close of the letter these words: "We have not received the money." Since that time brother Thomas has visited the city, and handed to us the money; for this, we presume, all who are acquainted with the man know he would do. That line was not inserted because we suspected anything wrong in the matter; our simple intention was not to give credit for money that had not come into our hands. Brother Thomas made several efforts at the time to see us, and pay the money to us, but we could not meet together at any one place, before he was obliged to leave the city. He left the money in the city, but his and our friend forgot to pay it over to us, of which facts we were ignorant at the time of writing. We have no complaint or bad suspicions relative to any of the parties concerned, but rather the fullest confidence in their integrity; and what was said by us, was done in all good faith towards all.

NOTICE.

All of the ministers indebted to the A. M. E. Book Concern, through the district book steward of the Philadelphia district, are requested by him to come or send to him during the month of April, and settle up these accounts, that he may be prepared properly to report to the annual conference.
H. DAVIS.

BALTIMORE ANNUAL CONFERENCE. NOTICE.

Baltimore, March 3, 1855.

All candidates for orders or admission into conference, itinerant or local, are requested to meet the committee, for examination, on Tuesday, April 24, at ten o'clock, A. M., in the pastor's study, Bethel church, Saratoga street, Baltimore, Md. The candidates will find the studies upon which they will be examined laid down in the Discipline.
A. W. WAYMAN.

Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment-seat. In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

(For the Christian Recorder.)

GENERAL AND SPECIAL PROVIDENCE.

Mr. Editor,—If I correctly understand the last paragraph in Bro. Wm. Watson's article in reply to me, it is, that he has departed this life on the question in discussion. It becomes me, therefore, to step lightly over the dead. I certainly think it would not be fair that I should boast over him, but be content to examine some of the causes which led to his death—make out the verdict, and give his remains over to his friends.

We will take his last article, as it is more fresh in our memory.

Cause first—Stubbornness. To use his own words. He says: "We have a right to our opinion, and therefore maintain our position."

Now, we admit that a man, because he is a man, has the power and right to form an opinion, in the abstract; but we know, also, that the conventional arrangements of mankind for mental intercommunication must be complied with, the same as in the civil relations of society, and that a breach of either entitles him who is guilty of it, to the penalties attached. Therefore, a man who maintains an opinion, in the face of overpowering evidence to the contrary, must take the consequences.

Cause second—Weakness of mind or body. He says: "I am aware of my imbecility on this subject, yet I confess I am not convinced that my opinion is erroneous."

I am not astonished that he is not convinced of his error, in view of his acknowledged weakness of mind. We also find in this confession of his, a sufficient excuse for the want of connexion in his argument. He says: "I must confess that I cannot see how God can possess the attribute of justice, and deal with all men just alike, or uniformly, when, in fact, they are not uniform in their faculties, capacities, and condition in the world."

Well, the fault is in his imbecility, and not in our argument. But, for the sake of others, I will say a word on this point.

In Romans ii, 11, Paul says: "For there is no respect of persons with God." Yet he shows, in the next verse, that God deals differently with one class and another of men. Hear him: "For as many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law."

Now, does this great difference destroy the uniformity, or the fact that God has no respect of persons? Or does the fact that he demands one human being, who is an adult, shall willingly come to him, and take his yoke, and endure temptations and sorrow, to be saved; and another, who is an infant, is saved without compliance with the same terms? Or does any one suppose that a man who is born blind and deaf, and remains so until death, would be required to give an account for what he had heard or seen? Or if he was not held accountable, as other men, would any man in his senses consider it a breach of uniformity, or a respect of persons on the part of the Almighty?

Now I say, that what may be affirmed of any one of these cases, may be affirmed of all of the kind.

Cause third—His air-built ideas of miracles.

To our mind, that is miraculous to us, which is above our ability and knowledge, as, for instance, in certain parts of the earth, water has never been seen in a solid state; yet we must admit, that if the natural causes which produced it here, were brought to bear upon it there, it would be made solid. And persons who inhabit those parts, and are ignorant of that law of nature, would say, as our friend W. has said—that it is a miracle, because contrary to the known laws of nature. We do not hesitate to admit that it is so, or might be so, when judged by the amount of information we might or might not have in such a case; and that which would be perfectly natural to a cultivated mind, would be, or might be a miracle to a crude mind.

I conclude this branch of the subject with this remark, simply: That all nature is a miracle, and will be, until the time shall come when the most accurate, most enlarged, and most interesting knowledge, will form a part of our eternal happiness—when the restless mind of man shall no longer form wild and inconsistent theories to account for the phenomenon of nature, but the universal volume of nature shall be unfolded to his astonished eyes—when the laws which regulate all things in the world he now inhabits, and has regulated it from the time when discordant matter first obeyed the word of the Almighty, and was called into harmony and order, to the last awful period of its existence, shall be as clear as light.

P. S. We would be pleased to hear from some of those who have promised and threatened so much. We admire the courage of our friend and brother, William M. Watson, and would here call attention to the mental improvement which can readily be seen in his productions. We only hope that other young ministers may imitate him in this respect.
I. A. WEARS.

(For the Christian Recorder.)

WANTS OF OUR CHURCH.

It should not be considered a strange thing for us to differ in opinion, while we do it in good faith towards each other.

The wants of the church are various; but we shall only here speak of the more pressing wants, rather than those which may be considered premature.

First, we want means to support and sustain the present ministry of the church, and its superior officers—I mean the Bishops.

Secondly, we want a uniform administration of the laws and discipline of the church in general. This being done, we shall have secured the future interests of our wide-spread connexion, without taking additional or greater responsibility than we now have, and at the same time relieve the Bishops of a great deal of embarrassment which now attends their travelling, and dependence for support. By the present system, our ministry has to subject themselves to too much obligation for their salary from the people, to whom they administer the laws; and frequently they are compelled to go without their salary, which they ought to have, for the support of their family.

I therefore would suggest that the next General Conference should enter into ways and means to secure to the Bishops and Ministers their salary, without subjecting them so much to the people, by raising a fund, to which they may look for a part of their support at least. This may be done by the church obtaining property, wherever practicable, which may be rented, or otherwise managed, for the purpose of augmenting a fund that may be raised; and thus conduct our church more in an institutional form, which I think can be done, without violating any principle.

Should we succeed in accomplishing this, then the Ministers will more fearlessly administer the laws of the church, without the fear of having their bread and butter stopped; and it will also supersede the necessity of raising parties in their congregation, that they may obtain support—to which they are often driven, in consequence of the precarious relation they sustain to their people. And then the Bishop can travel to greater advantage to himself and people, and less embarrassment to the Minister in charge, from fear that he will not get his salary.

Give us something of this kind, and then you may add to what we now have, the desire of our brother, namely, thirty-three more Bishops. But give us first the means to support what we have, and afterwards the prospect to supply the additional ones.

Yours, for the bettering of the condition of the church,
J. P. TURNER.

UNIVERSALISM.

"I am a Universalist," said a boasting fellow, "and you orthodox are not fair in saying that our system is inconsistent with reason," as he addressed one who held an opposite opinion. "But I will prove the irrationality of your system," said his friend: "You believe that Christ died for all men?" "Yes." "You do not believe there is a hell?" "No." "No punishment hereafter?" "No; men are punished for their sins in this life."

"Now, put your 'rational' system together, if you can. It is just this; that Christ died to save all men from nothing at all! Not from hell, because there is none; not from punishment in a future state of being, for he receives his whole punishment in this life! Yours is the maniac's effort, on seeing a man on dry land, in no danger of being drowned, and at an immense expense, throwing to him ropes and life-preservers! What glaring absurdity! Your boasted religion is stark infidelity! If you believed the Bible, you would believe as I do."

God's people are like stars, that shine brightest in the darkest night; they are like gold, that is brighter for the furnace; like incense, that becomes fragrant from burning; like the camomile plant, that grows fastest when trampled on.

As you love your souls, beware of the world; it has slain its thousands.

(For the Christian Recorder.)

OBSERVATIONS ON THE SABBATH.

The institution of the Sabbath is to mankind most benevolent. It is not only designed to remind us of the power, wisdom, and goodness of the Deity exhibited in the formation of the universe, but also to afford rest to our persons by a cessation from secular employments, and to favour us with an opportunity to regard the momentous concerns of religion. The Sabbath was enjoined on men in the most sacred manner. Remember the Sabbath day to keep it holy, or, to be particularly observant of this injunction, let it be a day entirely devoted to sacred purposes. On it we must not only cease from all worldly business, and abstain from indulging in worldly thoughts, and engaging in worldly amusements, but we must devote the whole of the day to acts of private and public worship. We should be engaged in prayer to God in private as well as in our families and in public; in attentively reading and hearing his word, and in singing his praises, "making melody unto him in our hearts." Blessings were declared in favour of those who should properly observe this day of holiness. Particularly it was said that "blessed will be the man that shall keep the Sabbath from polluting it, and keep his hand from doing evil." We are informed that wrath was brought upon Israel for the profanation of this day. In the Sacred Writings, the following circumstance is mentioned respecting a violation of it, which, without doubt, was written for our instruction or admonition. "While the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath. And they that found him gathering sticks brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death. All the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died." It is an evidence of an irreligious disposition when men can devote this day to worldly concernments in buying and selling or settling their accounts and writing letters on common subjects, or in travelling or feasting. These are all so many ways of breaking the Sabbath, and are exceedingly displeasing to God, who considers such conduct as a gross insult offered to himself. The precept that enjoined mankind to dedicate a seventh part of their time to the more immediate service of the Almighty, is of a moral nature, and therefore of perpetual obligation. And as this command is enforced on us also by human authority, we cannot be regardless of it ourselves, nor permit those under our government to do so without transgressing the laws both of God and man. It is required of parents to bring up their children in the nurture and admonition of the Lord. Should not parents therefore be careful that their children should attend on Sundays the means of religious instruction? And would it not be commendable in such persons to devote some of their leisure moments on the Sabbath to the spiritual advantage of their offspring by instructing them in the principles of religion, and exciting them sincerely to practise it? With respect to those who are of morals so abandoned as to fear not the divine displeasure by a disregard of this day of holiness, is it not devoutly to be wished they should be compelled for the good of society and honour of Christianity, to revere those human laws which, with piety and wisdom were enacted to prevent the open profanation of the Sabbath? Many persons have acknowledged that their progress in vice was greatly advanced by their disregard of this sacred day, while great numbers, by a conscientious observance of it have had reason to be most grateful for its institution. It may be deemed typical of that everlasting rest which the righteous will enjoy in a future state. But if we have no pleasure in the former, if we avail not ourselves of its benefits, is it rational to conclude we shall be qualified for the enjoyments of the latter or be entitled to its blessings? And what insanity will it be to prefer a state of unceasing disquietude and inconceivable wo to endless peace and inexpressible bliss! The institution of the Sabbath has been and still is a blessing to mankind. If it were not for this day, religion would soon disappear, and all its ordinances be neglected. Duties which men are at liberty to discharge when they please soon come to be utterly neglected. The very people who complain of want of time to attend to the concerns of eternity on other days, grudge giving the Sabbath to this purpose. Is the care of the soul then so trifling that one day in seven is too much to devote to it? God has allotted us a sufficient portion of time for all our worldly business, without interfering with his own day. "Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." May the Lord of the Sabbath keep us from incurring the punishment with which he visits those who profane it.
J. J. CLINTON.

Danville, Feb. 16, 1855.

Dear Brother:— * * * I received three numbers of the Christian Recorder, and was very glad to find that the paper was in such a prosperous condition. I was in the City of Baltimore, and it is alive there, and I read that it was well received in Washington, D. C., and in Harrisburg. I hope it will be spread all over the land. * * * Dear brethren, be of one mind, and let the CHRISTIAN RECORDER go through the land. Please send me by mail, twelve Hymn books, twelve Books of Discipline, and fifty copies of the Recorder. I wish to do all I can to have this light go forth to lighten the minds of all our people. Please send them to Elmira, N. Y. My circuit comprises Danville, Bloomsburg, Williamsport and Elmira. I will leave Danville for Elmira on the 19th. Please send them to Elmira, to me.

Yours in the Gospel,
JOHN H. GAINES.

We advise Brother Gaines to call upon the District Book Steward of his District for books; and state in your communication with us your post office address, and the state in which your town is situated. ED.

Wilmington, Del., February 27th, 1855.

Mr. Editor,—The trustees and members of A. M. E. Church, Bethel of this city, take pleasure in announcing through your paper, their sincere thanks to the people in Wilmington, and the public of this State, and Thornbury, and New Jersey, Salem circuit, for their liberality to collectors sent to them by our church. About sixteen months ago our church was consecrated; the full cost was $695.80—we have reduced the debt to $235.00. We cherish a hope that this year we shall realise a clear church.

Yours,
MOSES CHIPPE STEWART.

Mr. Editor,—As this is my first attempt to write to your Christian Recorder, you will please to correct my mistakes; you are not acquainted with me, but I am acquainted with your paper, and I am one of your brothers in tribulation and in the patience of Jesus. I wish to inform you and your readers that the gospel of the kingdom has been spreading over the Columbian circuit, and that many souls appear to be under concern of mind about their salvation. The Lord has been with us in our reviving efforts, and the result is, that fifty precious souls have been added to the church within the last five weeks. This has been the greatest revival in this section for a long time to be remembered. I think there are only a few numbers of your Christian Recorder taken in Columbia, but I think hereafter it will receive a much better support.

Yours in the Lord,
WM. CLEGGATT, JR.,
Secretary.

Columbia, February 25th, 1855.

GOOD SAMARITAN NOTICE.

An explanation to a dark sentence.

In the 26th number of our paper, we honestly attempted to correct an error made in the publication of the minutes of the proceedings of the National Grand Council of the Independent Order of Good Samaritans and Daughters of Samaria, in the 25th number of the same. The error was corrected, but not so as to give to every individual satisfaction. In some quarters, the difficulty was increased. And we may add, that we shall greatly rejoice if we shall ever learn that entire satisfaction has been given in the direction referred to. It is not possible for an Editor to please every body. This every body knows who knows anything about the matter, combined with a knowledge of men and things. He may and does desire to please all, but here the story ends; he will never attain unto the object desired. We are now requested to say, that the words 'not worth mentioning,' do not apply to the silver cup presented to brother E. M. Thomas by Van Brackle Lodge, D. of S.; Pilgrim's Progress, presented to him by Sister Emeline Brown; nor to the china cup and saucer presented to him by Sister Serena Coursey; but to some other gifts made to him by other members of the order, and by them requested not to be mentioned publicly. Thus the matter has been explained to us, the truthfulness of which we have no good reason to doubt, and this will give satisfaction. ED.

TOUR TO BURLINGTON.

Leaving Philadelphia on the 7th of November, and arriving in Burlington about five o'clock, and there being informed by a brother that I was to go to Mount Holly, I waited till near seven o'clock, and took the cars, which soon landed me in the place that I had long heard of, but never before seen. And when I landed there, I did not know which way to go, and hence, I began to inquire for Elder Holcomb, and the most information that I could get was that the coloured people lived on the sand hill; and I was shown the road that led to this distinguished hill, where, at the second house, I was shown where Elder Holcomb lived; and his explanation was, that he left one of his stewards to write to me, which the steward says that he did, and directed it to the Elder of Bethel Church, Philadelphia, and by this roundabout way I have not received it yet. I asked the ministers in charges to inform me at what point I should meet them, and not the stewards. On the eighth, the Elder took me in his own conveyance to Millford, where we had quite a fine meeting that night. From that we went the next day to Snow Hill, and preached that night to quite a small congregation, owing to some previous arrangement and publication of a Masonic meeting. After meeting, we rode some seven or eight miles that night towards our next appointment, which was at Evesham. There was few out at this place. The next morning we returned back to Mount Holly, and reached there in the morning, and went to Burlington in the afternoon, and preached there to quite a thin house, which was attributed to its being a very stormy night. We were glad to find that in Burlington the sisters are engaged in getting means to rebuild the church, and we were informed that they had a considerable amount in the bank for that purpose; and we would recommend all the churches in that circuit to a similar course; for I think that they are as much in need of larger, if not better churches than they have got according to report on the circuit.

We found the Sabbath school at Burlington well, according to report. We were informed that about fifty copies of each issue of the Recorder is circulated in school; hence we may judge of the amount of interest manifested by the superintendent and managers of that school.

This article has been purposely delayed to give the superintendent of that school time to prepare an article on that subject, as he intimated to me his intention so to do.
WILLIS NAZREY.

OBITUARIES.

Died, February 27, 1855, at Colemanville, Lancaster county, Pennsylvania, Caroline Wesley. She was an ornament to her church in Lancaster city, and her loss is deeply deplored. She conquered her last enemy, Death, through Jesus Christ, our only Redeemer.

> Not on her arm, but on her brow
> His sacred sign she bore,
> That every one she met might know
> Whose name and arms she bore.
> Through grace she conquer'd ev'ry sin,
> Cleansed every guilty stain,
> And made her heart a holy land,
> Where Christ the Lord shall reign.

R. B.

ELIZABETH GIBSON.

"Blessed are the dead who die in the Lord." This text seems to be discussed more frequently than any other on funeral occasions, it being so suitable to the subject. In the present instance it was peculiarly appropriate. Elizabeth Gibson has been called away to eternal glory. She departed this life October 29th, 1854, in the 79th year of her age, fully aware of her approaching end. She will long be remembered for her exemplary piety, and the cheerful hospitality with which she entertained the stranger and the labourer in the service of God. S. HOLCOMB.

☞ Our usual acknowledgment of moneys received will be given in our next number.

AFFAIRS ABROAD.

Sardinia.—This kingdom is still the field of a warm and exciting controversy:

"The law proposed by the Sardinian Government, and now undergoing debate in the Senate, respects two objects. The first is the abolition of the drone hives amongst the 'regular' clergy. The only 'religious' communities to be dissolved are those which are of no manner of service either to Church or State. Any engaged in giving instruction, education, or spiritual assistance to the poor, are to be preserved. This exception will include a large number of the seventy-one spiritual orders, but there will still be a sensible reduction in the crowds of corded and cowled gentry, whose only use on earth is to add a picturesque interest to an Italian assembly. Their property amounts to about a fourth part of the real estate of the realm. From this a pension of three hundred francs per annum is to be allowed to the members of the abolished institutions. The remainder is to be applied to strictly ecclesiastical purposes. To this application the second part of the law refers. It appears that in Piedmont there are seven Archbishops and thirty-four Bishops, with a revenue of one million four hundred thousand francs. The property of the Church has been most scandalously heaped together in a few hands. While some of the higher ecclesiastics enjoy revenues of 120,000 francs per annum, there are poor curates whose annual stipend is under 800 francs, or $160 a year. To assist these poorer clergy, the Government have hitherto paid a subvention of 921,875 francs. This sum is now to be struck off the budget of the Finance Minister, and is henceforth to be supplied by the revenues of the dissolved monasteries."

The Canada gives further details:

"The Sardinian Government has acted wisely; the whole press of that country and the majority of the nation insist on the total abolition and suppression of all the monastic orders and establishments. There are buildings in Piedmont which could contain even three thousand persons, but are occupied only by fifteen nuns, or twenty fat, lazy friars, with many thousand dollars' income, which they employ to keep up political and religious strife, constantly conspiring against the constitution of the country. There are in Sardinia, a kingdom of nearly five millions of inhabitants, 444 religious houses, commonly called convents and monasteries, of which 303 are occupied by males, and 141 by females! There are as many friars and nuns as there are locusts. This whole family of parasites, divided into thirty or more different orders of men and twenty-four of women, form a population of 12,360 persons. If we add to this all the archbishops, bishops, abbots, canons, chaplains, and priests, living in Piedmont and in the island of Sardinia, we shall have an army of 17,360 male and female soldiers. This holy society possesses the largest means and the best estates in that kingdom, the property belonging to the whole of the convents being valued at sixty millions of dollars."

China.—Great interest still attaches to the revolutionary movement in China. It has not made much progress of late,—but has, as yet, lost no ground. A correspondent of the N. Y. Observer speaks of a plan agitated by the French Jesuits, in concert with the British and *American* Commissioners, designed to open the interior of China to the commerce of the world. The recompense to be that the three governments are to support the imperial authority, by taking active measures against the revolutionists. Very likely. Money-making is a controlling element in politics just now. Commerce must be extended at any expense to liberty and religion. This writer takes an encouraging view of the revolution. He says, speaking of the "absurdities and blasphemies" of certain documents sent out by the Eastern king:

"There is every reason for hoping that these errors will be finally eliminated and expurged. They have a free Bible amongst them, to which they give a precedence and a reverence not attached to their other books. In this fact we have a guarantee for internal improvement, purification, and reform, in religion, morals, and government, which raises them immeasurably above the pagan, idolatrous, semi-barbarous, and illiberal despotism and dynasty, which they are seeking to overthrow. None but a Romanist, or a free-thinker in religion in league with Romanists, can deny this general principle that the publication, circulation, and official recognition of the Bible as the standard of truth, the foundation of morality, and the test of good government, gives the Taeping party a pre-eminent superiority in our favourable sympathies and hopes. In the very last visit of a foreign ship-of-war to Nenking, the 'Rattler' brought down a book reported to be issued by Taeping-wang himself, in which THE HOLY BOOKS OF THE OLD AND NEW TESTAMENTS (sic) are put forth as *the text-book for the instruction of the Chinese youth throughout the empire.* In this recent document, entitled the '*Land Regulations and Political Economy of the Celestial Dynasty*,' it is commanded by Taeping-wang that there be a church for every twenty-five families; that youths attend church *daily*, and adults every *Sabbath*, for the purpose of instruction, preaching, prayer, and thanksgiving, at which times an appointed 'vaxillary' is to read the 'holy books of the Old and New Testaments.' The '*ten commandments of Heaven*' are therein acknowledged also as the test of official merit in the manderins, and the means and motive of promotion among the multitude, according as their respective merit may be estimated by obedience thereunto. Is there no hope for China under a dynasty thus acknowledging and exalting the Bible and the Decalogue in the incidental regulations of their political economy?"

The Koords.—The Journal of Missions gives the following remarkable account of a great change—we hope a real and permanent one—among this people. The Koords consist of a great number of tribes, inhabiting mainly the wild mountainous country between Turkey and Persia, and professing the Mohammedan faith. From time immemorial they have been keepers of flocks, and a warlike, fierce people, much given to robbery. A part of them are nomades, living in tents, and a part are stationary, dwellers in villages, but all are given to predatory habits. The eastern portion of their country is nominally subject to the Persian, and the western to the Turkish government; but until very recently, their more powerful tribes have maintained almost entire independence;

"Among this people, God seems to have raised up a champion of the truth, in the person of a wealthy chief, who owns several villages, and has, it is said, several thousand men under his authority. He not only preaches the gospel to his people, but, according to his own statement, has gathered a church among them. Mr. Dunmore, of Arabkir, in a letter dated October 24th, speaks of a visit recently made by one of their native helpers to Tschemishgezek, a large town east of the Euphrates, ten hours from Arabkir, where he met this chief. The following extract relating to him and his church, will be read with no ordinary interest and with much surprise.

"While there, he had a most interesting interview with the Koordish chief, of whom you have heard through some of Mr. Clark's communications. He is one of seven chiefs in the region of Tschemishgezek; and he seems to be a most remarkable man. Four or five years since he got hold of a Testament that had been given to a Mohammedan by one of the Protestants of this city. He read it and re-read it, again and again; and he caused it to be read to his people. Ever since he has been teaching them from it. Nigogos says:—'When he called to see me, he sat down, and began to talk like a meek Christian. He interrogated me respecting my faith and Christian experience; and he showed such familiarity with the doctrines and precepts of the gospel, and such a knowledge of the inner life, that I was amazed. I said within myself, "What sort of person is this before me? Is he a missionary examining me for admission to the church?" After he had satisfied himself with making inquiries about the Protestant faith and practice, he said, "Now I will tell you what we believe and do. We believe in Christ, the Son of God, our only Saviour, and know nothing of Mohammed. He was a lying prophet. We are Protestants. We celebrate the Lord's Supper once in the year. We did it before we found the gospel; but now we do it according to the gospel, as our Saviour did. We have a church, with a committee to examine every one who wishes to enter it; and if he is not a good man, we do not admit him. If two men have had a quarrel, or have been enemies, we have them reconciled before they come to the table of our Lord. And we have them stand up before the congregation, join hands, and promise before God and men that they will not only forgive one another for the past, but will henceforth walk together in love. I call my people together on the Sabbath, and teach them to fear God and keep his commandments. Many of them are bad men; but I hope, by the blessing of God, they will all become obedient to the truth."'"

Turkey.—The state of affairs in the Crimea remains at this date, (Feb. 10,) without any material change. The allied armies have attempted nothing of any importance. They have had enough to do—the British particularly—in attending to their own wants. And, after all, they have suffered most severely; partly, perhaps, through unavoidable hardships, but chiefly on account of a lamentable and disgraceful want of energy in the authorities. Of some 50,000 or 60,000 British already sent to the Crimea, there were, a few weeks since, not more than 14,000 sound and able men. Matters have improved, however, of late—and large reinforcements have arrived. Omar Pasha is at Eupatoria with 40,000 Turks; and, if the weather does not forbid, the siege will be conducted with a greater force, and with more energy. Attempts have been made to restore peace: and Russia assents to the propositions of the allies, including Austria: but it is thought only as a ruse, to protract the neutrality of Austria. Prussia is not allowed to take any part in the negotiations. In the mean time all the European powers are arming. Sardinia has joined the allies, and we may, pretty certainly, anticipate a general war.

As to religious affairs in Turkey, we find it stated that the Bible begins to attract some attention, even from the Mohammedans. In many respects the prospects of the missionaries, and the condition of Christians, are improving. The correspondent of the New York Observer says:

"They meet with little opposition from Mussulmans, and this is another sign of the times. Protestantism was almost entirely unknown to the Orientals until the few last years. Romish Christians, those of the Greek Church, and the descendants of a few sects of the Lower Empire, alone possessed the right of citizenship in Turkey. Protestants had no legal security, or official supporters, under the Mohammedan government. This sad position is completely changed. Protestantism is admitted and protected equally with the other Christian denominations. It has its places of worship, its schools, its means of resisting acts of oppression and obtaining redress for its grievances. It is even worthy of remark that the Turks are more favourable to the members of the Reformed Churches than to the Papists or Greeks, because they are averse to idols, and our worship in this respect resembles that of their mosques.

"But a serious restriction is maintained. Christian proselytism is obliged to confine itself to the members of those communities which already belong nominally to Christianity. The Turks do not receive this salutary influence. Any Mohammedan who should publicly confess the gospel faith would be condemned to death, and a recent example has proved that this law is not a dead letter. Remonstrances on this subject have been addressed to the British government, and there is reason to believe that the Sultan will not always persist in enforcing this cruel law. When this barrier is passed, the field of evangelization will widen indefinitely in the East, and religious truth regain the ground which it lost in the commencement of the middle ages."

The Foreign Missionary furnishes some encouraging details of the present condition of the missions in Turkey. Speaking of our efforts in behalf of the *Armenian* population, it says:

"The removal of the press from Smyrna to Constantinople has secured all the advantages that were anticipated. Its issues for the year have amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication of the modern Armenian Bible, in one volume, with references, translated mostly by Mr. Riggs, marks a new epoch in the history of the Reformation. In various forms the word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well-qualified ministry for the churches in Turkey is an object of intense solicitude to the mission; and the prospect in this regard is certainly encouraging. The girls' boarding-school, in its new location on the Golden Horn, is doing more and more for the female portion of the community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren in the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. It was a reasonable anticipation that the war would greatly disturb the movement which the missions seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But it is the God of missions who has permitted this conflict of the nations. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and he has *allowed no one to be driven from his post.*

"The field of which Erzroom is the centre has, indeed, been affected unfavourably. As during the last war between Turkey and Russia this city fell into the hands of the latter, it is hoped by the enemies of the truth that it will meet with the same fate in this, and that the Protestants will be exterminated if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the worst consequences, if they are known to favour this 'heresy.' Elsewhere the same influence is felt; but no serious interruption to the regular course of labour has occurred; and the hinderances occasioned by the war have not prevented the year from being, on the whole, one of cheering progress."

In Syria and Assyria, and among the Nestorians, the work goes on. A translation of the New Testament, by Mr. Smith, into Arabic, is pretty well advanced, and the demand is great: some have been sent from Bombay for circulation among the Arabic Mohammedans in that locality. Among the Nestorians, the schools are actively conducted, and with good results:

"The male seminary is bringing forward a number of pious, efficient, and able preachers of the gospel, as well as teachers of schools, and the work both of enlightening and evangelizing the people is obviously making progress. Of more than 1300 pupils in the free schools, 359 are girls: and there are 48 scholars in the female seminary. Sixteen years ago, the missionaries could hear of but one female who was able to read; and it was a matter of reproach for the sex to learn. All who have graduated from the female seminary have been more or less engaged in teaching; and several have shown themselves to be excellent instructors."

Greece.—A singular change has taken place in the aspect of affairs in Greece. Not long since Mr. King was subjected to prosecution, and condemned. The ruin of his mission seemed unavoidable. The following exhibits his present position:

"The sentence of exile against Mr. King, at Athens, has been annulled, in a manner honourable alike to the government of Greece and to himself. Various influences, it is supposed, have conspired to bring about this result. The sentiment of the intelligent and candid portion of the Greeks, particularly of the legal profession, was strongly in his favour. Political events concurred to produce a change of feeling among the people at large favourable to Americans. One of Mr. King's distinguished counsel was appointed Minister of Justice. Thus he remains at his post, not on sufferance, but of right; and he is in a position of far greater strength than the one which he held before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly. The attendance on his preaching has more than doubled, and his influence is increasing. Political agitations do, indeed, occupy the attention of all classes; but results auspicious to the progress of evangelical religion are reported. The whole Bible is now received in all the communal schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much, therefore, in the aspect of Greece that is encouraging."

Italy.—The States of the Pope, and the neighbouring districts under Austrian control or supervision, are in a very uneasy posture. Martial law has been proclaimed in some of the northern cities. Arrests are frequent. One writer says:

"You may form some idea of the state of affairs in Italy, from the following:—The principalities of Massa and Carrara have been placed under the martial law of Colonel Casana. The punishment of death is to be inflicted upon all persons guilty of *intended* murder. Persons found with arms in their possession, are to be punished by imprisonment with hard labour for life. All places of public resort are to be closed from 6 A. M. to 6 P. M. Any assemblage of *three* persons to be dispersed, and the soldiery may use its arms to effect that purpose. None are allowed to be out in the streets after 8 P. M., except priests and physicians, who are on the way to the sick-bed. On leaving the patient, they must report themselves at the nearest guard-house, with a lighted lantern, and ask for an escort. The arrivals of strangers are to be reported to the police within four hours."

A letter from Florence thus sums up the results of Papal rule:

"Verily, Pius IX. has been smitten with judicial blindness, nay, madness, that presages and paves the way for ruin. The result of his experiments in temporal policy has been to render the last state of the Papal Government worse than the first, and now the exercise of his spiritual powers threatens to stir up mutiny and revolt in the oldest soldiers of his church. The Dominican monks are in open rebellion They flatly refuse to receive the decision on the Immaculate Conception from the oracle of the Vatican, and with the cry, 'Aquinas to the rescue!' are preparing to do battle against the Franciscan or Jesuit defenders of the doctrine. Such are the first fruits of the much vaunted exhibition of Catholic unity, as revealed in the monstrous sentence of the Pope. The Archbishop of Florence has summoned the monks of Santa Maria Novello before his court, to defend themselves against the charge of contempt of Papal authority."

In Naples, strange to say, a collision has taken place between the Jesuits and the king. The former were charged, and no doubt justly, with teaching the supremacy of the Pope over all earthly authorities. The government gave them very distinctly to understand that such teaching would not be tolerated; when, Jesuit-like, they hurried up a retraction. This is a sign of the times.

Germany.—We find comparatively few notices in the journals of the internal condition of the German States. The following, however, is indicative of a growing zeal for the truth and an improving public sentiment. The writer is speaking of southern and central Germany:

"That the Protestant feeling in general has recently been raised in these districts, may be seen from present indications. Even temperate preaching against the errors of the Popish Church was, some years ago, condemned by the population as intolerance, and forbidden, as well as censured by the consistories, as being a disturbance of peace; but now, people wish again to be distinctly told why our ancestors, three centuries ago, forsook the old church, and desire their children to be taught why we still bear the name of Protesters. Popular tracts, then, on the doctrinal differences between us and the Romanists are publishing by dozens, and meet with numerous readers among the public at large. Moreover, for more educated people, a good monthly periodical, the *Protestantische Monatsblätter*, by Professor Gelzer, is published in Gotha. And here I should be unjust, should I not also make mention of a zealous countryman of yours, Dr. Marriott, in Basle. Though his agitation against the Apocrypha has, from reasons I shall mention another time, had no great success in the south of Germany; yet his publication of the periodical, *Der wahre Protestant*, is an undertaking of real merit, and its pages are eagerly read every where." [*Cov.*

(From the National Era.)

LETTER FROM THE SANDWICH ISLANDS.

The following letter from Rev. Titus Coan, one of the oldest and most esteemed missionaries of the American Board of Commissioners for Foreign Missions, will be read with great interest. Like his highly respected missionary brother, Rev. J. Perkins, of Persia, he deeply laments his "country's sin," and does all he can to remove this formidable obstacle to the conversion of the world. May the example of these distinguished missionaries be felt by all American missionaries, of every name and denomination!

HILLO, HAWAII, Oct 26, 1854.

MY DEAR BROTHER:—Your welcome letter of August 4th, with "Report," of your Society, &c., has just come to hand. Please accept my cordial thanks for all.

After I had sent my letter of May 1st, your valuable "Report" came to hand, so that I now have a duplicate copy. This I will give out, so that it may preach to others. Had I five hundred copies of your Reports, and of all other publications of your Society, I could make good use of them among the hundreds of ships—national, merchant, and whaling, which annually visit our ports.

And, besides, it is not improbable that we may yet have the battles of freedom to fight on this soil. Annexation to the United States is confidently believed by many to be near. Should we be annexed as a *territory*, we may feel the force of the famous Douglas doctrine, and a harder conflict may yet await us, than the one which conquered the idolatry and despotism of other days. Probably no country on earth now enjoys greater freedom—social, civil, and religious—than the Sandwich Islands; and it is a painful thought that we may yet be called to a severer conflict to *preserve* the precious boon of freedom, than was endured to *win* it.

The passage of the "Kansas-Nebraska Bill" produced a shock which thrilled the world. It threw sackcloth over the sun, and darkened the noonday skies. The deed rose like "smoke from the bottomless pit," and spread like the pall of night over the American firmament. It was a portentous deed to our moral and political horizon, charged with muttering thunder, and threatening a tempest of wrath. But the Lord is in it. He will direct it, he will scatter it. He will, he *does*, make the wrath of man to praise him. Our comfort is—the Lord reigns; and assured of this, we can say, "Blessed be the God of the rock of our salvation." We may dismiss our fears—take heart—gird ourselves for the struggle—trust—work—war—be patient—steadfast—immovable—abounding in the work of the Lord—rejoicing in the assurance that these clouds, now so threatening, are full of blessings for the faithful.

I take the *National Era*, and read it with ever-deepening interest. It is, &c. [The reader will excuse us if we reserve to ourselves what he says about us.—*Ed. Era.*] Many clear heads, warm hearts, and strong hands, are now combating the hydra of American Slavery. How different from what we were twenty-five years ago! Against all the indifference, the incredulity, the self-interest—commercial, social, and political—the pride and lust of power, the principles of freedom have made steady and strong progress; and patience, faith, love, and untiring application will, under God, work out a full and final triumph. It cannot be that the world—now moving with such wonderful momentum in every line of improvement, will ever again ignore one of the first elements of a moral and immortal being—one of the essential principles of the social compact,—namely, human freedom. No! no! this will never—can never be. Slavery must perish. The Almighty has decreed it. Its dark waves of depravity must roll back before the accumulating waters of life. Its noxious vapours will be scattered before the breath of heaven. Its sable clouds will be dispelled by the beams of the "Sun of Righteousness."

Your work is a great, a god-like one; your warfare is holy and glorious; and your cause is *sure as the throne of God.* The pillars of the temple of liberty are reared on everlasting marble, and the high vault of heaven rests on their entablature. Truth and righteousness are inscribed on these imperishable columns, and they are adorned with *wisdom and love.*

While our cause is good, and sure to prevail, we have only to see that our weapons are selected from the armory of heaven; that they are burnished and plied skilfully, boldly, and patiently—"looking to Jesus," through whom we "can do all things."

You will rest assured of our strong sympathy in your work, and of our fervent prayers for its speedy triumph. We also hope to continue to throw in our mite occasionally, to aid in the enterprise.

Dr. Perkins's sermon, of which you speak, did not come with your Report. I shall be happy to see it, as he is "a good man and true."

From our ocean watch-tower, we observe with deep interest "the signs of the times" in our dear fatherland, and we hail with delight every beam of freedom which rises in our eastern horizon.

I remain ever yours, in the cause of truth. T. COAN.

L. Tappan, Esq., Secretary Am. and Foreign Anti-Slavery Society.

CHRISTIAN RECORDER,

OF THE
AFRICAN METHODIST EPISCOPAL CHURCH:

Devoted to Religion, Morality, Science and Literature.

PUBLISHED BY THE BOOK COMMITTEE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.—REV. J. P. CAMPBELL, EDITOR.

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A liberal discount made to those who advertise largely.

(For the Christian Recorder.)

PARAPHRASE ON PSALM LXXXIV.

BY JOSEPH W. CURTIS.

How beauteous are thy houses, Lord,
Thy palaces, how fine!
Thy sons are blessed that dwell therein,
And worship at thy shrine.

To dwell within thy courts, in me
My spirit, longing, faints;
And there will I ascend to thee,
And pour out my complaints.

The sparrow hath a house prepared,
The swallow for her young—
O, Lord of hosts, my God, my King,
Mine everlasting song!

Whoso that trusteth in thy strength,
While passing through a vale of tears,
Unto him shall a blessing flow,
As righteous in thy strength they appear.

Behold! O, Lord, our Shield, and see
Thy servant trusting in thy strength,
And dwelling in thy house below,
Until received to heaven at length.

Philadelphia, March 1, 1855.

(From the Quarterly Journal of Prophecy.)

OUR ONE LIFE.

"Occupy till I come."—Luke xix. 13.

'Tis not for man to trifle. Life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one, have we—
Frail, fleeting man!
How sacred should that one life ever be—
That narrow span!
Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,
No vacant dream;
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.

O, life below! how brief, and poor, and sad!
One heavy sigh.
O, life above! how long, and fair, and glad!
An endless joy.
O, to have done for aye with dying here!
O, to begin the living in yon sphere!

O, day of time, how dark! O, sky and earth!
How dull your hue!
O, day of Christ, how bright! O, sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!

The worst kind of poverty is a destitution of God's sacraments and ordinances.

(For the Christian Recorder.)

Philadelphia, March 23, 1855.

Dear Brother,—In your last number, I did not mention Jones' School-house, nor Allen Chapel: they are both in my charge. I am pleased to say, that at the School-house, I found a flourishing society; an olden time Methodist society; a spiritual and self-denying people. I have no trouble in getting them into the house of worship. They are willing to receive light, either from God or man.

They distinguish themselves by their plainness of dress—every thing looking suitable to their Christian calling—much to the credit of brother Thomas Jones. He is a man eminent for moral worth; and he can in good faith say to his class, "Follow me." They respect, and encourage, and admire, and live in good fellowship with each other. They do all they can to avoid strife, vain-glory, and the fashions of the age. They have not yet carried the world into the society.

We find great difficulty in getting our people to leave off worldly fashions, while our preachers are suffered to wear what they please. The people will claim the same right, if they please, and wear unbecoming and ridiculous clothes. The most of our ministers dress more like sportsmen than preachers of the Gospel. What a shame!

You Bishops, who are our leaders, are you ignorant of the fact, that there are ministers who are opposed to the bands, and in favour of the fashions among us? Such ministers are not suitable to have charge of a Methodist society. I believe in every thing being suited to the end.

The society at Allen Chapel is small, and is located in the first ward. The present condition of the society is not as favourable as it has been, owing to the great severity of the winter, and they became scattered. Brother Bagvill, who is their class-leader, thinks the prospect is becoming more bright.

Yours, very respectfully,
W. MOORE.

(For the Christian Recorder.)

APPEAL TO THE SYMPATHIES OF THE CHRISTIAN CHURCH.

Dear Friends,—There is now a monster among us. His frightful appearance is more terrible than any beast ever seen by us before; and he is exercising power like the beast that came up out of the sea, having seven heads and ten horns. He speaks with the mouth of the lion, and the dragon has given him his power. He leadeth thousands of souls into captivity; yea, all them that follow him, fall down at his feet, and worship him, saying—"There is none like the Beast!"

He has greatly aggrandized himself by coming into the temple of the Most High God, and joining the ministerial order; by which means he has blinded the sight of many, and they have been led to acknowledge his authority.

Many of the States of the Union have been and are now engaged in passing laws to prevent his farther progress. He is seeking an office; and it may be that his object is to get among the Know Nothings. Look out for him; his name is *Alcohol.*

In our opinion, the church should be as solemn as death itself, and as unyielding as the grave, on this very important subject. Not to say that we have no law in our Book of Discipline, to sustain the great cause of Temperance; O, no! for we have plenty of law, but a very little moral courage to carry into effect the rules of our church. See Discipline, page 100, third answer: "No preacher among us shall distil, retail, or drink spirituous liquors, without forfeiting his official standing."

Now, if this be carried into effect by us, as is some other parts of our Law, it will not be difficult for us to apply page 155 to our members, when called for; and which gives the preacher in charge the right to proceed against any member of his congregation for drinking spirituous liquors as a beverage, the same as for any other breach of morality.

We believe it should be done, for the general good of the church. We also hope that this opinion may prevail throughout our connexion: if so, it will produce no bad effects.

Yours, in the cause of Temperance,
C. SAWYER.

Bordentown, N. J., March 20, 1855.

(For the Christian Recorder.)

OBITUARY.

Georgetown, D. C., March 27, 1855.

Dear Brother Campbell,—For the first time I ask permission for a place in your paper; and wish to say something regarding the life and death of our worthy sister, MARTHA A. GRAY, of Washington city, who departed this life on the 20th day of March, 1855.

Sister Gray was a worthy member of the Golden Rule, No. I, and much beloved by all who knew her. She was competent for every task enjoined on her, pertaining to helping the church, or establishing societies, and a great friend to Sabbath Schools. Her days were spent in elevating and improving her fellow beings, so far as her abilities allowed, and she was always ready to sympathize with her sisters in all matters and on all occasions; ever striving to keep peace and harmony among them, and in the entire community of whom she was a a member.

Although sister Martha had not been able to commingle her voice with her beloved friends for nearly a year, as she was labouring under severe sickness; yet we had her best wishes and prayers for our progress in all good and righteous undertakings.

But our beloved sister is gone. She died in the triumphs of faith. Our loss is her eternal gain. On the afternoon of the 23d inst., her funeral took place. She was carried to Union Bethel Church, where our worthy brother, Rev. A. W. Wayman delivered the sermon—a discourse which will be remembered by every thinking mind, in time, and never be forgotten in eternity. He addressed the relatives, congregation, and choir, most delightfully; but, for the want of sufficient time, he did not address the Order of which she was a member.

Our worthy sister Gray has bid time a final adieu, and entered upon the bliss of endless eternity.

Dear sister Martha, where is she,
Who so often met us in love?
Her absence makes a void to-day,
For she has departed above.

How often did she meet with us,
In happy and sweet devotion;
But she has gone, to enter where
All true Christians get their portion.

And if we all are faithful too,
And live in pure love and union,
With one accord, and serve the Lord,
In heaven we'll have sweet communion.

M. I. BRISCOE.

DEATH.

It is a solemn thing to think of dying; to bring the awful reality home to ourselves, and fix the eye steadily upon it. Visions of death, dim and distant, have often flitted before those whose eyes may fall upon these lines; but did they ever come near, very near, and clothe themselves in something like the distinctness of reality? To feel the fangs of fatal disease fastened with a firm and relentless hold upon our vitals; to contemplate the grave as our speedy abode, and lie upon its verge, without hope of rescue from its dark and dreary dominion; to say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister: these will try the heart as it has never been tried before.

It is a trying thing to leave all below, and that for ever; to part with the kindred that have grown up by our side; who have met with us at the same table, and warmed at the same fire; and who have endeared themselves to our hearts by a thousand proofs of true and tried affection. Dear reader, did you ever thus think of dying? Remember that death will come upon you and me. Not all the fortifications we can throw around the citadel of life will arrest the entrance of the destroyer for a moment. The cold hand which has stopped the vital current so often, and peopled the grave with so many generations, will one day thrust its icy fingers into the fountains of life within our bosoms, and be feeling after our very heart-strings.

Perhaps you think that will be an hour of consternation and dismay. Such it will be, without the presence of our God. But grace can make our souls calm, and even joyful, in the immediate prospect of dissolution and the grave.—*Memoirs of Hannah Hobbie.*

A PLACE FOR SECRET PRAYER.

"Enter into thy closet," is the Saviour's direction; and in order to obey, we must have a closet, that is, a place for secret prayer.

Perhaps many fall into the soul-destroying neglect of prayer, from having made no arrangement for a place of retirement. There should be an arrangement; it should be made with a determination to provide for a habit of prayer. It is idle to acknowledge the duty and privilege of secret prayer, and yet adopt no plan for a praying life. We do not leave important earthly interests to a loose, hap-hazard system. If we are resolved, that at evening, and morning, and at noon, we will call upon God, we should fix on a convenient place How many neglect to do so!

Parents perhaps leave their children to the influence of such household arrangements as render it very difficult for them to have an opportunity to pray in secret. True, the person who loves to pray, and who is in earnest to pray, will seek out a place, under any circumstances. But we are the creatures of circumstance, in a wonderful degree. Perhaps the very person who would pray much, if lodged in a quiet, private apartment, will gradually give way under difficulties, the presence of others, &c.; and neglecting to pray, unwillingly, for a few times, will soon grow cold and worldly, and depart far from the ways of holy living.

Those who have the care of family arrangements, should think of these things. Have a place for prayer. Take care of your soul. You would not live in an apartment where your health was evidently endangered—be as attentive, at least, to your soul.

SIMPLE FAITH.

It is in believing, directly, simply, only believing, that all peace, or hope, or joy, are either brought into the soul, or retained in it. This was our first way to peace, and it must be our last. No man can die in peace in any other way but this. It is striking to see with what simplicity the most experienced and ripened saint reverts then to the first simple elements of the Gospel. He may try to live some other way, but no other way can he peacefully die. As he entered on his spiritual being, so he must end it. It was "looking unto Jesus," that he entered on the way of peace; it is looking unto Jesus, and thus alone, that he enters on the world of peace. Why, then, since this is the beginning, and this must be the end of it, should it not be the middle of it too—the whole of it—from first to last?

Oh, yes, the whole of Christian blessedness is one unbroken thing! It is "looking to Jesus;" "holding the beginning of our confidence steadfast unto the end." It is all in all—it is Christ himself.—*Rev. Mr. Purves.*

"MY SHEEP HEAR MY VOICE."

It is the voice of my Beloved that speaks; he speaks in the sweet accents of love. He calls me away from the world—its riches, its honours, and its pleasures—for they can never satisfy the soul. He calls me to forsake myself, and every arm of flesh, and trust to His almighty arm, which is able to save to the uttermost of my immortal desires. I hear and obey. Under the shadow of His wing I will trust; I will listen to the whispers of mercy, calling me away from vanity and sense, to glory, honour, immortality, and eternal blessedness. I would extinguish self, and live to Thee.

What is more certain than death? It is the unalterable destiny of us all, yet how few prepare for it! There is no avoiding it. It is the sinner's ordeal as well as the Christian's.

WHAT WILL BECOME OF CONSTANTINOPLE?

Among the many speculations in regard to the consequences of the European war, the following is deserving of notice—for its facts, if for nothing else:

"It is becoming more and more apparent, that Turkey cannot long hang together. The corruption which prevails among all grades of the Turkish government, the enervating influence of a religion which wars at every point with the genius of the present age, and the political disorganizations, which extend throughout the Sultan's dominions, render the continuance of the Turkish Empire an impossibility. The 'sick man' will assuredly die, just as the Czar foresaw, and he will die all the sooner for the surgical treatment of his friends. However, honestly this war may have been undertaken, in order to preserve Europe from the overwhelming preponderance of Russia, it will almost unavoidably result in a squabble about the division of the spoil. The English ambassador recently issued orders to the English consuls through Asia Minor, directing them to see that certain decrees of the Sultan, effecting the Christian population, were enforced. This excited some remark at the time, but the French are doing much more. They have boldly taken the police management of Constantinople into their own hands, on the ground that it does not afford adequate protection as previously managed. Moreover, French residents are flocking to Constantinople. Others are pulling down their old wooden houses, and building stone houses, which seem as if they were meant to last for ever. It is said that persons who have not possessed the means of doing this, have been aided with funds by the French government. All this is significant enough. Mean while the Sultan goes in state to visit a Gaiour Prince; English and French sailors roam through the streets, not often observing the rules of politeness towards the population, especially the female part of it, at least, not according to Turkish notions. The Mosque of St. Sophie is now open to any infidel who chooses to enter. The harbour is crowded with leviathans of the deep, exciting wonder and terror in the spectators, while the powerful armies that have encamped on their soil, or passed within sight of their coast, gave new ideas respecting the wealth and powers of the West. In what will all this result? Perhaps, we cannot foretell, but assuredly its issues will found a new political era for the world."

MONEYS RECEIVED UP TO THIS DATE.

Philadelphia, March 27, 1855.

From Rev. J. W. Jackson, New York, on account—indebtedness to the Book Concern,	$10 00
Mrs. Susan Hamilton, subscription for Christian Recorder, commencing with No. 28,	1 00
Rev. H. Waters, on account,	2 50

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

WEDNESDAY, APRIL 4, 1855.

WANTS OF THE CHURCH.—AN EDUCATED MINISTRY.

Among the varied wants of the Church, what is more wanted or needed than an improved, or, as we have said, an educated ministry? The time has been, when the use of this term in the church would offend many; but that hour has passed and gone.

Now our fathers and mothers, as well as our children, want educated ministers to administer holy things to them, at the time appointed for their reception. This feeling is not confined to that class of persons who are said to have itching ears, ever learning, and never able to come to the knowledge of the truth. Not at all. But it is a feeling that powerfully acts upon the hearts and minds of the most pious and intelligent members of the church, of all ages, and both sexes.

When speaking of an educated ministry, and the wants of the church, in this particular direction, some persons are apt to think, and say, because they think that we are anxious to have, and are labouring to secure such a ministry, without having any very special regard to the vital piety and godliness of the persons so employed; that if they have a good education, are good speakers, can reason correctly, and have a good external moral and religious character, we are satisfied. In this they are not a little, but very much mistaken. With us, vital piety and godliness lay at the very foundation of an educated Christian ministry. So that a man who is not vitally pious and godly, cannot possibly be a minister of Christ, and prepared to preach the Gospel suitably to our minds.

Whatever a man's qualifications otherwise may be, he is not the minister of Christ, and prepared to preach the Gospel, without a regenerated heart and a sanctified spirit. Let him have these first of all things, then let him have a good education, and he may preach the Gospel with good success. Thus prepared, he is able to preach; and if God has called him to the work, he will proclaim the glad tidings acceptably to all.

Regeneration, sanctification, and a call from God to the work of the ministry, are always and necessarily implied in all that we say about an educated ministry. Let this statement for ever hereafter be understood. We want a sanctified, holy, educated Christian ministry. Such a ministry we must have; without it we must inevitably sink into dark oblivion. We cannot be saved from passing into nonentity without a ministry of this kind.

(For the Christian Recorder.)

OUR POLITICAL RIGHTS.

Mr. Editor,—In your last issue, you ask the question, "How are coloured men in the State of Pennsylvania and other States to act relative to the matter of having an equal right to cast their vote at the ballot-box?" And you answer the question by quoting,

> "If at first you don't succeed,
> Try, try again."

So say I; but how? The Richmond Examiner (quoted by Frederick Douglass) says: "If the negro is capable of appreciating his rights, he should have them;" thus indicating, that if it could believe him capable, it would unite with him in urging his claims. I think, therefore, it would be much better not to repeat what we have found vain, but to show our oppressors that we are worthy of having our rights, by assuming a nationality, and cultivating the arts and sciences among us. Then they would be compelled, upon their own principle, to grant us our rights, in common with the rest of mankind.

Yours, respectfully,
WM. B. J. JACKSON.

REMARKS.—We [illegible] friend Jackson, that [illegible] re in duty bou[illegible] [illegible]ard of the [illegible] we are not [illegible] make an effort to [illegible] rights. We assume [illegible] as capable of properly ex[illegible] these rights as other men. We have to wait for nothing. The right is a natural one. The Examiner is not the light from heaven to us. In it you will find an unwavering, unceasing, and never-ending enemy to all the interests of black men in this country.

If friend Jackson wants light upon this subject, from some place nearer the throne of God, let him read carefully and cautiously, from week to week, the columns of Douglass' paper, the Christian Recorder, and those other daily and weekly papers that are friendly to the rights of coloured men.

How is it possible for our friend to hope for light in a Southern direction, upon this question. Light comes not upon it from that dark, sin-cursed, and almost heaven-rejected region. He advises us to assume a nationality. We hope that we shall hereafter be enabled to learn what he means by this expression, when he would not have us agitate the question of our political rights, but wait until we can satisfy the insatiable appetite and thirst of the Richmond Examiner, before we begin "to repeat what we have found vain."

Our friend is not willing that we shall think, speak, and act for ourselves, religiously, morally, and politically. This is all to be done by the Richmond Examiner, a Southern organ, and a practically sworn enemy to every thing that may be done for the proper elevation of black men this side of Africa, and on this side of the great Atlantic ocean.

Brother Jackson, we pray, and will ever pray—let us learn a lesson, the want of which is daily cursing our people as much as any other one thing. It is this: Do not consult and follow the advice and counsel of our enemies, as to what is best for us to say and do for the bettering of our condition. Let us follow our own advice and counsel.
ED.

TO BRETHREN HOLDING CHARGES.

As the Annual Conferences are drawing near, we hope that our Brethren will remember the Book Concern, the Preachers' Fund, and the Christian Recorder. We want the Two Cent money, and all that you can raise by subscription, donation, or otherwise, for the Recorder.

Let us hear from you, brethren, in all sections of the country.
ED.

(Correspondence of the Christian Recorder.)

Flushing, March 1st, 1855.

Mr. Editor:—Rev. Sir:—It is with pleasure I take my seat to address you with these few lines. They leave me enjoying good health at present, hoping, when this comes to hand, it will find you enjoying the same blessing. I am now engaged in a protracted effort in Flushing, and I am happy to say that my labours have not been spent in vain. The Lord has been pleased to answer my prayers and bless the word that has been preached. Hard-hearted sinners and backsliders are now penitent, and crying, "Men and brethren, what shall we do to be saved?" The Lord has blessed us this winter with a great revival in our church at Jamaica. Many precious souls have been brought to seek an interest in that blood that bought their pardon on the tree. This church has been in a growing state all the year. We have received as high as fourteen members in one night in this church, and from two to three on other occasions. Weeksville is yet alive, and making her way up out of the wilderness by degrees. You may judge by this that the Lord has not forsaken me, but has been a present help in every time of need. I was received on this circuit with glad hearts, and we have spent a season of love and union up to the present day. Now a few words in relation to the Christian Recorder. I have always kept a seat in my heart for its reception, although, I am sorry to say, with all the love that I have for it, it keeps at a great distance from me. I have thought if fasting and praying would bring the Recorder to Flushing, I would willingly set apart a day for that purpose; and I believe that many of my friends would join with me. How long shall we go mourning on account of the absence of the Christian Recorder? May the Lord give it wings and help it to get here once a fortnight. I have used every effort that lay in my power to support it, and I am persuaded that, had the Editor of this paper, while he was studying about the good brethren in the city of New York and Brooklyn, remembered the representative of Flushing circuit, before this time he would have been favoured with as many dollars and cents in proportion as any other circuit or station in the New York district, for we are not a whit behind the chief.

It afforded me a great deal of pleasure when my eyes beheld a notice in the Recorder that the Editor, in company with his brethren, were going to pay New York, Brooklyn, and Flushing Circuit a visit. I made every preparation that was needful to receive them, and it grieved me when I found that they had visited New York and Brooklyn, and had not love enough in their hearts to say, "How do you do," and "Good bye," to Flushing Circuit, nor to its Elder. At the same time they are heard proclaiming with loud voices from the city of Philadelphia, "Brethren, help us." My people love the Recorder; they are both willing and able to pay for it when they can get it. I think it is no more than right to give honour to whom honour is due. I made an arrangement with the District Steward to supply me with a package of papers once a fortnight, which he did for a while. I sold every paper that was sent to me, and returned him all his money, with the exception of a few shillings now in my possession, which he can have at any time; notwithstanding, he has stopped short, and the paper with him. So what am I to do? I have not seen or heard anything of the paper for over two months, until the last two weeks, when I received two numbers, Feb. 1st and 19th. I would like to have the love that I have to the Recorder expressed to the whole world. While it lives it will have my assistance. Therefore I will pledge myself that if you will send me eighteen or twenty copies regularly, I will sell them without any trouble, and send you the money. * * *

No more at present: I remain your affectionate brother and follow-labourer in the Gospel,
WILLIAM H. ROSS.

Our good brother says that he always keeps a place in his heart for the Christian Recorder; but that, with all his love for it, it keeps at a great distance from him. For this we have reason to be sorrowful, but it is not our fault; we know that a number is sent to his address, every issue, without failure. But why it is and how it is that he does not get the paper, or it keeps at a great distance from him, we do not know. Now, if fasting and praying one day or more would be the means of enabling brother Ross and all the brethren to get the paper, we would gladly fast and pray for that purpose with brother Ross. The Editor did visit the cities of New York and Brooklyn; but he did so with the expressed intention of visiting Flushing Circuit. He had hoped that the Elder of that circuit would have made arrangements for an interview at some given point, a notice of which the Editor would obtain in New York, or Weeksville. By inquiry the Elder will learn that the Editor was at Weeksville, and was more than a week at New York; but in all of this time, he saw and heard nothing from the Elder. The Editor would have been happy to have seen or heard from him. By this it will appear that the Editor was studying about somebody and something else besides the good brethren in the cities of New York, Brooklyn and Newark and the stations in them. We send packages of papers to the District Steward, who informs us that he supplies all orders sent to him by the brethren.
ED.

(For the Christian Recorder.)

THE ANNUAL CONFERENCE.

Mr. Editor,—I am persuaded that there is not a member of our church who does not feel the spirit of inspiration, when they remember that the day draws near, and the hour makes haste, when the fathers and brothers of their district will convene themselves together (under God) to do battle for the Lord. For myself, I congratulate them, that they will assemble, not to rouse the rancour of political zeal; not to arrange plans of foreign conquest; not to shout the triumphs of victory—they have a nobler object—to aid the march of the everlasting Gospel through the world; and to spread abroad a fountain, whose waters are intended for the healing of the nations.

More than eighteen centuries ago, the Divine Author of our religion, almost with his dying breath, proclaimed: "Go ye into all the world, and preach the Gospel to every creature." A little band of Christian heroes obeyed the heavenly mandate; and, clothed in their Master's armour, encountered and overcame the united powers of earth and hell.

Nearly nineteen hundred years have rolled away, and about three-fourths of the human family are now enveloped in Pagan or Mahomedan darkness. And I would ask bishops and elders, deacons and preachers, yea, I would ask the African Methodist Episcopal Church, what are we doing to remove this slumber, this sepulchral sleep, that has fastened itself on the Christian world? Where are our Missionary Societies, our Bible Societies, our Tract Societies? Where, oh! where?—echo asks the question—where are our Missionaries?

Look at Africa—poor, bleeding, ignorant, heathen Africa!—and then ask ourselves the question, if the day has not arrived, when the African Meth. Episcopal Church should plant the standard of our great and glorious Redeemer amidst her burning sands, and extensive, but too long neglected, plains?
JAS. A. HAND.

Baltimore, March 22, 1855.

EDITOR'S RAMBLES IN THE SOUTH.

Washington, March 24, 1855.

I left Philadelphia on the afternoon of the 22d inst. (Friday) at three o'clock, by railroad. Reached Havre de Grace, Maryland, about six, that afternoon; and passed through it, or part of it, but never touched the ground. This is one of the outlets of the Southern section of our country. There is a class of men at this place, who are always ready and willing to pay their respects to fugitive slaves, and to free persons, called, in Southern phraseology, "Free Negroes and Mulattoes." Fugitives may here expect to take board in the callahouse, or common jail, until returned safely to their former place of residence; and free negroes and mulattoes may feel themselves happy in paying the small sum of twenty dollars, with the privilege of leaving those diggin's within the space of twenty-four hours. In order to save them the trouble of paying these kind acts of attention to us, we kept ourselves free from intruding on the precious soil upon which their town is built, by keeping on the railway track.

Arrived in Baltimore, safe and sound, at half-past seven o'clock; at eight, took the Southern railroad and came to Washington, reaching here at half-past nine. Had no trouble on the road. Got our supper, and went to bed. Was accompanied by Rev. Wm. M. D. Schureman, all the way from Philadelphia, and was highly gratified with his company. Found the stopping place of Rev. Wm. H. Waters, and passed the night very agreeably with him. Were highly pleased, on waking up Saturday morning, to find ourselves in the capital city of the nation.

After breakfast, went out to take a look at the city; could not see it all. Went to the Capitol; saw much to cause wonder, and many things to excite admiration.

At twelve o'clock, attended the funeral of Rev. John F. Cooke, who departed this life on Wednesday evening, the 27th inst. Mr. Cooke was, some fifteen years ago, a licensed local preacher in the African M. Episc. Church. He withdrew, and joined the Presbyterians; raised a church and congregation; became pastor to the same; laboured successfully up to the time of his decease—when he departed in peace, we hope to join the untold millions that surround the throne of God in heaven.

Here we met with Rev. S. L. Hammond, pastor of the African Meth. Episc. Union Bethel Church; found him to be a very pleasant and agreeable brother. Made arrangements to preach in both churches on the Sabbath. Also fell in company with Rev. J. A. Shorter, of Baltimore, and a number of other ministers, at the funeral, the services of which were performed in a most solemn manner.
EDITOR.

(For the Christian Recorder.)

SABBATH SCHOOLS.

Amidst the various political changes which this world has undergone, man has not forgotten God. As in the days of Elijah—who, in the cleft of the rock, cried out, "Lord, they have killed thy prophets, and I alone am left to tell thee;" and the Lord answered, "I have yet seven thousand who have not bowed the knee to Baal"—so it is in this day.

Yes, there are yet a few who remember God, and praise him for his wisdom, his love, his greatness, and his kindness to man. Among that few, there are those who endeavour to teach their children to praise him also. But as they deem themselves incompetent, or are possessed of too much parental affection, they send them to the Sabbath School, that they may be taught to love, honour, and obey that God whom they praise.

And, oh! what a weight of responsibility should the teacher feel himself under, and what care he should take, that none but proper impressions are made, while those children continue under his charge! And even after the school hours, how careful he should be, not to drop a word, or commit an act, which would have a tendency to make them forget God.

How careful should the parents of a Sabbath School scholar be, to keep his or her child regular and punctual in their attendance; and how strictly should they examine them, to ascertain that none but proper impressions had been received.

Then would the various theatres, gambling-houses, and rum shops of our city cease to be filled with graduates of Sabbath Schools; but the great demand for labourers in the vineyard of the Lord could be supplied with eloquent speakers, profound thinkers, and devout Christians.
WM. B. J. JACKSON.

(Correspondence of the Christian Recorder.)

Buffalo, Feb. 20, 1855.

Brother Campbell,—Here am I, working for the Lord; and it is with heartfelt gratitude that I inform you and the brethren generally, at this time, that the God who called me to preach his word, has done and is still doing a great work in this city, and the present aspect of things is truly encouraging to us all.

We commenced our series of meetings on that great and memorable night, when He who reigns in heaven, wept in the manger—that is, Christmas Eve; and from that time to the present, God has been pouring out his holy unction upon us in a powerful manner. Thirty-three souls have been professedly converted to God, and they have all joined the church. There are yet many crying for mercy, and come to the anxious seat at every opportunity afforded them. Pray for us.

I am indebted to you for your kindness in directing the Book Steward to send me the books, &c., for which I wrote. I will settle for the same in May, if not before that time.

We have had a long and extremely cold winter here, and the people feel the hard times very sensibly.

By Divine permission, I shall visit New Bedford this week, to see to my family affairs.

I am yours, fraternally,
H. J. JOHNSON.

The great comet is expected to make its appearance in August, 1858.

MARRIED,

In Cincinnati, Oct. 26th, 1854, by the Rev. Bishop Wm. P. Quinn, Rev. A. R. GREEN, of the Ohio Conference, to Mrs. CATHARINE BIRD, of this city.

OBITUARIES.

Gone to her rest.

DIED, in the city of Camden, N. J., on Monday, Feb. 26, 1855, Mrs. ELIZABETH JONES, in the seventieth year of her age.

Mother Jones, up to the time of her death, retained an unwavering confidence in the God of her salvation. She lived a consistent and Christian life, and adorned the Gospel of her Lord by exemplary piety, and devotion to its precepts. She was one of the pioneers of our church, and stood firm amidst opposition; and was one of the founders of the Macedonia African Meth. Episcopal Church, of which she was ever a member in good standing, and much beloved.

"Mark the perfect, and behold the upright; their end is peace." "The just shall live by faith."

Mother Jones was not of them that draw back, but of those that believe to the saving of the soul. Thus, by living the life of the righteous, she was patient in illness, and peaceful in death.

"Precious in the sight of the Lord is the death of his saints."
A. CRIPPEN, SR.

(For the Christian Recorder.)

With much regret I inform the brethren and friends in general, of the death of the Rev. EDWARD M. FARRIS, which took place at his residence in Old Chester. He entered the itinerant field in 1853; and, by reason of exposure, received a severe cold, which proved fatal on the 6th day of March, 1855, when he departed this life, at six o'clock, P. M., in full assurance of a glorious resurrection.

He has left a widow and one child, a daughter, to mourn their loss. The brethren paid great attention to him during his last illness, for which they merit much praise. He suffered extremely during his sickness.

> But he suffers no more, the mortal affliction is past;
> The age that in heaven he spends, for ever shall last.

My fellow labourers, let us keep a strict watch over ourselves, and also the flock of Christ, so that when the chief Shepherd shall come, we may be found prepared, as brother Farris was.

Yours, truly,
JAMES HOLLON.

(For the Christian Recorder.)

"BISHOP COUNCIL," No. I.

Zion, March 8, 1855.

Brother Campbell,—As the period is drawing near when we shall, if the Lord permit, be convened in another General Conference, to review our rules and regulations for the government of our growing Zion; and in all great questions, wherein is contained principles calculated to accomplish permanent good, not only to the Author, but also to the people in general, to whom those suggestions may come—it always has been opposed, and if we believe in the Word of unerring Wisdom, will ever be, even by those it is designed to confer the most incalculable benefits upon—therefore, it has to be, "Line upon line, precept upon precept, here a little, and there a little," so as to cause one of a house to see the light, that they may inculcate the same to the minds of others: and as we are not apprized of the inscrutable ways of God to our sojourn in this vale of tears and suffering, I have felt that it might not be amiss to commit a few thoughts to paper, and present them to a discriminating ministry and people, as well as the Bishops, whom I desire to aid in their very responsible and soul-trying work.

And here I would state, that it is not a new idea to me; it is not a subject entered upon in the spur of a moment's excitement, but of years' contemplation and meditation; and predicated upon a strict observation of the many disasters which we have witnessed in a journey of about thirty years, most of which as a preacher in our beloved connexion—though imperfect, I must confess.

It is expected, that for several reasons I may calculate on opposition; and I may as well set them in array now. Some who are in high places in the church will oppose it, because they may consider it an infringement on their functions—a deduction from their legal authority, and criticism on their former administrations.

Others will perhaps feel disposed to oppose it, on the ground of its not being agreeable to the first named authority of the church. Others may perhaps feel an apathy, from the fact that they do not know who the Council might be, and not supposing it might be themselves. Others, for fear that several minds may be better prepared to decide whether a preacher had better be sent back to a field of labour where the fierceness of the tempest is only held in reserve until the meeting of Annual Conference, to see if they may then have a change; and if not, the slumbering thunder of contention to burst forth with all its fury, to the destruction of both preacher and people. And others will perhaps oppose it, because they consider it "something new under the sun," in the history of the Connexion.

But to each and every one, I would beg leave to say, that there is no need of fear; and as said the patriarch of old, "Suffer me that I may speak, and after that I have spoken, then mock on."

And first; I cannot see how it could injure the first named authority to have counsel, unless the fact of a man having others to help him to bear a heavy burden would do him an injury; and upon the same principle may I speak of each objection. If the ministry and membership can confide in the wisdom of one of their members, and that one at times entirely a stranger to the claims, situation, &c., of the large majority of his appointments, what harm would it do to have the united wisdom of that one, and two, three, or five of the travelling preachers, who have a perfect knowledge of those charges, to advise particularly as whom to send for the prosperity of all?

I have seen, in my few years' labour in the itinerancy, many things which have caused the spirit to groan, in the way of disposing the labour in the vineyard of the Lord, in our connexion. And have not others witnessed the same? Not that I would be considered as finding fault with those who acted in the great drama of Christian enterprise; for I feel confident that they did the best they could, under the circumstances. And who, I ask, could have done better? Circumscribed in their knowledge of the true condition and situation of the preachers and people, from the fact that the preacher adjoining had no right to interfere with a brother's charge, unless called in by discipline; and if he was to communicate to the Bishops, at the time of the sitting of the Annual Conference, it might perhaps be considered uncalled-for information; and the brother complained of, if not a very good man, would, if he only desired to go back and wreak his vengeance on some whom he considered his enemies, use every endeavour to criminate the one who, under God, was doing for the good of the cause, by charging him with uniting with what he (the erring preacher) would call the enemies of the connexion against him—thus the means of the appointing power learning the true state of a large portion of our circuits and stations have thereby been almost entirely cut off.

We go out one or two years, it may be, and toil hard in a field of labour, and leave, with the cause of holiness advancing; the souls of God's heritage united; Zion's wheels unclogged, and all on the wing for heaven. The time of removal comes, and another takes the place; and from the commencement to the end of the year, hostilities are carried on.

The Bishops may hear from some popular member, but perhaps a bad one—as all popular men uow in church or state are not good—"That if the preacher is sent back another year, the church will be ruined." And this popular one may get a number of signers, some of whom have not perhaps been in a class-room for years, and the poor preacher is removed; when, at the same time, the servant of God was walking just by the Bible and Discipline of the church.

What harm would a council do in those cases, to any of the parties concerned?

Again; a preacher may be sent, and in his first year he may be governed entirely by the popular will, which he finds, on taking his charge, is neither according to Scripture, Discipline, nor a small remnant of faithful servants of God; but for fear of sharing the fate of his predecessors, he closes his eyes to what is right, overleaps all our rules, regards not the solicitations of the true followers of Christ; and though the few may demur, and send to the Conference their grievances; yet being little and unknown, and it regarded not—the church loses her vitality—none come to inquire the way to Zion; the laws of the church are a dead letter; the Bishop perhaps having not been able to visit that charge for years.

Who, I ask, would be injured by a council in this case?

I must stop; but you shall hear from me again soon.

Yours, for the prosperity of Zion,
ITINERANT PREACHER.

(For the Christian Recorder.)

THE AFRICAN COLONY AT LIBERIA.

Mr. Editor,—We have heard various conjectures respecting the African Colony at Liberia, and the scheme of colonizing the free blacks of America; but never before have we been so thoroughly convinced of its utter futileness, as we have by the letters of Wm. Nesbit and Mrs. Deputiee, of Hollidaysburg, Pa. The letters referred to were published in the Democratic Standard, of Hollidaysburg, March 7th, 1855. These letters exhibit the fact, that the coloured people of America are not prepared for direct colonization.

This Wm. Nesbit and Mrs. Deputiee, with others, formed a company, under the patronage of the Colonization Society, for the purpose of establishing the lumber business in Africa. For this the company purchased a steam engine in Philadelphia, with the intention of erecting a saw-mill when they arrived there. Mr. Nesbit, after reaching Africa, and finding things not as represented by Samuel Williams, one of the company, and the Colonization Society, sought to return to the United States; but before he was permitted to leave, he, as his letter states, had to resort to gross deception in order to obtain a passport. Thus we learn, that the Colonization Society uses deception in this country, to get the coloured people to Africa; and after they arrive there, force them to stay.

Now, sir, what we wish to say is, that the colonizing of colored people in any country, under the patronage of the American Colonization Society, never can succeed in bettering the condition of the African race, for this reason—the whole scheme is not natural; it is the hastard spawn of prejudice.

How comes it to pass, that men who will not grant you a peaceable passage through this country in which we live, in search of honourable employment, nor afford the least protection out of it, but will bind limb and mind, can come suddenly around, acknowledge your nationality in Africa, and form treaties of reciprocity—when the very same nation will not acknowledge the independence of the black government of Hayti? It is not so; it is a perfect farce. The coloured people of America have no confidence in the professions of such men.

Again: How can you form a prosperous government, when the will of the governed is not in it? Such a government is not natural, and must fail. Can you take the slave—the untutored slave, who knows not the value of land, houses, commerce, nor association, much less civil government, thrown on the shores of heathen Africa—with the expectation of developing the man and the nation, when the man himself has no more mind to it than the rude African among whom his lot is cast? It cannot be done; and the American statesman who would advance such a doctrine, denies the cardinal principles of his own government.

The American Colonization Society can never succeed. The subjects they plant in a distant soil are stunted before they leave this country, and then they are put on an uncongenial soil. There is no place so unsuitable to the growth of man, as where the mind does not take hold on the soil. How can the roots extend, or the branches spread, if a people be dwarfed and stunted by being forced against their will? It never can be done, try it who may; it is not natural.

"If this be the truth," says proud America, "what are we to do with the negroes?" I say, Educate them. Admit them to all the rights of citizens of this country. Do not cramp their limbs, nor dwarf their minds. Learn them the value of association; the value of civil government; of wealth, arts, commerce, &c., and they will solve the vexed problem of the destiny of the coloured race, both here and in Africa.
A.

(For the Christian Recorder.)

WANTS OF OUR CHURCH.

Mr. Editor,—In looking over the columns of the twenty-sixth number of the Christian Recorder, I cast my eye upon an observation made by Rev. A. C. C., respecting the important wants of our church. "I mean not the want of church brethren," says he, "because the Holy Ghost, in presence and influence, will supply that."

He speaks of it being obvious that more holy and true labourers in the harvest are needed; but he gives this as his opinion, that the church wants more Bishops, and the number he has here specified is thirty-three. In the name of the great Head of the Church, what do we want with thirty-three Bishops—that is, about twenty-nine more than we have need of?

I hope the brother, in his enthusiasm, is not an opinionist. As to church brethren, if we had more of the right kind, it would be better. Will the Holy Spirit, in presence and influence, supply those wants, without our effort? No, sir; we must use every means of grace; and if we should all do that, we would not have need for so many Bishops.

The question is, Have we got means to support thirty more? If we have funds sufficient, let us have more Bishops, and not until then; but not thirty-three.

The most important want of the church, in my opinion, is this: We need more active men, both itinerant and local preachers, who will act with energy in striving to gather the people together, and not scatter them; not as eye-servants, placed under an earthly overseer, but as considering themselves always in the immediate presence of God.

I ask, How is the Book Concern? I think that this wants aid a great deal more than we want thirty more Bishops. Now, with all due respect to our worthy Bishops, I esteem them very highly as our spiritual fathers, and have done and will do all in my power to support them; but if we have thirty more, we cannot sustain any of them. Many of our brethren have brought only two or three dollars to the Book Concern in a year; and others have brought from the same circuit, eight to ten dollars. If the Book Concern is not sustained, how are the Bishops to be? It is true, that their dioceses are very extensive; but they are not more than comfortably supported by them.

If the salvation of souls lies or rests upon the principle of our having thirty more Bishops, then let us have them; but I am inclined to think it does not. If we had more love towards God and each other, then we would have what our church wants "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Brethren, and fellow labourers in the vineyard of the Lord—Let us, with humbleness, ask our heavenly Father to pour out the influence of his Spirit upon the church in general.

Yours, in the bonds of Christian love,
J. HOLLON.

THE USES OF ADVERSITY.—Men are frequently like tea, the real strength and goodness are not drawn out of them until they have been some time in hot water.

If we are good, example is the best of virtue; if we are bad, shame is the best step to amendment.

(For the Christian Recorder.)

SANCTIFICATION.

Sanctification is that work of God's grace by which we are renewed after the image of God, and set apart for his service, and enabled to die unto sin, and live unto righteousness. Sanctification is an inestimable privilege, granted us from the Lord, and an essential duty required of us by his holy word. Sanctification is distinguished from justification as follows:

Justification changeth our state in law before God as Judge; but sanctification changeth our heart and life before God as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety and righteousness of Christ imputed, is our justifying righteousness; but the grace of God implanted in the heart, is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; but sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image: yet justification and sanctification are inseparably connected in the promises of God.

Sanctification is a divine work, and not to be begun or carried on by the power of man. It is a progressive work, and not perfected at once; it is an internal work, not consisting in external profession, or bare morality. Sanctification is not an extra work, but commences in justification. Sanctification is a necessary work—necessary as to the evidence of our state, the honour of our character, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world. Sanctification evidences itself by a holy reverence, cheerfully submitting, and patiently waiting the will of God to approve. Sanctification is nothing less than for a man or woman to be brought to an entire resignation of their will to the will of God, and to live in the offering up of the soul continually in the flames of love, and as a whole burnt-offering to God, through Jesus Christ our Saviour.

The following are a few evidences of sanctification: An increasing hatred to sin; a growing communion with God; a delight in his word, and in the ordinances of the Christian Church.
H. DAVIS.

John Balch, of Tuscaloosa, Ala., advertises his *slave*, Fanny, "who is as white as most white persons, with straight, light hair, and blue eyes, and can pass herself for a white woman." She had seen fit to run away.

CONFERENCE APPOINTMENTS.

The Philadelphia Conference will meet at nine o'clock, on the 26th of May, 1855, as found in the published Minutes of last year.

The New England Conference will meet at nine o'clock, on the 16th day of June, 1855, in the city of Providence, R. I.

The members of the above district will prepare to enter on the 14th Question, on page 67 of the Discipline, as the first business of the Conference; and in view of which, I invite your attention to page 237, and section 10th, and other similar clauses. Whoever neglects that portion of the law of the African Meth. Ep. Church, will not think hard when the latter clause of section 4th, on page 231, is put in force upon them.

Particular attention is requested on the part of every member of those conferences.
W. NAZREY.

APPOINTMENT FOR ANNUAL CONFERENCES.

The Annual Conference of the Baltimore District will be held in the City of Baltimore, on the 25th of April, 1855. All the members are requested to be present at nine o'clock in the morning, without fail.

The New York Annual Conference will be held in the city of New York, on the 19th of May. All the members are requested to be present at nine o'clock in the morning.
WM. PAUL QUINN.

BALTIMORE ANNUAL CONFERENCE. NOTICE.

Baltimore, March 3, 1855.

All candidates for orders or admission into conference, itinerant or local, are requested to meet the committee, for examination, on Tuesday, April 24, at ten o'clock, A. M., in the pastor's study, Bethel church, Saratoga street, Baltimore, Md. The candidates will find the studies upon which they will be examined laid down in the Discipline.
A. W. WAYMAN.

NOTICE.

All of the Ministers indebted to the A. M. E. Book Concern, through the District Book Steward of the Philadelphia District, are requested by him to come or send to him during the month of April, and settle up these accounts, that he may be prepared properly to report to the Annual Conference.
H. DAVIS.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

All communications may be addressed:

Mrs. BUND, G. P. P. S., No. 356 South street, above Eighth.

Mrs. TILLMAN, G. P. S., No. 19 Currant alley.

Mrs. HALL, G. S. A., No. 5 Buckley street; or

Mrs. ROYAL, G. S., No. 252 Lombard street, *Philadelphia.*

FIRE! FIRE!! FIRE!!!

TO make a good and comfortable Fire, our Superior WHITE ASH COAL is indispensably necessary—which may be had at our Coal and Lumber Yard, corner of Broad and Willow streets—where it is kept dry, under cover, at the lowest Cash prices.

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Orders may be left at the Book-store of the A. Meth. Ep. Church, Lombard street, below Sixth, and at U. A. Widal's, 303 Lombard street.

Philadelphia, Jan. 26, 1855.

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AFTER a practice of many years in this city, the subscriber feels confident of being able to give the most perfect satisfaction to those who may favour him with their patronage.

Toothache cured, and the Teeth and Gums restored to health, from the various diseases to which they are liable. Teeth filled with pure gold, in the most beautiful and complete manner—to last through life, if taken in season—or they may be filled with white cement, at a low price.

Artificial teeth prepared in the most approved style, and parts of sets so natural as to defy detection.

Teeth extracted without pain, and the most difficult Surgical Cases attended to.

N.B. Thos. M. Kinnard would strongly urge the attention of parents and guardians to the high importance of having all irregularities of the teeth of young persons promptly attended to.

☞ TERMS MODERATE.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.
Sandtown, Gloucester county, N. J.

AFFAIRS ABROAD.

Switzerland—Geneva.—There is some reason to fear that the Papists and the Liberals united will prevail over Protestantism, even in Geneva. They are now in the majority, and propose to remove the endowment heretofore possessed by the Protestant churches—thus separating them entirely from the state. We have no details.

Spain.—The revolution in Spain is yet somewhat of an enigma. That it was anti-Jesuit, is unquestionable. It is anti-prelatic also. As to the former, we have the fact that the Jesuit fathers were all ordered at once out of the kingdom to the Balearic isles; but they have not gone, pretending that the convent assigned is out of repair. If there is any truth in the following, their expulsion is none too soon; nor should the lesson be lost upon other countries:

"The most astounding disclosures," writes the correspondent of the London [illegible] *Advertiser*, from Madrid, "have recently revealed how deadly was the gripe by [illegible] the Jesuits held Spain by the throat, how extensive were its ramifications throughout the country, how steadily Loyola's subtle poison had stolen into the veins and vitals of the country. These miserable drones of an execrable superstition had organized a vast number of the boarding and lodging houses in some quarters of the capital, *casas de pupilos;** others, *casas de huespedes*, corresponding to the *maisons garnies* of Paris. In the provinces they had established inns and hotels, *fondas* in the country towns, and *posadas* and *vendas* in remoter villages. Of these it has been discovered that vast numbers were the property of Jesuits; all the servants in the establishment were acolytes of that baneful order, and thus a regular organized system of espionage existed throughout the length and breadth of the country. Weary and unwary wayfarers little suspected, when taking their ease in their inn, that their habits, their expenditures, their little or great peccadillos, were all duly reported by the officious and supercilious waiters. The whole system of conspiracy has been disclosed by the *Nacion*, which publishes the name of the Jesuit, the Padre Puyals, who superintended all these establishments, and received the reports from all the Jesuit waiters and bonifaces of the capital, who flocked to the secret tribunal every morning in their various disguises. The proofs of this organized rascality are so irrefutable, so overwhelming, that Loyola himself, could the miscreant emerge from the infernal regions, would be unable to countervent them; and yet the black band is striving to regain its footing in the capital."

That Spain is now anti-prelatic, take the following as proof:

"M. Madoz, the Spanish Finance Minister, has proposed to alienate the property of the Church held in mortmain. The Spanish bishops are furious, and the Bishop of Cadiz has just addressed an energetic protest against the measure to the Cortes. He has, however, been left far behind by his episcopal brother of Barcelona, a Catalan, and an ardent Carlist, who has just published in his journal a fiery article, in which he stigmatizes the present government of Spain as a band of robbers—the breakers of all laws, human and divine. The government, not willing that he should pour oil on a slumbering fire, has ordered him off to a little town in Andalusia, which has been appointed as his residence. The Bishop has refused to go, and cannot be found. As the first instance of open opposition to the government, this incident has caused some excitement at Madrid. From another source we learn that the Pope's Nuncio has had a conference with the Minister of Foreign Affairs on the sale of the property of the Church, and the Minister is said to have assured him that the Government does not intend to injure the interests of the clergy. Public attention continues to be occupied with the financial question. The property of the clergy not sold amounts to 625,000,000 of francs. A despatch of the 5th states that M. Madoz had that day presented to the Cortes his bill for legalizing the sale of the property of the clergy. The measure was received with loud applause. The principal fiscal promoter of Madrid has refused to seize a pamphlet entitled 'Refutation of the Dogmatic Definition of the Mystery of the Immaculate Conception,' denounced to him by the ecclesiastical authorities. In the Cortes, on the 1st, the Minister of Grace and Justice announced, in answer to a question, that the newspaper, the *Catolico*, should be prosecuted for having published the Pope's bull on the Immaculate Conception before it had received the sanction of the Government."

From the last paragraph, it would seem that even the Pope's decisions are not much regarded; and yet the Cortes has refused to allow any other than the Popish religion.

Bohemia.—This is an Austrian district, and one of which we have never seen until now any authentic accounts. We are sorry to say that what we now receive—the writer is Hengstenberg—is far from encouraging:

"The condition of Protestantism is almost desperate in Bohemia, which was twice visited by such mighty reformatory movements, but which has at length been stripped of almost every vestige of religious liberty. The few Evangelical congregations stand there isolated, oppressed, insulted in every possible way, and struggling for their very existence.

"But the most lamentable circumstance is, that the Bohemian Church, like that of Austria in general, is completely pervaded by *rationalism*. Only a few faithful witnesses for Christ are to be found. It seems, in fact, as though rationalism were favoured by the Austrian authorities, in order to create contempt for the Church, and to hasten its ruin. Students of theology are forbidden to visit foreign universities; but in the faculties of theology in both the universities of the country, at Vienna and at Prague, they receive almost exclusively rationalistic principles and the results of rationalistic investigations. The arrangements in the congregations are democratic. The congregations own the churches, and have no patrons to interfere with them. The pastors (which is a term of contempt among the Romanists) are badly paid, having no support from the government, and being entirely dependent upon their congregations. In a village which the writer visited, we are assured that upon one occasion the people came to the pastor before the commencement of the service, and undertook to instruct him how long he should preach, how the services might be shortened, and the like. When a vacancy occurs, the salary, fees, &c., are frequently reduced, and the payment of what has been stipulated has frequently to be enforced by complaints. We have known a pastor in a large congregation, which required a great amount of labour and with a large family, compelled to support himself upon a salary of 400 gulden, not 40*l.* of our money! No clergyman can cross the boundaries of the kingdom without permission from both the civil and ecclesiastical authorities, and all intercourse of the clergyman with his brethren in foreign countries is strictly prohibited. A short time since, some missionary publications were sent from Silesia to a Bohemian clergyman. These articles were seized at the boundary and sent to Prague, where they were opened and examined. The pastor was examined upon the subject, and fined something like five dollars, which was, with great reluctance, diminished in accordance with an earnest petition setting forth his great poverty. It is superfluous for us to say that the children of mixed marriages (Protestant and Romanist) go into the Romish Church. Apostacy to Romanism is favoured in every possible way; return to evangelical doctrine prevented by all possible means that can be devised. A Romish ecclesiastic who had recently professed his belief in Protestantism was treacherously induced to enter a convent, where he has no other alternative than either to deny his faith or flee, if he shall be fortunate enough to make good his escape."—[*Cov.*

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THE MAN WITH A SHORT CREED.

"I am not skeptical, as many suppose," said Mr. Williams, "but I confess I have but little respect for the creeds of sects. Men study to find the means of supporting them; that is, such is the course pursued by the advocates of each creed. Hence every one is satisfied with his own creed, and of course regards all others as heretics. If there were no creeds in the world there would be more religion in the world: there would not be so many infidels."—"What is your idea of a creed? what do you understand a creed to be?"—"A set of dogmas which a man must believe whether he can understand them or not, under pain of perdition."—"I do not think you will find that definition in any standard Dictionary, nor will you find the word used in that sense by good writers." "What is *your* idea of a creed?"—"A creed is a statement of one's understanding of the Scriptures—of the interpretation he puts on the Scriptures."—"Why not take the Scriptures just as they are, and have a divine instead of a human creed?"—"All denominations of Christians do take the Bible as their only infallible rule of faith and practice; still, it is well for men to compare their views as to their understanding of the Scriptures and the great points of the system therein taught. You know there are diversities of views as to the meaning of many portions of Scripture. Those can walk together best who are agreed on those points. How can that agreement be known, or rather, how can those of like views be brought together so readily, as by having summaries of doctrine which may enable men to know when they do agree, and to act together accordingly?"—"If that were the only use of creeds, they might not be so very objectionable; but they are forced down men's throats, and put an end to all freedom of thought."—"May I be excused from assenting to your assertion, till you have proved it?"—"There are some things so plain that there is no need of proving them. I take this to be one of them."—"I do not; I require proof. We have no forcing process that I am aware of,—no inquisition. The creeds of all denominations are before the world, are open to attack, and are defended only by the arguments of their advocates. No one is forced to attach himself to any denomination. Men are as free to adopt whatever creed they choose, as they are to adopt any form of dress they choose."—"Only they must keep within the bounds allowed by public opinion."—"In that respect the case is the same with creeds as with dress."—"You cannot deny that creeds have been sources of great intolerance, and for that cause, if for no other, ought to be abolished."—"I might deny your premises so far as free countries are concerned; but your conclusions would not follow necessarily, even if your premises are true. Would you abolish your creed with the rest?"—"I have none to abolish."—"Do you not believe any thing?"—"Yes, I believe the Bible, or that part of it which came from God."—"What do you understand the Bible to teach as to the character of Christ and the atonement? You know my views on that subject. Do you agree with me?"—"By no means. I do not regard Christ as a divine being, and I do not believe that any thing but repentance is necessary in order that God may forgive sin."—"My views are, as you well know, expressed in the Confession of Faith of the church to which I belong."—"Yes, I have studied it in former days."—"The difference between us, then, is, that I have a written and you an unwritten creed."—"I don't admit that I have any creed. Besides, there is another great difference. You believe every thing there is in your creed, whether you understand it or not. I never believe any thing unless I fully understand it."—"That is an important difference truly. You say you believe only what you fully comprehend?"—"Yes; and in my view that is the only course befitting a rational man."—"You must have a very short creed, then; or else you are gifted with powers of understanding superior to those of other men."—"I make no pretension to any thing beyond plain common sense. As to a short creed, I think that the shorter a thing is the better."—"You would not apply that remark to life. But as to the length of creed, let us consider. You believe in the electric telegraph."—"Yes, I have the evidence of testimony and of my own senses to authorize that belief."—"What is it which makes the recording apparatus work?"—"The electric fluid."—"Do you know it is a fluid?"—"It is generally called a fluid by philosophers."—"I know it is, but you require evidence that cannot be disputed. Did you or any other man ever see or feel it, so as to know that it is a fluid?"—"I have seen and felt its effects."—"No doubt, but do you know what those effects are the effects of?"—"Of electricity."—"Do you fully understand what electricity is?"—"I understand that it is something which is adequate to the production of the effects above spoken of."—"You say it is *something;* you do not tell what it is. Do you fully understand what it is?"—"I suppose no one does."—"Then, on your own principles, you are not to believe in it: you never believe what you cannot fully comprehend."—"I comprehend that it produces certain effects by its current, and I comprehend how those effects cause the recording apparatus to operate. I therefore believe those things."—"But you have now come on the ground I occupy. You believe not only what you comprehend, but in the existence of an agent whose nature and mode of existence you do not comprehend. Strike out that and your telegraph would not work at all. Again: I think I heard you say the other day, that you had never studied the science and art of navigation; you believe there is such a science and art."—"I understand there is such a science."—"You believe the fact that there is such a science, though you understand very little about it. On your principle, that you will believe nothing which you do not fully understand, you ought not to believe in navigation. What we have said respecting navigation, will apply to most of the sciences, and to portions of every science: you must refuse to believe in them. You see we are shortening your creed very fast."—"Creeds, properly speaking, relate to matters pertaining to religion."—"Very well: let us see how long your creed stretches in that direction. You believe in God: do you thoroughly understand God?"—"I understand the existence of a great first cause of all things, as well as I understand the existence of a maker of this house."—"Do you believe that God is a spirit?"—"I am not a materialist."—"Do you understand perfectly what a purely spiritual existence is?"—"I can understand the existence of God as a spirit as well as I can understand the existence of the soul as a spirit."—"I do not deny that; but do you perfectly understand the nature of God or of the human soul?"—"I don't know as we perfectly understand the nature of any thing?"—"Then, according to your principle, you cannot believe in the nature of any thing—you cannot believe that any thing has a nature. Strike the nature of God and of the human soul and of every thing else out of your creed, and there would not be much left to believe. I think you would have a pretty short creed. The truth is, my friend, there is no single truth within the reach of our minds which has not connexions and relations beyond the reach of our faculties. Every truth branches out into infinity, and the finite mind cannot comprehend infinity. You daily receive truths on the testimony of others, the nature and relations of which you do not comprehend. An astronomer of veracity tells you he has discovered a new planet. You believe the fact, though you may not understand one of the steps by which the discovery was made. In like manner, you are to receive, on the testimony of God, truths, the connexions and relations of which you do not and perhaps cannot understand. Whatever is supported by adequate evidence is to be believed, whether we can fully understand it or not."—"You and I have studied in different schools of logic. Good morning." *N. Y. Observer.*

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I. SUMMARY VIEW OF PROTESTANT MISSIONS.

MISSION FIELDS.	Missionaries.	Assistants.	Native Helpers.	Communicants.	Scholars.
American Indians,	125	259		9,868	2,477
Spanish American States,	11	2		503	326
Guinea and West Indies,	218	137	236	76,072	16,868
Africa, North and East,	6	2	3		
" Western,	107	100	100	13,196	12,138
" South,	152	72	13	11,193	12,480
Asia, Western,	74	87	88	380	2,811
" India and Ceylon,	419	120	1,636	19,651	79,466
" Burmah and Siam,	39	42	132	7,035	1,062
" China,	72	58	10	237	798
Islands, China Sea and Pacific,	146	55	513	42,518	53,466
Total,	1,369	934	2,737	180,653	181,792

II. SUMMARY VIEW OF PROTESTANT MISSIONARIES.

Congregational,	366
Episcopal,	294
Methodist,	159
Moravian,	158
Presbyterian,	365
Unknown,	27
	1,369

RELIGIONS OF MANKIND.	
Paganism,	600,000,000
Mohammedanism,	120,000,000
Judaism,	5,000,000
Christianity,	275,000,000
	1,000,000,000

CHRISTIANS.	
Protestant,	85,000,000
Armenian, Nestorian, &c.	5,000,000
Greek,	50,000,000
Romanist,	135,000,000
	275,000,000

BIBLE READERS.—Erasmus, speaking of Jerome, says: "Who ever learned by heart the whole Scripture, or imbibed, or meditated upon it as he did?"

Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The Emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day.

Theodosius the Second dedicated a great part of the night to the study of the Scriptures.

George, Prince of Transylvania, read over the Bible twenty-seven times.

Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, that he often wept over it.

A HINT TO PARENTS.—"Tell me," said a gentleman to a poor drunkard when urging him to give up the intoxicating cup, "where it was that you took your *first steps* in this intemperate course."

"*At my father's table,*" replied the unhappy young man; "before I left home to become a clerk, I had learned to *love* the drink that has ruined me. The *first drop* I ever tasted was handed me by my now broken-hearted mother."

FAITH—A STORY FOR CHILDREN.—"It is very important that every little boy and girl should understand what faith or trust in God means. It is important, because they may be called to die at any time, and then they ought to hear the voice of Jesus, the blessed Saviour, calling to them, though they cannot see him. The following story will help each one to understand what it is to trust in God, and believe in Jesus.

"It was a dark night: a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumber.

All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked at first to understand the cause; but the sound grew nearer and nearer, and soon many were gathered under his window. "Fire! fire! your house is on fire!" they shouted, as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to see his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant-maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might be saved. On his way he met the maid. "Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the affrighted girl. "I but just escaped, and the stairs are now all in flames."

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out in agony, "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

"Here I am, my son," cried out the deeply-moved father. "Here I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you."

Charles crept out of the window; and, clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go, my son," cried the father.

"I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go; you need not fear," again shouted the father. The flames began to approach the window—the casement grew hot—if he stayed there, he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do any thing that would injure him. He drew in his breath, unclasped his finger, and in a moment was in his father's arms, over-powered, and weeping for joy at his wonderful escape.

Now, notice, my little friend, that Charles first felt his hopeless situation. He could not escape any other way save by the window. He could not see his father, but he heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him. And thirdly, he believed, or trusted, with his heart, that his father would save him, and then dropped, trembling, into his arms.

So, when we feel that we are sinners, there is one way to escape the punishment. We cannot save ourselves. We do not see Jesus, but we hear his voice in the Bible, and know he is here. We believe his word; we fear no longer; Jesus will not deceive us, and we fall into his arms.—*Exchange Paper.*

France.—The government is throwing not a few obstacles in the way of the Protestants. The correspondent of the Presbyterian says:

"Our government has finally rejected all our official and ecclesiastical petitions for having Protestant chaplains sent by government to our Protestant soldiers in the East; a refusal in direct opposition to our religious rights, guarantied by law. But on the personal application of a faithful and bold servant of God, Mr. Vallette (one of the Lutheran ministers in Paris,) the government has consented to grant the free entrance of the hospitals in the East, along with a free passage and some facilities, to Protestant chaplains, paid by ourselves, from a fund collected by Mr. Vallette. Two chaplains were sent a few days ago, a Reformed minister, Mr. Emilien Frossard, and a Lutheran minister, Mr. A. Rœhrig; and two more will follow them shortly. I have mentioned to you the incredible opposition of the *Prefet de la Somme*, to the opening of a Protestant Church, recently built, in Franvilliers, in a village which is recognised by the spirit and letter of our law as having a right to the celebration of Protestant worship. Our ecclesiastical authorities, of course, asserted the right of our *co-religionnaires* energetically; but it was in vain with the Prefet, who maintained his first letter (which I have quoted to you as a *peace curieuse*,) and wrote a second still worse, finishing with this unworthy jest:—'If the Protestants of Franvilliers, in whose interest you thought it fit to ask for the authorization to open a church in that commune, are as sincere as they pretend, they will readily travel, to join in the service, the distance of five kilometres (one and a quarter leagues) which separates them from the section of Contag, to which inscription they are legally attached by an act, the obligations of which cannot be infringed!' The question is now submitted to a superior authority; it can hardly be doubted but the Minister will reverse the judgment of the Prefet. We live, however, in constant uncertainty. Justice is granted one day, and refused another, and every thing seems to be consulted in these matters, except principle."

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* School-houses, lodging-houses, inns, &c.

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[For the Christian Recorder.]

BEHIND THE SCENES OF LIFE.

BY LAUNDA BROWN.

The secret of man's life disclosed
Would cause him strange confusion,
Should God the clouds of fear remove,
Or veil of sweet illusion.

No maiden sees aright the faults
Or merits of her lover,
No sick man guesses if 'twere best
To die or to recover.

The tree root lies too deep for sight,
The well source for plummet;
And heavenward fount, and palm defy
Our scanning of their summit.

We may reap due delight from wrongs,
Regret from things most pleasant:
Foes may confess us when we're gone,
And friends deny us present.

And this high suffering which we dread
A higher joy discloses:
Men saw the thorn on Jesus' brow,
But angels saw the roses.

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[For the Christian Recorder.]

HYMN.

THE LORD'S PRAYER.

BY S. G. B.

C. M. TUNE ANTIOCH.

Our Father who in heaven art,
Hallowed be thy name:
Thy kingdom come, thy will be done
On earth, in heaven the same.

Give us this day our daily bread;
Our trespasses forgive,—
As those who trespass against us
We're bounden to forgive.

Into temptation lead us not;
From evil keep us free;
For thine's the kingdom, glory, power,
And evermore shall be.

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HYMN.

Ps. cxlvi. 8. The Lord raiseth them that are bowed down.

When reft of all, and hopeless care
Would sink us to the tomb,
Oh what can save us from despair—
What dissipate the gloom?

No balm that earthly plants distil
Can soothe the mourner's smart;
No mortal hand with lenient skill
Bind up the broken heart.

But One alone, who reigns above,
Our wo to joy can turn;
And light the lamp of hope and love,
That long has ceased to burn.

Then oh, my soul, to that one flee—
To God thy woes reveal;
His eye alone thy wounds can see—
His hand alone can heal.

THE EMPLOYMENT OF HEAVEN.

I question if there is any one who, were he honestly to speak his mind, would not acknowledge that the representation, as frequently made in a declamatory way, of the devotional exercises of the heavenly state, so as to make eternity a perpetual Sabbath, does not excite in him a lively expectation, but rather an apprehension of monotonous *ennui*. I, therefore, remark that, admitting that the heavenly state is properly characterized when it is spoken of as a sabbatism, the notion of a Sabbath is not engrossed by contemplation and exercises of direct devotion. The Creator's own Sabbath, the model of ours, was one of activity. When He rested from his work of making the world, He sat down to reign over it. The like may be said of the Redeemer's Sabbath. And not less shall the saints, when they have entered into their sabbath of glory, be largely engaged in reigning also. Those who have heretofore satisfied themselves—strange that any one should be satisfied so easily!—with such information on the subject of the saints' inheritance as is afforded by popular sermons and catechisms, made for little children, will be astonished, when they examine the Testator's own deed, to discover how large a portion of the bequeathment consists in being advanced to power. What shall be the precise nature of this promised government, and what shall be all the particulars of the administration, I do not profess to be able to explain; and even the little I understand, the present is not a fit opportunity for illustrating. It is enough that I declare my belief to be, that it will be no mock royalty—no mere figure of it—but a true and substantial administration of power, for the control and regulation of others. Some one may, unreflectingly, say that, so far at least as the desire to rule is concerned, there are persons enow possessed of this qualification for the kingdom. How unreflectingly, indeed! There is no character so [illegible] as being ambitious after this sort. Reflect! it is to reign with *Christ*, and under Him, and for Him, and by His methods. There are men eaten up of the lust of power, who, rather than wear such a crown, and occupy such a throne, would be bound hand and foot in fetters of iron, and cast into a dungeon. And there are not a few professors who had need consider seriously, if, as contradistinguished from a common-place, vulgar correctness and propriety of morals, they be in the course of acquiring that princely magnanimity and generosity of character, which will qualify them for their destiny, as heirs of God and joint-heirs with Christ, to reign with Him in His kingdom.

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THE NECESSITY OF REGENERATION.

Be on your guard, then, brethren, against the delusion which lurks in the decency and civility of the morals of the world, as if these would prevent you being measured by the standard of regeneration. Where profligacy slays her thousands, and decency slays its tens of thousands, through flattering them into fatal repose. How much greater is not the danger when, in addition to the decent behaviour, there is the consciousness of a kind disposition. Let us therefore reflect, that it is a heart changed *towards God*, and which gives the commandment for his love the first place of authority, which is demanded as a qualification for the heavenly kingdom—a qualification of which the heart may be completely destitute, when it is possessed of many amiable qualities in respect of man. Alas! how many are there whom God beholds loving and delighting in every one else, but treating themselves with coldness and aversion! That such persons should expect that those whom they love and befriend should love them in return, is reasonable and just; but that they should expect anything from that Holy One whom they use so despitefully, and that when they die their friends should entertain hopes of their welfare for eternity as bestowed by this hand, is surely at once the height both of insult and delusion. You tell me how amiable your deceased friend was, and how charitable to the poor. I rejoice to hear it; but what is all this to the point? It is not the poor he befriended to whom he has gone to be judged; but that God whom he despised. Let the poor assemble at his grave, and strew it with the wild flowers they have gathered by the wayside and on the heath, (fit emblems of his virtues,) and there will be a sufficient reason for the grateful action—he did something for *them*. But when he did nothing for God—honoured him neither in his heart nor life—despised him—you know he despised him, for he would not pray to him—I wonder how you dare affront the Lord by any hope that he will bless that man in eternity, by admitting him to his presence to behold his glory in the heavenly kingdom. . . . Oh! what charity there is in some people's faith! yea, what meanness! yea, what dishonour to God! In the cravenness of your spirit, adulate station, and wealth, and science, if you will; but you have sin enough without adding to it the imagination; that the Eternal Judge is, like yourself, to have respect to crowns and coronets, and silk and gold, and Greek and mathematics, and poems and pictures, and music and dancing, and that He shall, through favouritism for them—even the baubles of the crowns—relax the holiness of His law in the judgment of a man. . . . When Christ proclaims, "Except a man be born again he cannot see the kingdom of God," it is idle to speak of being charitable in our judgments. You are not required to pronounce with certainty on the case of any man, that he died unregenerated, but only that if he did die in that state he is for ever lost. Imagine him regenerated if you will, and then be hopeful for him; but if you cannot form that imagination, your hopefulness is as profane as it is impotent in its despite of the Divine decree.

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TOO ACTIVE TO FREEZE.

I LOOKED to *nature*. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape sparkled in the sunlight, as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it *was too active and busy to freeze!*

From nature, I turn to *history*. It is sunset on the Alps. A traveller is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in its horrors, when bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended to its Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death itself. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveller like himself benighted and exhausted, and lying down to be wrapped in the winding-sheet spread by the tempest. Earnest for his *brother's* safety, he puts forth every effort to rouse and animate and aid him; and his exertions are crowned with success. His activity has *kept himself from freezing, and saved a fellow-being from death!*

From nature and history, I turn *to the church*. A disciple who has every motive to faithfulness is getting cold, indifferent, unspiritual. He has entered the backslider's path, and is making rapid progress in it, when by the providence of God, and a word from his pastor, he is led to become a tract distributor, and a teacher in the Sabbath school. Before, he was in danger of freezing—of becoming cold himself, and like a mass of ice, diffusing a chilling influence around him. But now, *he is too busy to freeze!* Activity is giving him a glow; motion is developing heat; and already others are gathering warmth from his example, and led by it to effort in the cause of Christ, and for the souls of men.

The water, the traveller, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavour to be like Cromwell, "who *not only struck while the iron was hot, but made it hot by striking*"—like the missionary who said, "*If there be happiness on earth, it is in the service of Christ*"—like the blessed Redeemer, *whose meat and drink it was to do the will of God.* The vineyard must be cultivated; and the command is, that we enter it and work. There is work enough to be done, and the injunction is, that *we* do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must have done the will of God: we must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life."—*American Messenger.*

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THE FAITHFUL PREACHER.

I IMAGINE myself in the pulpit, and in fancy I look around the congregation. It presents a varied appearance; human nature is exhibited under many forms. There are young and old, rich and poor, learned and illiterate. I am naturally led to inquire, What are these beings who are seated before me? For what purpose are they come? And what must I say to them? Every one of these has a mighty interest that requires his attention. If I cast a glance into futurity, I see, at the distance of a century, each of these creatures in a state of unspeakable happiness or misery. Long before that time has elapsed I myself shall be in another world, where, in all probability, I shall see some of the beings who are assembled to listen to the words that shall fall from my lips. Nay, more than this: those very words must have an influence upon their future destiny. I am placed here to distribute the elements of life. To some, perhaps, they will become the means of death; for I know that such fearful transitions [illegible] often take place. Since, then, I sustain so near a relationship to these spirits, does it not become an overwhelming inquiry with me, How shall I fulfil the responsibilities arising out of that relation? I stand in a most awful place, where the destinies of immortal souls seem to hang upon my conduct. I might have occupied one of these seats, and thus have been freed from this burden. But since I have taken it upon me, should it not create a deep seriousness of spirit, a thrilling anxiety as to the result of my efforts, a yearning desire that shall swallow up every other, and make me feel as if I had no interest, and even no existence, apart from that of these immortal spirits? I feel within me a tendency to treat the whole affair with indifference, and to pass it over as one among a series of acts which form the common routine of human existence. I am come to preach a sermon; the people are come to hear one; and that is all. But instantly I check the indulgence of such reflections as these. A multitude of spirit-stirring inquiries instantly present themselves. Are eternity, and heaven, and hell, objects that should be viewed with indifference? Does not the fearful doom of perhaps a majority of those before me at all interest me? Can I think of the miseries of a lost soul, (and, O terrible thought! there is reason to fear that some of those who hear me this night will be numbered among the lost,) and feel no emotions of pity? Do not the bowels even of common humanity yearn over the unconverted, who are now exposed to evils almost too appalling to contemplate? My soul feels the awful justice of sentiments like these; they enter the spirit with the majesty of truth; and I am convinced that to dismiss them would be a profanation of the place in which I stand, and a violation of the character which I sustain. But oh, what is the character of that preaching whose tone shall be in harmony with these sentiments? I endeavour to place myself out of myself, and to picture the man I should be this night.

In imagination I leave the pulpit, and seat myself among the audience. I observe the preacher enter the sacred place, and watch each step and mark every movement of his countenance. He moves as if he were upon some great business. There is a seriousness about his demeanour which the spectators feel. His entrance produces a change in the emotions which pervade the assembly. If emotions and ideas could take a visible form, those of a worldly character would be seen to vanish, and thoughts and feelings of deep solemnity to take their place. I see him seated in the pulpit. He does not look like an ordinary man. There is a solemn, an unearthly anxiety in his look. All the powers of his mind appear concentrated upon one object, far different from the whole range of sublunary cares. He has been in a higher state of existence. He has come from a moral elevation which humanity seldom reaches. His spirit reflects the light of heaven. He glances at the assembly; but, although that glance is momentary, yet it speaks volumes, which those who mark can easily understand. His hearers feel that their best interests are dear to them. They sympathize with the travail of his soul. He opens the sacred volume, and all listen as if God himself were speaking. He announces the subject of discourse, in which all must feel interested. In commencing he is deeply serious, although far from being loud and boisterous. The thoughts and feelings which have been confined in his breast at first escape in gentle accents. He addresses the understanding of his audience, knowing that they require to be informed before they can be excited,—that the way to the heart is through the understanding. His descriptions are clear. His pictures are vivid. His aim is direct. His hearers cannot mistake him. They feel the tendency of his thoughts, and they eagerly anticipate the object at which he is aiming. There is no dry detail; no eccentric starting from the line which his peculiar and solemn circumstances have marked out for him. As he proceeds along, he seems to gather a mysterious energy, arising not from wire-drawn theory, or splendid creation of fancy, but from the clear, plain statements of truth. The light which he at first scattered now begins to diffuse heat. He soon becomes an altered man. The powers of the world to come are seen to take possession of his spirit. He draws the curtain which conceals the invisible. Earth and all its busy scenes vanish. Heaven and hell are revealed. Every countenance reflects the light of the one or the gloom of the other. There is not a careless or inattentive man in the place; all are compelled to look in the direction in which he points. He now feels that he has got access to the immortal souls with whom he is surrounded, and he does not fail to improve the precious moment. He urges with divine energy the things which belong to the eternal peace. He presses with restless eagerness the inquiry, "What shall I do to be saved?" He appeals to the conscience in a tone which it dares not refuse to answer. The affections and passions are raised at his command. Love, and fear, and hope start from their slumbers, and the whole moral being becomes intensely awake.

Such is the man that I ought to be. "Who is sufficient for these things?"—*Rev. John Hessel.*

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The committee of the Hibernian Bible Society have issued an address on the occasion of the jubilee of the society. They ask from all Protestant denominations a collection on for their funds on the 29th of April. The society has now connected with it 11 institutions.

Nineteen Caffres have been baptized by the Rev. Mr. Laing, of Lovedale. From South Africa we hear of a congregation of native converts building a chapel 57 feet by 22, almost at their own expense and with their own hands: they have pew-rents of £27 per annum. How cheering and hopeful are those fruits of the gospel!

Accounts from India speak of the death of Dr. Luton, of Arissa, whose ministry has been greatly blessed in Calcutta, as well as England and America.

The Rev. Mr. Stronach, at Amoy, writes that he has received into the native church at that station 50 converts in little more than half-a-year. Our brethren in China are reaping largely. May the harvest and in gathering be near.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

TUESDAY, MAY 1, 1855.

(For the Christian Recorder.)

REPLY TO BISHOP COUNCIL, No. I.

We have seen, in No. 29 of the Christian Recorder, an article headed "Bishop Council," over the signature of Itinerant Preacher. To this article we would like to pay some little attention, if we might not be thought to be ignorant, knavish, time-serving, wicked, devilish, or a Bishop's satellite, in the estimation of the writer, whose abilities are second to none among us, and whose personal friendship we never wish to lose.

With an unshaken confidence in the good sense, Christian forbearance, and mutual friendship of our brother, we venture to find fault with the doctrine of "Bishop Council." From what we can learn by the article in question, the doctrine of Itinerant Preacher, stated at length, is this, namely: There should be a Bishop Council, consisting of five travelling preachers, more or less, whose duty it would be to assist the Bishop in fixing the appointments of the preachers at the Annual Conference, by their counsel.

The following are the reasons assigned for the creation of the above stated constitutional advisers for the Bishops:

1. They would help the Bishops to bear a heavy burden.

2. That if the ministry and membership of the church can have confidence in one, (the Bishop,) there could be no harm in having united to the wisdom of that one, two, three, or five of the travelling preachers, who have a perfect knowledge of these charges, to advise particularly whom to send for the prosperity of all.

3. The writer has seen, within a few years, many things which caused the spirit to groan, in the way of disposing the labour in the vineyard of the Lord, in our connexion.

4. That an adjoining preacher has no right to interfere with a brother's charge; that "if he was to communicate to the Bishops at the Annual Conference, it might perhaps be considered uncalled for information; that if the brother complained of desired to go back to wreak vengeance on some whom he considered enemies, he might use his endeavours to criminate the one who, under God, was doing, for the good of the cause, what he could to cure the evil, by charging him with uniting with what he would call the enemies of the connexion against him." "Thus," says the writer, "the means of the appointing power learning the true cause or state of a large portion of our circuits and stations have thereby been almost entirely cut off."

5. The Bishop may hear from some bad, popular member, that if the preacher is sent back another year, the church will be ruined; and he may get a number of signers for his removal, and thus the servant of God, who was walking by the Bible, and the Discipline of the Church, is removed.

6. That a preacher may be sent, who in his first year discovers that the people are not walking according to the Discipline, nor the Word of God. But he himself is governed by the popular will—fearing that he may share the fate of his predecessors. The few complain to the Annual Conference; but being little and unknown, they are not regarded: then the church loses her vitality—none come to inquire the way to Zion—the laws of the church become a dead letter; the Bishop, perhaps, having not been able to visit that charge for many years.

The above stated are the serious, solemn, weighty reasons set forth in answer to the question, Why should we have a Bishop Council? as it is proposed by the writer in his article upon that subject.

Nothing human is perfect; therefore no ecclesiastical form of church government, of human invention, is perfect. All have their beauties, and all of them have their imperfections.

The government of the African Methodist Episc. Church has its beauties and its imperfections. By exchanging one imperfect system, or rule of action, for another imperfect system, or rule of action, we ought well to consider whether we may not, on the whole, lose much more than it is possible for us to gain by the exchange; and particularly, when we are going to exchange a tried system or rule for an untried one, of which we have no practical knowledge.

We have tried the rule by which the Bishops are allowed to fix the appointment of all the preachers. It has worked very well, and we have been generally satisfied with it for nearly forty years. We have never tried the "Bishop Council;" and without more light upon the subject, we never should, under our present system of government.

Against the proposed "Bishop Council," there lies a most serious and solemn constitutional objection, which honest men are bound to observe, namely: "The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our Itinerant General Superintendency." Let the Bishop Council be created, and immediately the plan of our itinerant general superintendency is destroyed.

The reasons assigned for the creation of this new thing under the sun, have not importance enough in themselves, nor are they sufficient to remedy the evils of which the writer complains.

First. The Bishops have asked the General Conference for no such help to bear their heavy burden. Help unasked for, is unnecessary to those who do not desire it.

Secondly. It is not true, that if the ministry and members have confidence in one (the Bishop,) there could be no harm in having united to the wisdom of that one, two, three, or five of the travelling preachers, to advise particularly whom to send, for the prosperity of all. There could not well be a greater absurdity. No class of men found in the church could be more disqualified to be "Bishop Council," and to make appointments for travelling preachers, than a body composed of itinerant preachers. A council of local preachers, or laymen, would have had a greater show of justice and equity. Or a proposal that the circuit or station itself, to which a preacher is to be sent, should be the council in its own appointment, would have been supremely better. Any one of these, and especially the latter, would have been more consistent with both justice and judgment.

Thirdly. The writer has seen, within a few years, many things which have caused the spirit to groan, in the way of disposing the labour in the vineyard of the Lord, in our connexion. That may be true; we doubt not his word. Others may say the same. But does this prove that the creation of a monstrosity—called, by way of distinction, to give it character, "Bishop Council"—will cause the spirit to cease groaning? His spirit might cease to groan, but many others, among both preachers and people, would yearly be subjected to severer groanings than were his, we are inclined to think, at every Annual Conference.

Fourthly. The reason assigned is, that the neighbouring preacher has no right to interfere with the charge of a preacher, when there is a difficulty existing between him and his people, except he is called in, as the Discipline directs; and if he should name the affair to the Bishop at the next Annual Conference, it might, perhaps, be considered an uncalled for information—the preacher may be sent back—members be expelled; and the informing preacher might get censured for his imprudence. Now, supposing all these dreadful occurrences to take place occasionally, would the Council be a remedy; would it prevent their recurrence? Can the writer produce a series of facts, from the history of Methodism, or from the history of any denomination of Christians, showing that the evil of which he complains has at any time so been prevented? We deny the facts, and the reasoning we consider to be false. There is an easier way of curing the evil than the creation of a "Bishop Council." In due time we will give satisfactory knowledge of that way, to all whom it may concern.

Fifthly. Another reason assigned for the creation of the Council is, that the godly judgment of the Bishop may be imposed upon by a bad, popular member, and a number of the members of a circuit or station; and they may succeed in getting a good preacher removed. Will the writer say, in soberness, that the Council will remove or prevent this evil, or that there is not another way, equally potent, to accomplish the object? We deny that we have seen a just reason to suppose that the Council will or can remove or prevent its occurrence.

Sixthly. Again, the reason assigned is, that a preacher may be sent to a charge, who, in his first year, discovers that the people are not walking according to the Word of God and the Discipline of the Church; but he is governed by the popular will, and refuses or neglects to do his duty—fearing that he should meet with the fate of his predecessors. And this he does, contrary to the expressed wishes of the minority, and the final injury of the whole church. Now, will the Council cure or prevent this imaginary evil? Does any sensible man believe it? We are sure that the writer does not believe it, for we know him to be a man of no ordinary sense. He does not say that he believes it. He only proposes the matter as a question, and says: "Who, I ask, would be injured by a Council in this case?"

Indeed, all that he has said in his article appears to be only designed to raise the question, rather than to discuss its merits. This may be seen, if we take into consideration the concluding remark, in which he says: "I must stop; but you shall hear from me again soon."

We would not be considered as making any attempt toward impugning the motives of the writer. We have no such intention. We love, esteem, and admire the man. But the doctrine of a "Bishop Council," we are inclined to reject, upon the grounds of its absurdity, under our system of government.

CONSERVATIVE.

Philadelphia, April 14, 1855.

EDITOR'S RAMBLES IN THE SOUTH.

Sunday, March 24th, preached at the African M. E. Union Church, in Rev. S. L. Hammond's charge, Washington. This appointment was filled at eleven o'clock, A. M. Congregation not very large at this hour; but in appearance, quite intelligent and highly respectable. Moreover, they gave us full proof of being warm-hearted Christians.

Laboured in much pain on this and all subsequent occasions during our stay south of Mason and Dixon's line, from a severe attack of chronic rheumatism. Nevertheless, had a most pleasant interview with the brethren.

Brother Hammond is a faithful, good brother, and one among the few who, by their conduct and conversation, do honour to the dignified station of the Christian minister.

At half-past seven o'clock in the evening, preached in the A. M. E. Israel Church, Rev. Wm. H. Waters' charge. Here we met with a good pastor, and an intelligent congregation. In this church we found a host of warm-hearted Christians. If we had no other, the appearance of this church and congregation would be evidence that Brother Waters is a faithful minister of the New Testament. But we are happy to say, that association and frequent interviews with him, have given us satisfactory evidence that he is a minister of Christ.

Monday evening, held a meeting to present the claims of our Book Concern—the fruit of which was, that we received from the Rev. Wm. H. Waters, of Two-Cent money, $12.50
On account, for the Recorder, 5.06
Donation to the Book Concern, 3.36

Tuesday evening, held another meeting for the same object, in Union Church—after which we received from Rev. S. L. Hammond, of Two-Cent money, $10.00
On account, for the Recorder, 6.00
Donation to the Book Concern, 3.86

These amounts of money had no small tendency toward raising our drooping spirits, and causing us to feel joy and gladness in the hope of a far better future, when it is well known and understood that the Christian Recorder is alive.

Left Washington on Wednesday, and came to Baltimore. Here we met with our friends and brothers, Rev. A. W. Wayman and Rev. J. A. Shorter. A further notice or commendation than the mentioning of their names, is unnecessary to our people throughout the East and the West. Their Christian and ministerial characters are well known. We rejoiced greatly in our heart, that we were permitted to meet them and brother Sluby in the monumental city.

Held two meetings, to present the claims of the Book Concern—the result of which was, we received from Rev. J. A. Shorter, of Two-Cent money, $33.92
On account of indebtedness, 21.00
Donation to the Book Concern, 11.00
Ditto, by Rev. Mr. Wayman, 2.14

Sunday morning, April 1st, preached in Ebenezer Church, Rev. A. W. Wayman's charge. Had a most precious waiting upon the Lord, whose presence was manifested to his believing children at the sacramental board.

In the afternoon, we made a second effort in Bethel Church, Rev. J. A. Shorter's charge. Here the Lord's Supper was administered to between three and four hundred persons. It was a time of rejoicing; and we could say with the disciples, "Lord, it is good for us to be here."

Monday morning, took leave of our dear brothers, who accompanied us to the depot, where we were compelled to enter into what may with propriety be called the dog car, and returned to the city of brotherly love, after an absence of about ten days.

EDITOR.

TO BRETHREN HOLDING CHARGES.

As the Annual Conferences are drawing near, we hope that our Brethren will remember the Book Concern, the Preachers' Fund, and the Christian Recorder. We want the Two Cent money, and all that you can raise by subscription, donation, or otherwise, for the Recorder.

Let us hear from you, brethren, in all sections of the country.

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(For the Christian Recorder.)

TOUR TO READING CIRCUIT.

I left Philadelphia on the 28th of November, and preached in Downingtown that night, where every thing seemed prosperous. I left the next morning for the great Valley, where I found the people and weather corresponding in elements, if we are to judge from appearances.

We then left for Reading, where we remained over Sabbath, and found things in a much better state than we had expected. And we are glad to learn since, that they are making considerable progress in paying off the debts so long standing against their church.

On a second visit to Brunswick, the change in the place had been so great, that we could scarcely conceive it to be reality; but it is so. When we visited them last November, there were but about ten or fifteen members in the society. I arrived there again on the 6th of April, and remained over Sabbath, and found a crowded house of very interesting worshippers, with a society numbering sixty-four. They expressed great anxiety to have a larger and more commodious church, and were about taking such measures as would accomplish it.

W. NAZREY.

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(For the Christian Recorder.)

TO MEMBERS OF THE CONFERENCE.

I hope that if there is any personal difference between members, they will take the Bible and Discipline course to settle it, and not come to detain and annoy the Conference with trifles which only concern one or two, and not that body. I shall not feel disposed to detain the Conference with any thing, merely to gratify the feelings of A. or B.; but shall be governed by the principles of Christianity, as I understand them in the Bible and Discipline of the African M. E. Church.

Again: All letters and petitions from the people should be sent in time to reach the Conference on the first or second day of its meeting, that they may be properly attended to.

And as to the Travelling Agent: We have invited him to a settlement with the Editor and Committee, of something that he has complained of against them; and as he would not meet them, to settle—nor has he paid one cent to benefit the Book Concern, if I am rightly informed, since the Annual Conference—Therefore, the General Agent is hereby notified to meet the Conference on the 26th day of May, 1855, at nine o'clock, in the Union Church, Coates street, below Fifth, that the whole matter may be properly and fairly investigated.

W. NAZREY.

APPOINTMENTS.

Philadelphia, May 1, 1855.

May 15th, I shall be in Bridgeton, to dedicate a church. On the 18th, at Old Chester. On the 19th, at Chester. On the 21st, at Wilmington. On the 28th, I will be on the Norristown Circuit.

The preachers will please make the appointments, and leave the arrangements at the Book Store, No. 203 Lombard street, as early as possible.

W. NAZREY.

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CONFERENCE APPOINTMENTS.

The Philadelphia Conference will meet at nine o'clock, on the 26th of May, 1855, as found in the published Minutes of last year.

The New England Conference will meet at nine o'clock, on the 16th day of June, 1855, in the city of Providence, R. I.

The members of the above district will prepare to enter on the 14th Question, on page 67 of the Discipline, as the first business of the Conference; and in view of which, I invite your attention to page 287, and section 10th, and other similar clauses. Whoever neglects that portion of the law of the African Meth. Ep. Church, will not think hard when the latter clause of section 4th, on page 281, is put in force upon them.

Particular attention is requested on the part of every member of those conferences.

W. NAZREY.

APPOINTMENT FOR ANNUAL CONFERENCE.

The New York Annual Conference will be held in the city of New York, on the 19th of May. All the members are requested to be present at nine o'clock in the morning.

WM. PAUL QUINN.

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(For the Christian Recorder.)

BENIGN INFLUENCE OF RELIGION IN ADVERSITY.

Good men are comforted under their troubles, by the hope of heaven; while bad men are not only deprived of this hope, but distressed with fears arising from the thought of a future state. The soul of man can never divest itself wholly of anxiety about its fate hereafter. There are hours when, even to the prosperous, in the midst of their pleasures, eternity is an awful thought. But much more when those pleasures begin to withdraw; when life alters its forms, and becomes dark and cheerless; when its changes warn the most inconsiderate, that what is so mutable will soon pass away. Then comes home that question to the heart, "Into what world are we next to go?"

How miserable the man who, under the distractions of calamity, continues doubtful about an event which so nearly concerns him; who, in the midst of doubts and anxiety, approaching to that awful boundary which separates this world from the next, shudders at the dark prospect before him—wishing to exist after death, and yet afraid of that existence—trembling from reflection upon his crimes. Blessed be God, who hath brought life and immortality to light; who hath not only brought them to light, but hath secured them to good men; and by the death and resurrection of Christ, hath begotten them unto the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away.

Justly is this hope styled, in Scripture, the anchor of the soul, both sure and steadfast. For what an anchor is to a ship, in a dark night, on an unknown coast, and amidst a boisterous ocean, such is this hope to the soul, when distracted by the confusions of the world. In danger, it gives security; amidst general fluctuation, it affords one fixed point of rest. It is, indeed, the most eminent of all the advantages which religion now confers. It is the universal comforter; it is the spring of all human activity.

Upon futurity men are constantly suspended. Animated by the prospect of some distant good, they toil and suffer through the whole course of their life; and it is not so much what they are at present, as what they hope to be in future, that enlivens their motions, fixes attention, and stimulates industry.

If, in the common affairs of life, such is the energy of hope, even when its object is neither very considerable nor certain, what effects may it not be expected to produce, when it rests upon an object so splendid as a life of immortal felicity? Were this hope entertained with that full persuasion which Christian faith demands, it would not merely alleviate, but totally annihilate all human miseries. It would banish discontent, extinguish grief, and suspend the very feeling of pain. But allowing for the mixture of human frailty; admitting those abatements which our imperfection makes upon the effect of every religious principle; still we shall find, that in proportion to the degree in which the hope of Heaven operates upon good men, they will be tranquil under sufferings; nay, they will be happy, in comparison to those who enjoy no such relief.

What, indeed, in the course of human affairs, is sufficient to distress, far less to overwhelm the mind of that man who can look down on all human things, from an elevation so much above them? He is only a passenger through this world. He is travelling to a happier country. How disagreeable soever the occurrences of his journey may be, yet at every stage of that journey he receives the assurance that he is drawing nearer and nearer to the period of rest and felicity. "Endure, and thou shalt overcome; persevere, and thou shalt be successful. The time of trial hastens to a close. Thy mansion is prepared above. Thy rest remaineth among the people of God. The disorders which vice has introduced into the works of God are about to terminate, and all tears are soon to be wiped away from off the eyes of the just."

The firm assurance of this happy conclusion to the vexations and the vanities of life, works a greater effect on the sincere, illiterate Christian, than all the refinements of philosophy can work on the most learned infidel. These may gratify the mind that is at ease; may soothe the heart when slightly discomposed; but when it is greatly distressed, when bereaved of its best and most beloved comforts, the only consolations that can then find access, arise from the hope of a better world, where those comforts shall be again restored. Such hope banishes that despair which overwhelms, and leaves only that tender melancholy which softens the heart, and often renders the whole character more gentle and amiable.

J. J. CLINTON.

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(For the Christian Recorder.)

CORRECTION OF AN ERROR.

Mr. Editor,—I find that there is an error in my article on our political rights, published in your last issue, which I very much regret, as it has not only misrepresented my ideas, but reversed the whole character of the article.

It has misrepresented me, by telling you and the public to ask the Richmond Examiner when we are worthy of our rights; which I really believe is now.

It has also reversed the character of the article, by stating that we should make an effort to regain the right of elective franchise; which effort I intended to oppose.

With this correction, you will readily perceive that I intended to urge our people not to repeat what had been found vain, which is the attempt to identify themselves with this nation; but to pride themselves on their nationality, and to cultivate those things which tend to a nation's greatness, namely, the arts and sciences.

Yours, respectfully,
WM. B. J. JACKSON.

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(For the Christian Recorder.)

WANTS OF THE CHURCH.

That a uniform administration of the laws of our church in general is wanting, no candid mind will deny; for the present mode is destructive to her interests and well-being; and unless something is done to effect a change for the better, there undoubtedly must be a continual retrograding, as a natural consequence. What one minister builds up, another will destroy. It is frequently asked, What must be done in the case, and what is the cause of so much confused administration?

I would take the liberty of answering, that it is because the minister is too much dependent on his people for his salary, and the discrepancy in the Discipline not being more definite in saying what a member shall pay to support the minister, and at the same time making such exceptions as reason would dictate.

Now, it is evident that self-preservation is the first law of nature; hence it is upon this principle that it turns. A minister goes to his station or circuit, to make the best of it he can, at the same time having a family to look to him for support; and having no resource to fall back upon, to rely for any portion of his salary, he must look to a strange people for it, and his family looks to him for their support—which it is right that they should. Under these circumstances he has the law to administer, which places him in a precarious situation with his people, and often drives him to the necessity of screening the guilty, in order to secure bread for his famishing family, thus frequently causing contending parties in the church, which is so destructive to the temple of the Lord.

I am aware that these necessities are not often felt in large cities and villages; but it must be remembered that we cannot all have the uppermost seat in the synagogue, nor can that be expected. In this way it frequently happens that the previous minister's administrations are not rightly appreciated; and members that have turned out, are often restored again, without due regard to law, and others are unlawfully turned out: hence follows a confusion in the interpretation of the Discipline.

Now, give us a method by which we may raise a fund to which the ministers and bishops can look to for a portion of their support, and my humble opinion is, that these difficulties will be removed. Some will say that we have the Discipline for our guide on this subject. But then I would ask, Is not that a dead letter? If so, give us another system, by which we may put it in active operation, and then our difficulties in this matter will cease.

Yours, for the bettering of the moral condition of our church,
JOSEPH W. TURNER.

Binghamton, March 29, 1855.

◆

Wise men mingle prayer with their cares, as a help either to forget or overcome them; but to resort to intoxication for the case of one's mind, is to cure melancholy with madness.

LETTER FROM BISHOP PAYNE.

[The following, though intended for a private communication, we venture to make public, on account of the excellencies contained in it; and in so doing, we hope to give no offence.—ED.]

Cincinnati, O., March 17, 1855.

Rev. and Dear Brother,—Yours, of a date not given, in company with brother Ward's, I found at home, on my arrival last Monday afternoon from St. Louis, after an absence of three months, excepting seven hours which I spent with my family on the way from the East to the far West. I also received the 24th and 25th numbers of the Recorder. In the former, I see a copy of the letter sent to me and the Indiana Conference, by the Rev. T. M. D. Ward.

In this connexion, permit me to state, that I have just received from brother Ward a letter, informing me of the consecration of another church for our people in Grass Valley, California. This is the second one that has been consecrated to the worship of the Most High in 1854.

He also calls upon me to send another elder to his aid. But where can I find the man of requisite qualifications? We cannot find men enough to fill all our appointments at home; I mean men approved of God. It seems to me that if we were to judge by the conduct of some, we would be constrained to say that they run before they are called, and are sent before they are qualified.

This remark leads me to make another. It is this: I am sometimes led to believe that our church does not ask counsel of the Lord concerning the ministry. There are many among us who feel the need of an efficient ministry, and often complain on account of the lack of a sufficient number of holy, intelligent, and faithful men.

But who among us ever pray the great Head of the Church to raise up men for the accomplishment of his own glorious work? "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." O, the meaning of that word *labourers*, as it fell from the lips of the Redeemer! Does the church comprehend that command? If so, does she heed it?

Children ask for food, when they are hungry. So, also, let the church pray for labourers. It is the will of God, it is the command of Christ, that the harvest be full of labourers; and the church will have her desire in this particular, if she only obeys her Saviour.

Were I requested to tell what the Saviour meant by the word labourers, I would point to the Apostles—to Paul in particular. O, that we all had his zeal, his patience, his industry, his perseverance, his courage, his faithfulness, his success! O, the self-sacrificing, missionary spirit of that man! He counted not his life dear, for the excellency of the knowledge of Christ Jesus our Lord.

We want men who can put their necks in the yoke, and pull the ox draught—who will not kick, even if they should happen to feel the cudgel on their heads; or gore, if they should be muzzled a little. But I have said enough on this subject to tire you, no doubt, and shall therefore turn to your last communication.

In regard to the information you desire about the proceedings of our church for the elevation of our people, prior to 1830; or, to use your own words, "The minutes of our doings and proceedings prior to 1830," I can only say this much: I have manuscript minutes of the doings of the Baltimore District from 1818 to 1832; manuscript minutes of the Philadelphia District from 1822 to 1834; and printed minutes of the New York District for 1822. That all of these minutes put together will prove we were using all the moral power of the pulpit for the elevation of our people. That from 1818 to 1830, we had established churches in the States of Massachusetts, New York, New Jersey, Delaware, Pennsylvania, Maryland, District of Columbia, and Ohio. But beyond the pulpit, our church has done nothing for the elevation of our people.

The Rev. Daniel Coker, one of the founders of our connexion, a native of Maryland, did, on his own responsibility, write a pamphlet against American Slavery, and published the same in the city of Baltimore, as early as 1810. I have in my possession a copy, and perhaps the only one extant, of the pamphlet.

In many portions of our Western Diocess, the work of God has been greatly revived during the past winter. In Allegheny, Louisville, Indianapolis, Richmond, Ind.; but in no place has the Lord manifested his saving power as he has done in Indianapolis. There, not only the heads of families, but even the children and youth have been the subjects of redeeming grace. Among the latter are three children of Rev. W. R. Revels—a girl of 11, a son of 15, and another of 18 years of age. The latter is now an efficient class leader, and his brother of 15, an assistant class leader.

Is there any sight under heaven so full of delight, as the blooming youth turning his back upon the world, trampling its unholy pleasures under foot, and pouring contempt upon all its glories, to consecrate his time, talents, and life to the service of Him who is Lord of lords, and King of kings?

I am happy to hear that brother Farris made a happy end. Who shall be the next of our ministry to quit the field for his rest on high? Doubtless you have heard of the death of brother Copeland. He was appointed by Bishop Quinn to the charge of the church at Columbus, O., in September, 1854, and died there in November last. His end was that of the Christian. Rev. M. M. Clark is now filling his place.

I have been sick for about five weeks; had the severest cold on the breast that I ever experienced in my life. I am now convalescent, and trust I will be able soon to commence my travels again.

Doubtless you have heard that Rev. H. R. Revels has left us. He has joined the white Presbyterians in St. Louis, Mo.

Yours, fraternally,
DANIEL A. PAYNE.

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(For the Christian Recorder.)

SOME THINGS I WOULD LIKE TO SEE.

Brother Editor,—There are some few things that I would like to see, in regard to our excellent paper, the Christian Recorder, Hymn Books, and Disciplines. We would like to see a wider circulation of the Recorder, east, west, north, and south, and instead of having to collect money for its support, it should be a source of revenue to our general church.

We would like to see a more general correspondence from our travelling brethren, giving us the news of the onward progress of our wide-spread connexion: "For the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord of Hosts."

We would like to see our Hymn Book in the hands of all our members during divine service; for, say the fathers, "This book contains some of the choicest selections of evangelical hymns any where to be found, suited to almost any occasion required in the church; and in presenting it to you, we trust we are placing in your hands a work calculated to elevate your public and private devotion. Every individual attending our churches should be in possession of a copy of this excellent compilation, as within its pages are to be found hymns suited to almost any condition in life, and is calculated to lead the soul from the near approaches to the abodes of misery and ruin, to the high and elevated summit of blissful immortality and life. Besides, it enables our congregations to become acquainted with our hymns, which greatly facilitates the establishment of order and decorum in the singing department of our public and private worship, and thousands shall rejoice to join you in time and in eternity."

We would like to see the Discipline of our church in the houses of all our members; as it gives a brief statement of the rise and progress of our church, and contains the Articles of religion, more or less maintained in part, or in the whole, by every reformed church in the world, and also the Law by which the members are governed. Therefore, it should be well studied by the members, that they may be workmen who need not be ashamed—rightly dividing the word of truth from error.

We would like to see the Christian Recorder circulated in our Sabbath Schools; for God's plan of propagating the church is through the young. And the great distinguishing blessing of the Gospel church is the outpouring of God's Spirit, not only upon the old, but also upon the young, and the assiduous and prayerful attention which they are to receive at the hands of the church.

These things we could see, provided we could get the unemployed talent of our church waked up to do their duty in regard to our paper and books.

It was said of the Athenians, in the apostles' day, and said to their reproach, that they spent their time in nothing else but either to tell or hear some new thing. The excitements of novelty, not those of truth and usefulness, were their object. Such a spirit is to be found too much among our people. The most valuable things are not new.

We are trying to do a little to help circulate our paper. We receive twenty-five copies regularly, and distribute some in the Sabbath School. We are also trying to do what we can in selling Hymn Books and Disciplines. We have received about twenty-three dollars' worth of books and papers from Rev. H. Davis, District Book Steward, of which we hope to make full returns of all sold against the Conference.

We say, then, to all those who love the church, and desire to see it built up of living stones, "Come, bring your tools, ye wise and skilful workers, who have laid them by to rust. There is noble work for you to do in helping to shape and ornament the materials which are to constitute the church of the future."

Yours, for the prosperity of Zion,
JOSHUA WOODLIN.

Burlington, N. J., March 28, 1855.

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(Correspondence of the Christian Recorder.)

New York, April 6, 1855.

Dear Brother,—I received this day your package of the Christian Recorder of April 4th, and while perusing the same, I found a communication from Rev. Wm. H. Ross, complaining of being neglected by the District Steward, he having stopped short, and the paper with him. But God be praised, the paper has not stopped yet, nor has the District Steward either.

Brother Ross did make arrangements with me to send him about twelve papers, and not a package; for he said that he could not sell them; that his people would not buy them, because they did not care about or like the editor. This was in or about November last. After that I sent him the twelve papers, when it was convenient, according to his directions, on one of the Flushing boats, as one of his brethren went upon it, and that saved expense. But as the boat could not run during the severity of the weather, I did not, of course, send any to him, as I had no orders to send them otherwise.

If my brother had sent me word, or called on me, as he was in the city at different times, he could have got the papers. Had I sent them by express, the expense would amount to the same as on a large package.

But we must infer at our brother's expense, that the protracted effort which he is now engaged in at Flushing, has turned him and the people around. It strikes me that some powerful March revolution, or the equinox, must have excited him thus much. But the electric fluid has reached you before it touched me; and the Recorder has been near him, and he near it, but yet finds fault. The brother has written to me but once this year.

In conclusion, I feel perfectly clear in having discharged my duty, so far, to each brother in my district; and with promptness, when the means were in my power so to do—which will be made manifest at a day not far distant, I humbly trust.

I remain yours, in Christ,
JOHN W. JACKSON.

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☞ A number of communications and letters prepared for this number, we must lay over until our next, for the want of room.

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NEW PUBLICATION.

History of the Origin of Ancient Free Masonry among the Coloured Citizens in the United States of America. Price 25 cents.

JOSHUA WOODLIN, of Burlington, N. J., has it for sale.

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MONEYS RECEIVED UP TO THIS DATE.

Philadelphia, April 16, 1855.

March 28. Rev. S. L. Hammond, Washington, D. C., Two-Cent money,	$10 00
On account, for Christian Recorder,	6 00
Donation,	3 36
Amount,	$19 36
Rev. W. H. Waters, Washington, Two-Cent money,	$12 50
On account, for Christian Recorder,	5 06
Donation,	3 86
Amount,	$21 42
March 31. Rev. J. A. Shorter, Baltimore, Md., Two-Cent money,	$33 92
On account of indebtedness,	21 00
Donation,	11 00
Rev. A. W. Wayman, donation,	2 14
Amount,	$68 06
Lewis Hillery, subscription, commencing with the 29th No. of Recorder,	$0 50
Emoline Hammond, subscription, commencing No. 29 of Recorder,	1 00
April 16. Wm. M. Watson, on ac't,	1 00

NOTICE.

All of the Ministers indebted to the A. M. E. Book Concern, through the District Book Steward of the Philadelphia District, are requested by him to come or send to him during the month of April, and settle up these accounts, that he may be prepared properly to report to the Annual Conference.

H. DAVIS.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

All communications may be addressed:
Mrs. BOND, G. P. P. S., No. 356 South street, above Eighth.
Mrs. TILLMAN, G. P. S., No. 19 Currant alley.
Mrs. HALL, G. S. A., No. 5 Buckley street; or
Mrs. ROYAL, G. S., No. 252 Lombard street, *Philadelphia.*

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Orders may be left at the Book-store of the A. Meth. Ep. Church, Lombard street, below Sixth, and at U. A. Widal's, 303 Lombard street.

Philadelphia, Jan. 26, 1855.

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CLOTHING STORE,
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Teeth extracted without pain, and the most difficult Surgical Cases attended to.

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☞ TERMS MODERATE.

J. J. GOULD BIAS, M. D.,
ECLECTIC PHYSICIAN,
No. 189 South Sixth Street,
Philadelphia.

J. J. G. BIAS, M. D.: Dear Sir—I was lifting a stone, which sprained my back, in consequence of the fall. A plaster was then put on my back, and continued for nearly six months without any benefit.

I then made application to you, stating the condition of my disease, and put myself under your medical treatment for nearly two months—in which time I was entirely cured, and for five years have had no return of it.

JOHN DEAN.

Sandtown, Gloucester county, N J

WHY IT IS GOOD FOR A MAN TO BE ZEALOUS IN RELIGION.

BY REV. J. C. RYLE.

It is certain that God never gave man a commandment which it was not man's interest as well as duty to obey. He never set a grace before his believing people which his people will not find it their highest happiness to follow after. This is true of all the graces of the Christian character. Perhaps it is pre-eminently true in the case of zeal.

Zeal is good for a Christian's own soul. We all know that exercise is good for the health, and that regular employment of our muscles and limbs promotes our bodily comfort, and increases our bodily vigor. Now that which exercise does for our bodies, zeal will do for our souls. It will help mightily to promote inward feelings of joy, peace, comfort, and happiness. None have so much enjoyment of Christ as those who are ever zealous for his glory—jealous over their own walk—tender over their own consciences—full of anxiety about the souls of others—and ever watching, working, labouring, striving, and toiling to extend the knowledge of Jesus Christ upon earth. Such men live in the full light of the sun, and therefore their hearts are always warm. Such men water others, and therefore they are watered themselves. Their hearts are like a garden daily refreshed by dew of the Holy Ghost. They honour God, and so God honours them.

I would not be mistaken in saying this. I would not appear to speak slightingly of any believer. I know that the Lord takes pleasure in all his people. There is not one, from the least to the greatest,—from the smallest child in the kingdom of God to the oldest warrior in the battle against Satan,—there is no one in whom the Lord Jesus Christ does not take pleasure. We are all his children; and however weak and feeble some of us may be, as a father pitieth his children, so does the Lord pity them that love and fear him. We are all the plants of his own planting; and though many of us are poor, weakly exotics, scarcely keeping life together in a foreign soil—yet as the gardener loves that which his hands have reared, so does the Lord Jesus love the poor sinners that trust in him. But while I say this, I do also believe that the Lord takes special pleasure in those who are zealous for him—in those who give themselves, body, soul, and spirit, to extend his glory in this world. To them he reveals himself as he does not to others. To them he shows things that other men never see. He blesses the work of their hands. He cheers them with spiritual consolations which others only know by the hearing of the ear. They are men after his own heart, for they are men more like himself than others. None have such joy and peace in believing—none have such sensible comfort in their religion—none have so much heaven upon earth—none see and feel so much of the consolations of the gospel as those who are zealous, earnest, thorough-going, devoted Christians. For the sake of our own souls, if there were no other reason, it is good to be zealous,—to be very zealous in our religion.

Reader, as zeal is good for ourselves individually, so it is also good for the professing church of Christ generally. Nothing so much keeps alive true religion as a leaven of zealous Christians scattered to and fro throughout a church. Like salt, they prevent the whole body falling into a state of corruption. None but men of this kind can revive churches when ready to die. It is impossible to over-estimate the debt that all Christians owe to zeal. The greatest mistake the rulers of a church can make, is to drive zealous men out of its pale. By so doing they drain out the life-blood of the system, and hasten on ecclesiastical decline and death.

Zeal is, in truth, that grace which God seems to delight to honour. Look through the list of Christians who have been eminent for usefulness. Who are the men that have left the deepest and most indelible marks on the church of their day? Who are the men that God has generally honoured to build up the walls of his Zion, and turn the battle from the gate? Not so much men of learning and literary talents, as men of zeal.

Bishop Latimer was not such a deeply-read scholar as Cranmer or Ridley. He could not quote Fathers from memory as they did. He refused to be drawn into arguments about antiquity. He stuck to his Bible. Yet it is not too much to say that no English Reformer made such a lasting impression on the nation as old Latimer did. And what was the reason? His burning zeal.

Whitefield, and Wesley, and Venn, were inferior in mental attainments to Bishops Butler and Watson. But they produced effects on the people of England which fifty Butlers and Watsons would probably never have produced. And what was one secret of their power? Their zeal.

These men stood forward at turning points in the history of the Church. They bore unmoved storms of opposition and persecution. They were not afraid to stand alone. They cared not though their motives were misinterpreted. They counted all things but loss for the truth's sake. They were each and all and every one eminently *men of one thing*—and that one thing was to advance the glory of God and to maintain his truth in the world. They were all alive, and so they quickened others. They were always working, and so they shamed others into working too. They came down upon men like Moses from the mount. They shone as if they had been in the presence of God. They carried to and fro with them, as they walked their course through the world, something of the atmosphere and savour of heaven itself.

There is a sense in which it may be said that zeal is contagious. Nothing is more useful to the professors of Christianity than to see a real live Christian—a thoroughly zealous man of God. They may rail at him. They may carp at him. They may pick holes in his conduct. They may look shy upon him. They may not understand him any more than men understand a new comet, when a new comet appears; but insensibly a zealous man does them good. He opens their eyes. He makes them feel their own sleepiness. He makes their own great darkness visible. He obliges them to see their barrenness. He compels them to think whether they are it or not, "What are we doing? Are we not better than mere cumberers of the ground?" It may be sadly true that "one sinner *destroyeth* much good," but it is also blessed truth that one zealous Christian can *do* much good. Yes! one single zealous man in a town—one zealous man in a congregation—one zealous man in a society—one zealous man in a family; may be a great, a most extensive blessing. How many machines of usefulness such a man sets a-going! How much Christian's activity he often calls into being which would otherwise have slept! How many fountains he opens which would otherwise have been sealed! Verily there is a deep mine of truth in those words of the apostle Paul to the Corinthians, "your zeal hath provoked very many." (2 Cor. ix. 2.)

But, as zeal is good for the Church and for individuals, so zeal is good for the world. Where would the Missionary work be, if it were not for zeal! Where would our district-visiting and pastoral aid societies be, if it were not for zeal? Where would be our societies for rooting out sin and ignorance, for finding out the dark places of the earth, and recovering poor lost souls? Where would be all these glorious instruments for good, if it were not for Christians' zeal! Zeal called these institutions into being, and zeal keeps them at work when they have begun. Zeal gathers a few despised men, and makes them the nucleus of many a powerful society. Zeal keeps up the collections of a society when it is formed. Zeal prevents men from becoming lazy and sleepy when the machine is large, and begins to get favour from the world. Zeal raised up men to go forth, putting their lives in their hands, like Moffatt and Williams in our own day. Zeal supplies their place when they are gathered into the garner, as Weithrecht was, not long ago.

What would become of the ignorant masses who crowd the lanes and alleys of our overgrown cities, if it were not for Christian zeal! Government can do nothing with them: they cannot make laws that will meet the evil. The vast majority of professing Christians have no eyes to see it; like the priest and Levite, they pass by on the other side. But zeal has eyes to see, and a heart to feel, and a head to devise, and a tongue to plead, and hands to work, and feet to travel, in order to rescue poor souls, and raise them from their low estate. Zeal does not stand poring over difficulties, but simply says,—"Here are souls perishing, and something *shall* be done." Zeal does not shrink because there are Anakims in the way: it looks over their heads, like Moses on Pisgah, and says, "The land shall be possessed." Zeal does not wait for company, and tarry till good works are fashionable: it goes forward like a forlorn hope, and trusts that others will follow by and by. Ah! reader, the world little knows what a debt it owes to Christian zeal. How much crime it has checked! How much sedition it has prevented! How much public discontent it has calmed! How much obedience to law and love of order it has produced! How many souls it has saved! Yes! and I believe we little know what might be done if every Christian was a zealous man! How much if ministers were more like Bickersteth, and Whitefield, and M'Cheyne! How much if laymen were more like Howard, and Wilberforce, and Thornton, and Nasmith! Oh! for the world's sake, as well as your own, resolve, labour, strive to be a zealous Christian!

Beware, I beseech you, of checking zeal. Seek it. Cultivate it. Try to blow up the fire in your own heart and the hearts of others—but never, never check it. Beware of throwing cold water on zealous souls whenever you meet with them. Beware of nipping in the bud this precious grace when first it shoots. If you are a brother, beware of checking it in your sisters; and if you are a minister, beware of checking it in your congregation. It is a shoot of Heaven's own planting. Beware of crushing it, for Christ's sake. Zeal may make mistakes. Zeal may need directing. Zeal may want guiding, controlling and advising. Like the elephants on ancient fields of battle, it may sometimes do injury to its own side. But zeal does not need damping in a wretched, cold, corrupt, miserable world like this. Zeal, like John Knox pulling down the Scotch monasteries, may hurt the feelings of narrow-minded and sleepy Christians; it may offend the prejudices of those old-fashioned religionists who hate everything new, and abhor all change. But zeal in the end will be justified by its results. Zeal, like John Knox in the long run of life, will do infinitely more good than harm. Oh! reader, there is little danger of there ever being too much zeal for the glory of God. God forgive those who think there is! You know little of human nature. You forget that sickness is far more contagious than health, and that it is much easier to catch a cold than impart a glow. Depend upon it, the Church seldom needs a bridle, but often needs a spur. It seldom needs to be checked, it often needs to be urged on.

ONLY A PRAYER MEETING.

And so you who have covenanted to walk in all the ordinances of God's house remain away from the place where prayer is wont to be made, or allow the most trifling excuses to keep you at home, while your brethren are meeting to plead the divine promises, and invoke his presence and blessing.

"No interest in a prayer meeting," do you say? What evidences then have you that your taste and sympathies are such as distinguish the new creature in Christ? What hopes have you of being permitted to engage in the ceaseless worship of the upper sanctuary, or of finding pleasure there? "The prayer meeting dull and uninteresting." What makes it so, except that you and many like you in church, wholly stay away, or come occasionally with so much of the world and its cares and pleasures about you as to throw a chill over the services of the hour: Dull! Why then do you not go thither and try to add life and interest to it? Were you to go from your closet to the place of prayer, with your heart overflowing with love to Christ and to souls, you, at least, would have no reason to complain of dulness, and perhaps your fervid prayer, or the few earnest words you might utter, would stir up some other heart, and thus raise a flame which would be anything but lifeless.

"Only a prayer meeting." Yet one is there whom you hope by and by to see face to face, and whom you profess to love above all others. And when he sends you a message and invites you to meet him, with two or three of his brethren, who have come together in his name, have you so little interest in the heavenly visitant as to be regardless and neglectful of the place where he is to be present?

"Only a prayer meeting." There was a time when your lips could not have uttered these words. Look back to the day of your espousals, when in the midst of your worldliness and sin, the Spirit met you, and setting home eternal truths upon your heart, brought you to the feet of Jesus. Was any place next to your closet, so precious then as the house of prayer? Then your lips were unsealed, and your heart glowing with its first love, found a ready utterance, as you exclaimed, "Come and I will show you how great things God hath done for my soul." How is it with you now? Has that scene of social worship lost its attractions? Are not Christ and his brethren still there? Yet you are not with them. Week after week your pastor and a little handful of faithful Christians, meet together to mourn over the desolations of Zion and to pray "O Lord, revive thy work."

But your place is vacant. Your seat is filled on the Sabbath, and at the communion table, but at the prayer meeting you are seldom seen. Yet the vows of God are upon you, the covenant into which you once entered remains, "to walk in all the ordinances of God's house." Who has excused you from this duty?

"Only a prayer meeting." Yet it is the very heart of the church. Where would be its life, and spirituality, and energy without its scenes of social prayer? You would not have it given up? You would be sorry to hear that it died for want of support. Are you willing to sustain it? There is one to-night. You remember the notice of last Sabbath. It has grown familiar by repetition. It was given publicly, it was meant for you. Your brethren will meet, to pray that the service of the coming Sabbath may be attended with the divine blessing, that the word preached may be as the hammer, and the fire, and that God would "clothe his priests with salvation."

God hears prayer. Perhaps this may be the time to favour Zion. Give up the evening's amusement you had planned. Postpone the social call you had designed. Go to your closet. There renew your vows, there repent of past unfaithfulness, there seek to rekindle your faith and love, and then go to the place of prayer. The hearts of your brethren will be encouraged. They may wonder to see you there, but they will rejoice and be glad, and that hour of sweet communion may be the beginning of better things for your soul—for the church.

J. R. E.

BISHOP IVES AND WIFE,—THEIR APOSTACY AND PRESENT PROSPECTS.

A correspondent of the Boston Journal says,—I see that the report of Bishop Ives' poverty has reached your city and been published in one or more of your papers. The history of Bishop Ives is a peculiar one. He married a daughter of the late Bishop Hobart, and all that concerns that great man is held in peculiar veneration by the churches in the middle and southern States. Bishop Ives probably owes his elevation to the Bishopric of North Carolina to his family connexions. He is not a strong-minded man, but one of great amiability. He was especially stirred by the "Oxford Tracts." A new life seemed to be infused into the Established church by the Tractarians. A regard for the poor and delicate, the sick and neglected classes, followed these papers.

A want so long felt among many, to make religion a more practical thing, was apparently realized. Dr. Ives was affected. But he was greatly moved by his personal friend, Rev. John Murray Forbes, now a Catholic clergyman in New York, then an Episcopal clergyman by profession, though not one in reality.

Dr. Forbes was rector of a respectable church called St. Luke's, situated in Hudson street. It was not a fashionable church. His tendency towards Rome had been long apparent. He had in his church a sort of confessional, to which persons were invited not in name, but those who wished a personal conversation with him on religion. To this place Bishop Ives often went, before his inclinations to popery were manifest to the public. He visited Rome, and became a member of the Roman church.

His wife resisted for a long time all the influences brought to bear upon her. Among other means used to win converts to the Papal church is an establishment or retreat to which persons are invited who have any inclination towards this faith, or whom the faithful feel it to be their especial duty to win over. To this retreat Mrs. Ives was invited. It was an elegant abode. Delicious music awoke her in the morning. Elegant and fragrant gardens lay open before her for recreation. Refined and elegant ladies entertained her with their society. The most delicate and tender attentions were bestowed upon her. Not one word was said about the Catholic faith. It was, however, daily set before her in various ways in the most attractive forms that could be devised. All that was repulsive was carefully excluded.

Thus she lived while her husband was preparing to make his submission to the Roman church, to yield up his Episcopal staff, and allow it to be hung beside the altar of Rome.

Mrs. Ives was a woman of warm and affectionate sympathies. She was devotedly attached to her husband, and at length yielded to the influence of the hour and bowed with her husband at the same altar. They came back to New York; Bishop Ives published his book; it fell still-born from the press. It is allowed on all hands to be a feeble re-issue of the old arguments for the claims of the Roman church. This book proves that little can be expected from his pen. His marriage forbids his entering the sacred calling.

He has a post of literary connexion with an institution near New York. But he has earned neither position nor fame by his change. But no one here credits the story of his poverty. His new friends would not allow it. It would be a shame to them. The connexions of his wife are very wealthy, and would cheerfully support them both if necessary. It is supposed that Dr. Ives is not exactly in his right mind. He may imagine that he is a great sinner, and that some penance may be necessary; he may wear poor and old clothes, and appear destitute and forsaken. But that he is in want, or has no support, or that he must be, no one believes; at least those so say who have the best means of knowing.

N. Y. Obs.

¶ CHURCH PROPERTY IN MICHIGAN.—The Legislature of Michigan has passed a law concerning churches and religious societies, establishing uniform rules for the acquisition, tenure, control, and disposition of property conveyed or dedicated for religious purposes. It provides that all church property shall vest and descend, with the improvements, in perpetual succession to, and shall be held by, the trustees provided in the act, in trust for such church, congregation, or society. And also that no bishop, vicar, rector, parson, curate, priest, deacon, or other officer of any church, religious body, order, society, or association; nor superior, nor other officer or member, male or female, of any religious body, order, society, or association; no superior, or other officer or member, male or female, of any religious order, ecclesiastical or lay, nor of any ecclesiastical, educational, or charitable institution or establishment shall, in consequence of such office or membership, or in the character or capacity of such officer or member, have, possess, or exercise any power, capacity or franchise of a corporation sole, so far as relates to the taking, holding, managing, selling, or transmitting property, and every gift, grant, devise, bequest, conveyance, or lease of any real estate. The law is general, and applies to all religious denominations alike.

FACTS AND GLEANINGS.

Grote, the historian of Greece, says that both Plato and Aristotle thought that little mental improvement could be produced by expositions directly communicated, or by new written matter lodged in the memory. Mind should work upon mind by short questions and answers, in order to generate new thoughts and powers.

Priest Lyons, the Romish chaplain of Spike Island states, that out of 2,917 juvenile convicts (we suppose Papists,) the majority were ignorant of the alphabet, and had only an imperfect knowledge of the first rudiments of moral and religious obligation, and some were in total ignorance of them. So much for Irish Popery and crime.

It was the dying observation of Jane Taylor, "Did you know what thoughts I have now, you would see as I do, that the whole business of life is preparation for death."

The Rev. Mr. Johnston, writing from Amoy, says that he had personal invitations from eight towns and villages in China, to come and preach the gospel; that there are so many earnest inquirers that the evangelists can scarcely get time to eat or sleep; that not a month passes without ten or twenty converts entering the Church; and that in nine months the church to which he ministers had added to its membership nearly one hundred adults. What are we doing for China?

There are eight Romish chaplains in the army of the East. Each priest receives £150 a-year, forage for a horse, with rations for self and servants. Irish Papists are preparing to raise a fund of £750 to obtain ten additional chaplains, on the principle that the government will give the half of £150 to each additional chaplain. Irish Presbyterians have one chaplain.

The Dublin Romish *Telegraph* in cautioning laymen against theological controversy, affirms that the most perilous and mischievous of all heresies once hid itself in a single letter of the Greek alphabet. Now assuredly Popery is the worst of all heresies. Did it originate in a Greek letter?

The subscriptions to the Patriotic Fund already amount to £550,000.

"But for such a piece of clay as Mr. Rutherford was," says an old writer, "I never knew one in Scotland like him. He seemed to be always praying, always preaching, always catechising, always studying. He had a strange utterance in the pulpit, a kind of skreigh that I never heard the like. Many times I thought he would have flown out of the pulpit when he came to speak of Jesus Christ." Oh for a multitude of such ministers in our church!

In Piedmont there are seventy-one religious orders, divided into 604 houses, composed of 8,563 individuals. It takes two million and a half of francs to feed them. In its attempt to reform this state of matters, the kingdom is brought into violent collision with the Popedom. The issues of the struggle will be momentous to Italy.

The population of Rome is 178,032, among whom there are 1,243 secular priests, 2,107 cloistered and regular religious, 668 seminarists and collegians, 32 bishops, and 389 non-Catholics, besides some Jews.

Great efforts are being made by the priests to prevent the Irish from emigrating to America. The atmosphere of the United States is beginning to prove fatal to Popery.

Priest Ward, of Ballinrobe, says that his parish is reduced from nearly fourteen hundred families to four hundred and twenty, and thirty more houses are to be thrown down in a few weeks. This he lays to the account of proselytizers!

Attention is now being turned towards the evangelization of the Circassians, and to the supplying of them with the Scriptures. Their language has not yet been reduced to writing. They have no literature. May that noble race soon possess the Word of God and the visitations of his grace.

Bradford, before his martyrdom, when defending the doctrines of grace, spake thus:—"I pray you, I desire you, I crave it at your hands with all my very heart; I ask of you with hand, pen, tongue, and mind, in Christ, for Christ, through Christ, for the sake of his name, blood, mercy, power, truth, my most entirely beloved, that you admit no doubt of God's mercies towards you." May a spirit like that characterize all ministers.

During a period of four or five years, commencing with 1798, not less than 150 churches in New England were favoured with the special effusions of the Holy Spirit, and thousands of souls, in the judgment of charity, were translated into the kingdom of God's dear Son. Oh for a series of similar effusions on our Church!

Priest George, of Killorglin, county Kerry, was fined in £25 and costs at the last Tralee Assizes, for assaulting a Mr. Sealy. He has been recently engaged in dealing out anathemas against the Presbyterian industrial schools.

The gospel has been preached in Chinsurah, India, since 1798, by a succession of faithful, zealous missionaries, and yet it was only in November last that the first convert was received into the church. How wonderful is the Divine sovereignty! Man needs faith and patience.

The fanaticism of the Mahommedans in India is so great, that only three instances of conversion to Christ in all Western India are known to the Free Church missionaries.

The Bible is becoming the great book of the East: it is taking the place of all other books. [*Irish Presb.*

THE REAPER AND THE FLOWERS.

BY H. W. LONGFELLOW.

There is a reaper, whose name is Death,
And with a sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he,
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes;
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord hath need of these flowrets gay,"
The reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in the field of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she would find them all again
In the field of light above.

O, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

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Transient advertisements must be paid for invariably in advance.

A liberal discount made to those who advance largely.

[For the Christian Recorder.]

THE RICH MAN.

BY JOSEPH W. CURTIS.

When Jesus taught the multitudes,
And preached through all the land;
And though their ears were dull to hear,
Their hearts to understand—

He called to him the burdened soul,
The weary and oppressed:
"Oh! hear my easy yoke," he cried,
"And I will give you rest."

He called to him young children dear,
Under the age of seven:
They're blessed—he cried, "Of such am I,
And my Father's house in heaven."

He called to him the Publican,
And those who loved him not;
And while he preached his precious word,
How quickly it was forgot!

But when the rich man came to him,
He was by Jesus told
To sell his lands, and to the poor
Give all his goods and gold.

Grieved, the young man went away,
When thus by Jesus told;
And Scripture warrants not to say
He e'er gave up his gold.

Then all who would with God enjoy
Eternal life in heaven,
Should read the Scriptures, and beware
Of Pharisean leaven.

Baltimore, May 1, 1855.

[For the Christian Recorder.]

The following lines are most respectfully dedicated to the Daughters of Samaria.

BY EDWARD M. THOMAS.

God speed you, gentle Sisters, in the work ye have begun,
In the name of God the Father, and of his holy Son:
May all your deeds be such as he within his book will place,
And plead for you, through faith and hope, the blessings of his grace.

Stay not your alms in Heaven's cause, for those who scoff and sneer,
For trials will but make the crown more bright and rich appear:
Go, seek the needy and the poor in every suffering land,
And let the world know, by your works, ye are a Christian band.

Should foes assail, and fortune frown, still let your motto be
Spread to the breeze, that all [illegible]
"Love, Truth, and Pr[illegible] ay read,
[illegible]nity;"
And when your Master's task no more by thee can here be done,
Oh! may that motto then appear bright, shining as the sun.

Then speed you, gentle Sisters, in the work you have begun,
In the name of God the Father, and of his holy Son:
Oh! give unto the friendless, the drooping heart sustain—
God speed you, gentle Sisters, your work is not in vain!

Washington, May 18, 1855.

(For the Christian Recorder.)

SPRING.

BY J. W. CURTIS.

The rosy morn breaks forth o'er nature's span,
The little birds, how cheerfully they sing!
The genial sun dispels the misty gloom,
And universal nature whispers, "Spring."

The opening flowers give forth their rich perfume—
Propelled by nature's God, doth shed abroad
Their incense sweet; and fancy whispers soft,
The praise of nature to her God.

With joy, behold the husbandman
Go forth, to till the soil that God has blest,
And see with joy return again at eve,
Bearing his sheaves, and thus contented, rest.

At sunset eve, the curfew, far away,
Brings music sweetly on the fairy gale,
And echoes o'er the everlasting hills,
Till lost in broken accents in the vale.

Philadelphia, April, 1855.

(For the Christian Recorder.)

THE DESIRE OF MANKIND TO OBTAIN HAPPINESS.

The chief object, in the pursuit of man, is happiness; and though the benign Author of our being has made the most ample provision for our felicity, but few are so blessed as to attain to its enjoyment. Unhappily we suffer the noble powers of reason to be debilitated by sin; and, unguardedly, we stray into paths where pleasure eludes the embrace, and our toil is terminated only by disappointment, sorrow, and reproach.

But not thus futile are our attempts to acquire other objects of our wishes. The astronomer, for instance, shall successfully explore the heavens; the mariner navigate the watery world; and the military arm be superior to opposition, demolishing the strength of nature and art, and gather laurels at pleasure.

The cause is obvious. In these instances we act as men; our ability is directed by reason. But our efforts to obtain happiness are unsupported by wisdom, and governed only by the blindness of passion. Our appetites of enjoyment are corporeal and spiritual; and religion prohibits not, but perfects only their gratification.

Such is the constitution of our nature, that intemperance creates more pain than pleasure. And so vast are the desires of the soul, that they can be satisfied only in the fruition of that Being who possesseth uncreated excellence, and whose perfections are infinite. When inattentive to the voice of religion, the body is often pained by disease, the [illegible] remorse, tortured [illegible] and pierced by [illegible] at the prospe[illegible] guilt, and appalled [illegible] of future and divine vengeance. The mirth, therefore, of unrighteousness cannot but be unsatisfactory and delusive; and as it must soon be relinquished for inexpressible and endless misery; as we regard our felicity in this world [illegible], we should flee iniquity as the most baleful evil; as that which frustrates the end of our creation; clothes us with infamy; robs us of peace, tranquillity, and joy; excludes us from the habitation of the blessed, and consigns us to those regions of darkness, whose wretched inhabitants become more miserable, by despair and self-revenge; and whose torments are as inconceivable as they will be eternal.

As the light of divine revelation most clearly points out the way to happiness, and shows us also the path which leads to misery, to persevere in disobedience will cause us to fall, the unpitied victims of divine justice, and demonstrate, that with regard to discretion, we are inferior even to the brute creation; for they pursue not misery, when perceptible to their sight, but turn from danger with precipitation and fear.

In this respect we are not only less wise than irrational beings; but by irreligion, we shall perhaps become, if possible, more unhappy and inexcusable than even the apostate angels—as in all probability their offence was not repeated—and as they have not added to their guilt, the sin of rejecting the offers of divine clemency.

To aspire after pleasure, and yet to embrace pain; to be ambitious of honours, while we court disgrace; or to desire salvation, and at the same time to hasten our steps in the way of perdition, exhibits such absurdity of conduct as is degrading to humanity, and cannot be reflected on but with shame and confusion.

As to honour our superiors is to revere ourselves, so to regard our duty will be to esteem our happiness; for not any union is more intimate than is the connexion between our obedience and felicity—wisdom's ways only being those of pleasantness, and its paths alone those of peace.

J. J. CLINTON.

(For the Christian Recorder.)

DEDICATION OF THE CHURCH AT BRIDGETON, N. J., &c.

I left Philadelphia in the Salem boat, on Saturday, April 15th, accompanied by brother Woodyard, and arrived at Salem in time to take the stage for Bridgeton, reaching our destination about six o'clock. I found there a beautiful little church, all ready for our reception, and its dedication—which, on Sabbath morning, at ten o'clock, was commenced by myself, assisted by Rev. Mr. Schureman and Rev. Mr. Woodyard—after which there was a very interesting discourse delivered by the Rev. W. D. Schureman. We then proceeded to take up a collection, amounting to about thirty dollars; and there was collected altogether nearly one hundred dollars. We remained over Monday, and in the evening had an interesting meeting.

We must here say, that we found among the white citizens the friendship exhibited towards our people, which has long distinguished the people of New Jersey from any other State in the Union.

We must conclude our remarks on this point, by saying that the church at this place will do credit to those who assisted in its erection, and to the community at large.

I left early on Tuesday morning for Salem, where I preached that evening, and the next day proceeded to Old Chester, Pa. There are many dear people in both of the churches above mentioned; but there are some who, in my opinion, would be getting to heaven about as fast out of the church, as they are in it. Perhaps I am not sufficiently acquainted in either place to be a competent judge, therefore the whole matter will be left with those who are better acquainted with them than I am.

On Thursday night I preached at Teachester, and found the people there doing well.

On Friday I went to Wilmington, Del., and remained over Sabbath, to attend the quarterly meeting. And I must say that the people in that place are doing most noble. They have a small but very neat church, and they are going on to pay for it. They wisely think that they had better master a small house, than to let a large one master them.

The next Sabbath I visited Bethel Church, Philadelphia. In the morning I preached to a pretty full house, as is usual for them on Sunday morning. In the afternoon we paid a visit to West Philadelphia, where I found quite a large congregation, and the church apparently in a prosperous condition.

The next Sabbath I spent at Norristown, where I found a very interesting congregation, and the church seems to be in a progressive state.

On Sunday, May 14th, I dedicated the church at Cranberry, N. J., for brother Sawyer, and returned through a part of Rev. R. Robleson's charge, to Philadelphia, to attend the Conference.

WILLIS NAZREY.

(For the Christian Recorder.)

TO THE FATHERS OF AFRICAN ME. EP. CHURCH CONNEXION.

Rev. Sirs,—We hope you will not, in your way, be led into bad feelings by the various pretended admirers of Bishops, and love to them. As to the points we write, they are, not to assail the Bishops, nor their works; nor do we wish to be understood so. Nor do we find fault with them over other ministers scattering the flock; but I wish the world to know that the Spirit of God is able to keep the Bishops; and we simply exchanged a free thought, as a man and a gentleman, and not as an assailant of Bishops or ministers, directly or indirectly.

If I had wanted to do so, I would have written a different article from the one in the 26th number of the Recorder. The ministers of my district know that my stature is small; but, like Paul, I speak out as a man. The Bishop knows us tolerably well. Some men seek an easy place, under the esteem of or for the Bishops, for some end.

When we speak of the wants of the church, we do not mean better men; and we hope the Bishops will not understand us to attack or mean them, in any way.

As to the Book Concern, it never has been in a better way than now. It is not dollars and cents that we speak of, but the good of our connexion generally. If thus we dare to speak, we could say much concerning our own work in this District; but it is too mean a part of the ministry; I desire not to intrude upon so obvious a truth.

We want more holy, true labourers in the field, if there are any. Shall no more go into the field? My prayer to God is, that He may convert, sanctify, and send forth more true lovers of Christ, and his Zion, and our connexion—founded by the illustrious Allen.

In conclusion, ever for the prosperity of our God-blessed connexion,

I am yours, in truth,

A. C. CRIPPEN, SR.

(For the Christian Recorder.)

HOW MINISTERS SHOULD ACT.

Mr. Editor,—I have a few thoughts to offer, on what should be the conduct of Christian ministers, as such. We say, first, that in their charge, they should seek to learn all that is proper and useful in regard to the people to whom they have to preach. They should occupy much of their time during the week in visiting families, and inquire how they are prospering, religiously; and how or by what rule they are rearing their children. He should often converse with the children, and especially those connected with his charge. He should form no stronger attachments for one family than another.

He should always be employed, and never seem to be idle or indolent; and while the traits of blandness and urbanity, and kindness and generosity, should be conspicuously prominent in his character, they should be governed by that dignity and circumspection which is always sure to gain respect and reverence; and without which a minister of the Gospel, for all the purposes of good, is inefficient before his congregation. We do not mean to say that rigidness of character, or surliness, is the proper deportment; no, this is another extreme. On the contrary, we believe that he who is truly learned and pious, is the most easy to be approached by others, and he renders the access more easy to those who are less fortunate in that respect than himself.

And now we have a few questions to ask.

First. Does it become a minister of our church, in the time of Conference, to act as though he felt himself loosed from the restraints which his profession and his office throw around him, like a sailor on shore? Now, he may be, or has been very circumspect and pious in the pulpit; and so could any of his congregation, saint or sinner, if it is only to last so short a time. But to be calm, and meek, and Christian-like, in all the business affairs of life, and at all times, is exclusively the property of Christianity.

Secondly. Is it right and proper that, during the sessions of Conference, he should evince a disposition to boisterousness or levity; a readiness for anger; a willingness to injure the feelings of others for some real or supposed injury received?

Thirdly. Should they use language towards each other, that would cause their exclusion from a respectable society?

Fourthly. Is it Christian-like, or even decent, when a brother is charged with a crime, or the serious violation of church rules, that any of the members of Conference should start in with hound-like alacrity, showing an eagerness that is never seen in their other business matters.

Now, whenever a disposition of this kind is shown, to our mind it reveals a consciousness of a bad reputation or character in its author, who seems pleased at an opportunity to build up a broken down reputation on the ruins of another's, or to destroy that with which he does not compare favourably.

J. O. WEARE.

(Correspondence of the Christian Recorder.)

New Haven, Conn., May 14, 1855.

Mr. Editor,—By the blessing of God, we were permitted to lay the corner-stone of our new house of worship on Thursday the 10th inst., upon which occasion the Rev. Dr. J. Capaday officiated.

The congregation assembled at four o'clock, P. M.; and after singing an appropriate hymn and prayer, the Doctor proceeded to address the audience. He read the twenty-eighth chapter of Genesis, and then stated, Firstly, the object which had brought them together, and the greatness of that object, namely, the creation of a house of God.

Secondly. In order to be successful, he urged the necessity of praying the great Head of the Church for his approval.

Thirdly. He showed the necessity of a strict and constant observance of all the laws of the church to which they belong.

The address was listened to with great interest, and most of the audience shed tears, while the words fell from the lips of the able speaker. Indeed, the place was made glorious by the presence of God, and a solemn feeling rested upon the whole congregation. Many were heard to say that the Lord was pleased with the erection of the church, while numbers on that day came to the conclusion to arise, and go up to Bethel, and dwell there.

This house is thirty by fifty feet. We have had the sympathies of the people in this place for a long time; and although the church has laboured under many difficulties, heretofore, our prospects are now brightening, and we look for better days.

Yours, for the prosperity of the Church,

CHAS. H. PEARCE.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

FRIDAY, JUNE 1, 1855.

A VOICE FROM THE SABBATH SCHOOL.

We have an article before us, with the above caption, over the signature of C. J. M., Ebenezer Church Sabbath School, Baltimore. The writer withholds his or her name from the Editor, which is cause sufficient for us not to publish the article, without having reference to other causes. The subject matter of the article, however, is worthy of our notice.

It is a complaint directed against the local preachers and exhorters among them, relative to their duties in the Sabbath School.

Upon this subject it becomes us to say a word. The preachers in charge of Circuits and Stations are directed, by the rules of our Discipline, to appoint local elders, deacons, and preachers, to teach and labour in the Sabbath School. And this they are as really bound to do, as they are to give them an appointment to preach. They are to be appointed to teach and labour, whenever and wherever their services are wanted, or may be required. And the elder, deacon, or preacher, who refuses to teach or labour in the Sabbath School, when appointed to that duty by the preacher having the charge, is liable to be silenced from all official standing in the church; and, consequently, from the exercise of all his functions as minister in the church.

If their services are wanted, the Sabbath School has a legal right to demand them at the hands of the preacher in charge, who is required to appoint them to teach or labour in the particular direction required by the School—from the performance of which duty there is no provision for an appeal.

Concerning an exhorter, it is said, in unqualified terms: "He shall be required to employ his talents and time in the Sabbath School, as a teacher, where it is convenient." That is, where there is a Sabbath School connected with the Circuit or Station, where he is a member, and by which he is authorized to exhort. This shall be done, where the School is within a distance that he can attend it on the Sabbath-day, without interference with his weekly vocation, by placing him at a distance from home, when the Sabbath is over.

Such is the law relative to local elders, deacons, preachers, and exhorters in the African M. E. Church, as regards Sabbath Schools, and their duties in them.

Let us now inquire, Is that an unreasonable rule? Who is prepared to say that it is? No man upon earth can be a useful minister to a church and congregation, who cannot profitably interest and instruct the children of a Sabbath School, by his discourses and teachings. But the man who can interest and instruct the youthful mind, may become a good minister of the Gospel of God to those of riper years. A man who would be profitable unto adults, must first prove himself to be profitable to children. If he cannot do the last, he may never expect to do the first, while he lives upon the earth, to any considerable extent. The thing is impossible. He never will accomplish it.

And herein you have the reason for the rule of the African Me. Ep. Church upon the subject in question. She wants an improved ministry—without which she will not only not advance, but will lose that whereunto she has already attained; and by this means, in connexion with others, she hopes to secure an efficient ministry.

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APPEAL FROM FLUSHING CIRCUIT.

We have received the following from some one who signs herself "A Sister," dated Flushing, April 25, 1855:

"Dear Brother,—We hope that we shall be excused if we are intruding by asking for space to insert a few lines in the Christian Recorder—which is a great favourite of ours, when we can get it; and this is seldom. We think that it would be the means of doing a great deal of good in our place, if we could get it regularly. Some of us subscribed for it months ago, to take it once a fortnight, and have not received over two copies. Our elder, who has the charge, receives only one copy for himself, when he expected to receive enough to supply his people. We believe that he would do it with all his heart, if he could get the paper; for he is willing to do whatever lies in his power for the good of his people. And we verily believe that when the preacher and people work together, the work of the Lord will go on. We hope that the Conference will leave him with us another year."

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We are happy to learn that the Christian Recorder is a favourite with our people on Flushing Circuit; and we hope that out of at least a membership of three hundred persons, according to recent reports, we shall receive a subscription list of at least one hundred subscribers. Why not, as they all love the Recorder? That will only be one-third of their whole number. It is not our fault that the Recorder seldom reaches Flushing. We send the paper to the District Steward, who tells us that he gives to the Elder of Flushing as many papers as he asks for, and that he never has asked for more than a dozen at any time.

We have no doubt that the Recorder would do a great deal of good in Flushing, if it was to be generally taken in that community. Only send for it, by giving us your names and numbers, and we will see that you get it regularly. We have not received the name of a subscriber from Flushing, since we have been in the Editorial chair; so that those who subscribed some months ago, had not their names forwarded to us. We know that the elder receives a copy, because we send him one at every issue, and would do the same for any subscriber who would forward their name and subscription to us.

The elder can have just as many papers as he wants, provided that he will pay the postage through his people. Let us hear from him and them. We hope that he is willing to do, and will do all he can for the paper.

By a communication in our last number from brother John W. Jackson, the District Book Steward, of New York, we learn that the Elder of Flushing Circuit can obtain from him as many papers as he wants, and that he is ready and willing to supply all of his orders in this direction. Let him send in his orders to the Steward; and if they are not then supplied, we are bound to supply them. But we have no reason to fear the result of a trial, for we are well acquainted with the Steward, and therefore know he will do all that he says. Flushing Circuit can have as many papers as it has members, and a few more, if they are wanted—with the prayers of the Book Concern, and all of the good members of the connexion. Ed.

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NOTICE OF LETTERS RECEIVED.

Rev. Edward B. Davis writes from Lockport, N. Y., under date of March 28, and says that he has received four numbers of the Christian Recorder, up to that date. He states that they have had a very hard winter, with snow for the space of four and a half months lying on the ground; that sleighing was very good at the time he writes.

He is glad in his heart that we have not despised the day of small things; and that he will strive to do all he can for the Recorder. He believes that if he shall improve his own talent, he will have a good reward. In this he rejoices, that the sons of Richard Allen have risen up, and have an organ for their church, in the form of a paper. That if we can only get the sons and daughters to work, the Christian Recorder will go on, to the joy and comfort of all. He hopes that the hands of the Editor will be holden up, and that the paper will be sustained.

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THE DELAY.

Our present number has been delayed, on account of the indisposition of the Editor, who has been very much afflicted, so as to be incapable of writing for the paper for some time past. But we are something better, though not now in the enjoyment of good health. Having a scrofulous affection in our head and eyes, we have been rendered physically unable to perform our duty.

We have no other excuse to offer, and hope that this will be accepted, as we have no substitute or assistant connected with this department of our labour. We will hope for good, if evil comes; as we learn that all things work together for good to them that love the Lord.

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TO CORRESPONDENTS.

We have a vast number of letters and communications on hand, which cannot appear this week, for want of room. We hope that those of our friends and brethren who do not find their articles in this number, will not suppose that they have been omitted because we have exercised any degree of favouritism about the matter. We have been cut short ourself, and have not said one-half, no, not one-fourth part of what we had desired to say in this number. We have given place to those of our many correspondents, whose letters and communications appear in this number. Should the Philadelphia Annual Conference be pleased to continue the publication of our little sheet until the sitting of General Conference, our friends will have a hearing.

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(For the Christian Recorder.)

BISHOPS' COUNCIL," AND REPLY TO CONSERVATIVE.

Zion, May 3, 1855.

Brother Campbell,—Having, in your 29th number, set forth a few preliminary remarks on the subject above headed, and I find in your 30th number, under the title of "Conservative," a review of the same—which only by chance I met with, as neither number has been seen or heard of in my charge.

I am of opinion that "Conservative" sets out in an error, and anticipate it will very readily appear to every careful reader. The first glance will prove his argument to confirm my proposition. Hear what he says: "The government of the African M. Ep. Church has its beauties and imperfections. By exchanging one imperfect system, or rule of action, for another imperfect system, or rule of action, we ought well to consider whether we may not, on the whole, lose much more than it is possible for us to gain by the exchange; and particularly when we are going to exchange a tried system or rule for an untried one, of which we have no practical knowledge." I would inquire, How far could we proceed with this hypothesis, before we would be found in an inextricable dilemma? If his argument be correct, what is the use of a General Conference, every four years, at all? Where is the necessity of convening the united wisdom of the entire connexion of both travelling and local preachers, at the enormous expense we find it to be, if his rule for deciding this grave question be admitted? Nay, are we not actually doing wrong in so acting? Every one will say, Yes.

To my mind, it is apparent that Conservative could not have made a stronger fortification for my proposition than he has. He admits of human imperfection, which he could not otherwise do. And does it of necessity follow, that because we cannot make every thing perfect, we must sit down, and never make another effort, for fear of "losing more than we might gain?"

It will of course follow, then, if we take the advice of Conservative, that however grievous our past imperfection may appear, however great the sufferings it may bring, we must keep the old beaten path, weep over our sufferings, but must not venture an experiment to improve it, for fear of loss.

The old-time folks, then, according to the ideas of Conservative, must have done wrong in throwing by the crooked stick for the plough. The merchant would still be forwarding his goods by road-wagons over the Alleghenies, instead of by steam power; the flatboat-men would still be rowing and pushing their barges, &c.; the traveller still pursuing his journey through mud or snow, on horseback, instead of the improved plan of steamboats and railroad cars, for fear of trying an experiment that they had not a practical knowledge of. And the preacher might stop preaching; for all his efforts are to persuade men to make a trial of a thing that they have not had any "practical knowledge" of.

Ah! brother Conservative, that kind of logic will not do; and the good book recommends us to "Prove all things; hold fast that which is good." And *all* here means lawful things, as pertaining to Christians. Of course, then, "Bishops' Council" is one of the things that may be proved, before we, as a church, can say we have "proved all things."

As regards us "being satisfied," I would only remark, that the people of other generations were well satisfied in the way they got along; not only for forty, but for hundreds of years. But have not experiments proved that there are better ways of doing business?

Admit we have been satisfied; and so we may say of our fathers, that they were satisfied at having those to preach to them who could not read a word in the Holy Bible—though I do with shame confess that many of them far excelled us in winning souls to Christ. But is the church, nay, is Conservative willing to admit that he is satisfied with such a state of things in the ministry now? Does he desire the children of the kingdom to make no improvement, even in very important things? Shall Christianity for ever stand still, and never try any experiments? Experience is essential to a growth in grace; but yet we must not try them, according to his logic.

As to the third, or constitutional objection, of which Conservative speaks, it is only a hugbear. To make it look frightful, he clothes it as follows: "There lies a most serious and solemn constitutional objection, which honest men are bound to observe." That is the garment with which he tries to frighten off all who would feel disposed to favour the "Bishops' Council." But let us see what part of Discipline he will use. Hear it: "The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our Itinerant General Superintendency." I defy him to show any constitutional objection in that quotation, which could cause the most "honest" to fear.

In order to show how far Conservative has missed the mark, I shall beg leave to refer to the Discipline on the subject; and I will promise to prove by that Constitution that a "Bishops' Council" is established, only in time and place differing. I recommend him to read Discipline, page 70, section 3d, answer 2d to question 4th, and he will there find the "Council:" "But in the interval of the Conference, he (the Bishop) shall exercise his judgment, in conjunction with one or more of the preachers having the charge of the neighbouring Circuits or Stations, and the Quarterly Conference, where he (the Bishop) wishes a preacher removed from." Now, all the difference in it is, that I recommend the "Council" in the Annual Conference, as well as in the interval, as the Discipline demands.

And who but Conservative would for a moment believe the men that provided that Council to the Bishops were dishonest? It requires a close application to law, to be an exponent of law. Now we have the law establishing a Council to remove one man. And if it is the duty of the Bishop to do so, nay, if he cannot do so without violating our rules, and exposing himself to a trial, and suspension, for attempting to act without such Council, "whether he (the Bishop) asks for it or not," who would have thought we could find a minister so conservative as to oppose a Council in Conference, after such a plain enactment as the above?

I would advise him to tarry at Jericho until his beard grows out, before he appears in opposition to the spirit and letter of the Discipline; for it appears that we do not acquaint ourselves with it, or we should not be led into such egregious errors in trying to explain it.

Conservative, in speaking of the Council, styles it "a new thing under the sun;" and yet we find the wise man saying it is as old as the universe: "When He prepared the heavens, I was there; and I was daily His delight." "New," and yet as old as the everlasting hills. Strange thing, to be sure.

Again, Conservative says: "It is not true, that if the ministry and membership have confidence in one, (the Bishop,) there could be no harm in having united to the wisdom of that one, two, three, or five of the travelling preachers, to advise particularly whom to send, for the prosperity of all." All I have to say, in answer to his charge of that proposition being "not true," is to refer to the writings of Solomon. He says: "Without counsel, purposes are disappointed; but in the multitude of counsellors they are established." Now I contend, that if my proposition is untrue, I learnt the idea from Solomon; and which shall we confide in for being true, Solomon or Conservative? Judge ye.

Conservative would have it believed that "Local preachers or laymen would be supremely better than itinerant preachers," if such even should be that a Council was formed. A glance will show the absurdity of either named. But as he has gone so far in error, no marvel if he should be found to the end in the same way.

How could it be possible for the circuits to be fairly represented by either of his choice? It would require some twenty or thirty from each district; for we all well know that our local brethren or laymen do not often go, in ten years, twenty miles from home, around the Circuit, to see how their brethren do. Then, where we have said twenty or thirty, allowing one for each Circuit and Station in the District, we must have a layman from each society, at a distance of twenty miles apart, to be in that Council; and will any one show how we could sustain an additional number of at least fifty local delegates to and from each Annual Conference, to be the Bishop's Council?

We should always present reasonable plans; and if any sane man can show how such a system is "supremely better," I shall be pleased to see it.

How do the local preachers or laymen receive the knowledge of the Circuit? Is it not by the itinerant preachers? And yet, the person giving the testimony is not as good as the second person, to whom he gave it! A new thing, truly, if that logic be correct.

Having removed every consideration out of the way, that our brother Conservative has tried to magnify as a barrier, I shall, in my next, attempt to give our idea upon the subject under consideration—leaving him to contend with the good old Book of books, and the law as to the legality of the Council—if it is even to Bishops, in the time of Annual Conference, or in the interval, it is all the same to me. Let us have them in both places.

Yours, for the cause of Episcopacy and Zion,
Itinerant Preacher.

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CANADA CONFERENCE.

The Canada Conference of the African Meth. Ep. Church will meet in the city of Chatham, Canada West, July 21st, 1855, the Rt. Rev. Daniel A. Payne, presiding Bishop.

This Conference was appointed to meet on the 23d day of June; but Bishop Payne has been induced, at the request of its members, or some of them, to make the change in the time of its meeting from June 23d to July 21st.

We have been requested to make the announcement for this, among other reasons, that our ministers, and others who have friends in Canada, particularly among the members of the Conference, may know at what time they will be almost certain to meet them.

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(For the Christian Recorder.)

Mr. Editor,—As we have been gathered in this year, and not known in some parts of the Westchester Circuit, of which we are a part, and never having been visited by any person from Westown, Thornberry, or Media, we would like hereby to let the whole Circuit know, that, though we are few, we are a part of the African Methodist Episcopal Church, and are in union among ourselves, the Circuit, and the connexion.

We have numbered about forty members; but some having removed to other parts, and others have been suspended for a breach of our rules, thereby leaving us but thirty-two at present.

On Sunday the 29th ult., our worthy Elder, Rev. Peter Gardiner, assisted by brothers Scott, Smith, Morgan, and a number of other speakers, consecrated our church, the Mount of Olives—one mile below Lamberntown, West Marlborough township, Chester county, Pa.—immediately after which he preached an excellent sermon. He then begged earnestly and successfully, and we received a good collection—leaving us clear from debt for the church and ground, except about sixty-four or five dollars.

In the evening we had preaching, exhortations, and a prayer meeting. There were several mourners; and we had a time of rejoicing from the presence of the Lord.

Yours, for the spread of the Gospel,
Daniel Cook, Steward.

Lamberntown, May 15, 1855.

Remarks.—We are happy to acknowledge the receipt of this communication from brother Cook. We hope that it will have the designed effect—which is, that through it the Circuit, and the church in general, will become acquainted with this little society, and visit them, as occasion may require.

We are also happy to know, that in this instance we have only another proof added to the many, of the blessing of God upon the labours and efforts of our beloved brother in the ministry, Rev. Peter Gardiner. Eternity itself alone will disclose the good which is now being done by some who are now labouring in the common cause of Christianity.

Our earnest prayer to God is, that He may continue to own and bless the labours of this good man, as heretofore, and on the present occasion. Ed.

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Error is dark, insidious, underhanded, and often secures its advantages before the dark mantle of hypocrisy is thrown off.

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The Maine Law has been introduced into Africa. Moshesh, king of Basotoland, has prohibited the importation and sale of liquors, in an effectual decree.

(For the Christian Recorder.)

REASON *versus* BISHOP'S COUNCIL.

Mount Pisgah, April 20, 1855.

Brother Campbell;—I have heard very strange things to-day, from one of your learned correspondents, who styles himself "Itinerant Preacher." He commences by saying, "The period is drawing near, when we shall (if the Lord permit) be convened in another General Conference, to review our rules and regulations for the government of our growing Zion." He goes on, in a great strain of eloquence, such as we should expect from one of his ability; and when he comes within our reach, his whole object is, to show the great necessity of a Bishop's Council. Yes, he attempts, very lucidly indeed, to show the great good that would result from such a council; but he does not point out the evils.

I suppose this council would be selected from among the itinerant preachers belonging to the Annual Conference. Who are to select them, the Bishop or the Conference? I presume Itinerant means for the Conference to do it.

We will suppose that the Conference shall select from amongst its number, by ballot or otherwise, Itinerants' Council, and what is the result? They are called together by the Bishop, to arrange the several appointments. Every thing goes on well, until he asks the members of his Council, Where had you best be appointed? or, What appointment will you accept? What is to be the answer? Will brother Itinerant be so kind as to tell us?

I hope he will suffer me now to speak, and then answer: Can it be expected that the Council would select one of the poorest fields of labour in the District? Why, certainly not.

I have had occasion to examine the proceedings of other Annual Conferences, that boast of the Bishop's Council, for the last ten years; and I find that whenever a P. E.'s time expires on a certain District, he was sure to be appointed to one of the best stations in the Conference. It was because he was a member of the Council, and had selected his own charge, long before the Conference met.

I will refer Itinerant to two cases, to convince him that his Council would be a very unsatisfactory one. The first took place in the city of B. L. A preacher had been a P. E. for two years, and he concluded to resign his district, and take a charge. There was a very fine church in the city, which he wished to be the pastor of. The minister had only been there one year; but to gratify the P. E., he must be moved to some country circuit, and then the ex P. E. took his place. The church was very much dissatisfied at the change; but they had to submit, because he had been a P. E.

Another case took place not a great distance from here. A church asked for a certain man; but one of the Bishop's Council's time was out on a certain District, and he selected this very church himself. Of course the man they asked for was sent elsewhere. As soon as the members of that church heard that Mr. ex-P. E. was coming, they rejected him, and said, The man we asked for we could not get. They had nothing particular against him; but thought he made his own appointment. I think so too.

I agree with Itinerant, that there are places in our District where the Bishops never go; nor can they go.

I was pleased with the remarks of Rev. A. C. C., some time since, in reference to an increase of Bishops. I have received communications from several members of the Baltimore Conference; and they say there are circuits in their district that the Bishops never visited. It is true that those people are very humble; but they are noble-hearted, and entitled to receive the same attention as those who are living in the city.

It has often been a wonder to many, why the General Conference have never selected a man who could visit those obscure places of our connexion. I confess that I am not much acquainted with the piety and literary abilities of the Baltimore Annual Conference; but to judge from what I have seen, there are some as competent as in any other Conference, to exercise that office to the glory of God.

But I am digressing from the subject. I must return, and give brother Itinerant another word. Let us have a Bishop for every District; and then he can travel the entire circuit. He can see her wants, and regulate their affairs. We shall then want none of brother Itinerant's Council; for I am afraid they would do more harm than good. I think we are too apt to magnify small things, and imagine there is a storm when there is a calm.

When all the ministers become deeply and sincerely pious, and ripe and intelligent scholars, we shall have but a little trouble to get along.

I have a great deal more to say on this subject, but must defer it for the present.

Yours, in the cause of truth,
Presbyter.

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(For the Christian Recorder.)

THE PROVIDENCES OF GOD.

Mr. Editor,—In the twenty-sixth number of the Recorder, there is an article headed "Special Providences of God," written by J. C. Wear. Sir, I shall take up arms against the gentleman, in opposition to his doctrine.

The writer says, that there is no special providence from God to men; that is to say, God takes no care of man, and never deviates from his general laws. Then there never was a miracle in the world, seeing every miracle is a deviation from the general laws of nature.

The Bible teaches me that God hears and answers prayer. If natural causes take their course; if things go on in their natural way, there is no answer at all; and no man need expect to be saved, who denies the special interference of God. I am not prepared to say the subject of a special providence involves no difficulties; but I deny that the doctrine is a door-way to get clear of them.

No words need be more explicit than those of the Apostle Peter: "For he (God) careth for you."

If ever an opinion entertained by any human mind was fraught with more than ordinary absurdity and cruelty, it is that which denies that God has any special care for his people. What an awful reflection upon God!—an assertion that no one but infidels and semi-infidels would dare to utter. In what period hath God left himself without witness—doing good, sending us fruitful seasons, and filling men's hearts with food and gladness? His saints are lovely in his sight; he views his children with delight; he sees their hope, he knows their fear; he beholds and loves his image there.

Now, we shall examine the views of the writer, as far as we are able at present. It seems that he has been at considerable pains, if we may judge from what he calls mapping and skeletoning out his main boundaries. We must keep to his map, for all that he has discovered is in it.

We will read him—listen. He says: "But that it is well or ill with man, presently or prospectively, naturally or spiritually, on firmly established natural or spiritual principles." Here you have the writer's system of doctrine. At the same time he says: "We who style ourselves Arminians." We would beg leave to inquire, Who are these self-styled Arminians?—because he would have us believe that he is an Arminian.

This strange Arminian travels through antiquity; and it is unfortunate for him that he ever fell in with the Epicureans, owing to his long stay in Greece. And you may also see that the writer has fallen in with Hume and Calvin. The writer has mingled with so many things, and has become so badly mangled—like the man that fell among thieves, who stripped and wounded him, and left him half dead—he will only acknowledge a general interference; for God regards his people collectively, not individually.

The writer, in my opinion, would have been more consistent with himself, if he had absolutely denied that Providence has any regard to mankind at all, than to pretend that it extends to collective bodies, but not to individuals. This strange Arminian only proves one plain fact which is entitled to any credit; and this is, that God's good time has not yet come to him: his heart is not yet fit for heaven. "Son, give me thy heart." "No," says this Arminian, "it is of no use; for I am a sinner, and my position is, that God takes no cognizance of a sinner; and special providence is needless, since the ordinary course of things—preserved and conducted by a general providence—a providence that has no regard to individuals at all; to their actions, or to the events that befall them." Now, you can see the writer's position; and in that he has left us no little room for doubting his being an Arminian. We have his creed before us, and he shall have the benefit of it.

I shall pause, and see whether the writer will ever recover from the imbecility of his Arminianism.

I am, very respectfully, yours,
W. Moore.

Philadelphia, April 28, 1855.

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Of all Missionaries, the chief is He whom the Father sent.

Lay out for the Lord, and lay up for yourself.

(For the Christian Recorder.)

LIBRARIAN'S SECOND ANNUAL REPORT.

To the Visiting Committee of the Public Library in the Institute for Coloured Youth, Lombard street, above Seventh:

Esteemed Friends,—I have the pleasure to report, that the interest in the Library and Reading-Room has been steadily increasing during the past year. The new books have nearly all been read, and has greatly tended to strengthen the attachment of those who were becoming somewhat indifferent.

There are now belonging to the Library about 1300 volumes, and a valuable addition may be expected the ensuing year.

The number of readers at present using the Library is 450—of whom 233 are males, and 217 females.

The number of new applicants is 127.

Number of books loaned out during the year,	4088
Number loaned in Reading-Room,	1554
Total,	5642

Many parents have made commendable efforts to secure to their offspring an early attachment to this Institution. Widowed mothers, though pressed with many cares, and conversant with many sorrows, have come, leading their youthful sons and daughters to slake their thirst at this fountain of knowledge. Fathers, long lukewarm on this subject, have been aroused to enthusiasm by the zeal of their children. O, it is a glorious spectacle to gaze upon children bringing parents, who long have dwelt in mental darkness, to behold this marvellous light, illuminating the mists of prejudice, and realizing the dawn of a promising day!

It is cause for regret, that adults generally have not made those little sacrifices which would make them familiar with the valuable works which the Library contains. They are like those who care little to cultivate a taste for natural history, yet are daily surrounded by objects of nature, which would afford them exhaustless pleasure, were they disposed to give them their attention. Several young men, however, aware of this truth, are among the new applicants; and their example, it is hoped, will induce others to follow.

Libraries and reading-rooms have been established among all classes, and in all directions. The north-west section of the city, (late district of Spring Garden,) celebrated for its beautiful public buildings, its costly dwellings, and its peace-loving inhabitants, was deemed incomplete without free libraries and reading-rooms, to preserve the morals of the young, and give mental strength to the more mature in years. One of these was established at a much earlier period than ours, but contains about the same number of volumes. Another, opened four years ago, is a fine one, containing about 3000 volumes. Since its opening, the number of persons to whom books have been loaned for home reading is 511.

It is gratifying to know, so highly has ours been appreciated, that the number of persons to whom books have been loaned for home reading, is so nearly the same, that the difference is but 61.

Many assert that they have no time to devote for reading the books in the Library; yet they have hours to spend in perusing works of fiction, and days to bestow in preparing for some childish folly—thereby blocking up the avenues to their own elevation, and shaping an evil course, by their bad example, for those of tender years.

Were we rightly to improve our leisure moments, a vast deal might be accomplished. The Chancellor D'Aguesseau gives us a beautiful illustration: He wrote a work in three volumes, which has been through several editions, merely by economising twelve minutes every day, during the dinner hour.

Were we, by reading, to gain but one fact a day, we will have gathered, in one year, a priceless treasure.

The Managers have watched with great solicitude the progress of this Institution. Just in proportion as our people exhibit an appreciation of its blessings and usefulness, will be their encouragement to make greater additions to the Library; open other avenues of improvement; and excavate the masses of prejudice, beneath which the genius and intellect of the race have long been buried.

Some valuable works have been presented for the use of the Reading-Room, by John P. Burr, (chairman of committee,) and Manrice Hall.

Respectfully submitted, by
James M. Bustill, Librarian.

Philadelphia, 4th mo., 1st, 1855

(For the Christian Recorder.)

NATURAL HISTORY.

Mr. Editor,—This paper, on the flying squirrel, might perhaps be interesting to some of your many subscribers. It is a study that no Christian should neglect.

THE FLYING SQUIRREL—(*Pteromys Volucella.*)

Generic Characters.—The head is short and thick, having small or moderate sized ears, large and prominent eyes, somewhat blunted snout, and the upper lip divided. The trunk of the body is proportionably shorter and thicker than in other squirrels, and the skin of the sides is extended from the fore to the hind limbs, so as to form a sort of sail, which, in most of the species, is spread out by an additional bone on the anterior extremities, articulated with the wrist. The tail is either long or of a moderate length, flattened. It has twenty-two teeth—twelve upper and ten lower.

Nature has endowed this beautiful animal with means to facilitate its passage from place to place, in the easiest and pleasantest manner. Capable of moving on the bodies and limbs of trees, like other squirrels, it does not require an equal degree of muscular strength to leap from tree to tree, from great elevation to the ground; but, launching itself from lofty boughs into the air, and extending its limbs and the intervening membranes, its body is buoyed up as by a parachute, and sails swiftly and obliquely downwards, passing over a very considerable space.

To aid in this sailing movement, we find the whole body covered with a short and silky fur, which lies close to the skin; and the hair on the tail, which partakes of the same quality, lies close, and forms a sharpened rudder.

During the middle of the day, this little animal is seldom seen abroad, unless disturbed. Occasionally, large numbers are seen together in these sailing leaps, and look like leaves being blown from the trees.

Their peculiar construction and habits render them unfit to live upon the ground; and they speedily regain the nearest tree, if they fall short of the object towards which they have leaped. They always take advantage of the wind, when about to leap any distance; and then they appear to deserve the name of flying squirrel, from the ease and velocity of their movements.

This species is very common throughout the United States, and are frequently tamed as pets; but are more admired on account of the softness of their fur, and gentleness of disposition, than for those frolicsome and amusing actions that characterize other squirrels. Their nocturnal habits, more than a fondness for warmth, or the person of their keeper, makes them always desirous of hiding themselves in the pocket, &c. When confined in a cage, with a reel appended, they continue to run nearly all night.

The flying squirrel makes its nest in a hollow tree, where it gives birth to three or four young. It is very easy to ascertain if this animal has its nest in the tree, by knocking against it; for as soon as the jarring is felt, it comes forth to the opening, and endeavours to escape. In this way the young are commonly discovered and taken.

The flying squirrel is quite small, being little more than four and a half inches long, and the tail three and a half. The general colour is brownish ash, with round and nearly naked ears; large, prominent, black eyes; the under part of the body white, with a yellowish margin, where the colour of the back and belly approach each other.
S. G. Brown.

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Kind words do not cost much, yet they accomplish much.

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CONFERENCE APPOINTMENT.

The New England Conference will meet at nine o'clock, on the 16th of June, 1855, in the city of Providence, R. I.

The members will prepare to enter on the 14th Question, page 67 of the Discipline, as the first business of the Conference; and, in view of which, I invite your attention to page 237, sec. 10, and other similar clauses.

Whoever neglects that portion of the law of the African Methodist Episcopal Church, will not think hard when the latter clause of sec. 4, page 231, is put in force upon them.

Particular attention is requested on the part of members of the Conferences.
W. Nazrey.

MARK THAT TEXT.

"Mark that text," said Richard Adams, to his grandson, Abel, who was reading to him the 23d Psalm; "Mark that text—'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth, and believed; now I read it in my old age, and, thank God, I know it to be true. O, it is a blessed thing, in the midst of the sorrows of the world, Abel, to trust in the Lord!"

◆

Bove, the naturalist, asserts, that the largest olive tree in Gethsemene—about twenty-four feet in girth above the root, and thirty feet high—is at least two thousand years old. Can it be, that beneath its very shade the Saviour sorrowed?

◆

Ridicule.—Ridicule is at all times bad; to all persons painful; and from any individual, rude and disgraceful. We dishonour ourselves by employing it. It is at best a punitive weapon—never a healing medicine.—*Stevenson.*

◆

Be slow to choose a friend, and slower to change him. Be courteous to all: scorn no man for his poverty; worship no man for his wealth.

MARRIED,

By the Rev. H. Davis, on the 31st of Jan., Mr. Eli T. James, to Miss Ruth A. Randle, all of this city.

Also, Feb. 1st, Mr. John French, to Miss Priscilla Boss, all of this city.

Also, Feb. 8th, Mr. Chas. Blackson, to Miss Susanna Cooper, both of Frankford.

Also, Feb. 8th, Mr. John Brooks, to Miss Martha Phenix, all of this city.

Also, March 29th, Mr. Martin L. Jacobs, to Miss Rebecca A. Morris, all of this city.

Also, April 5th, Mr. Richard Sterling, to Miss Margaret A. Armstrong, all of this city.

Also, April 5th, Mr. Henry Johnson, of N. J., to Miss Delia Downs, of this city.

Also, April 5th, Mr. Thomas Conner, to Miss Louisa Steward, both of this city.

Also, April 8th, Mr. Robert Dill, to Miss Mary A. Simpson, all of this city.

Also, April 19th, Mr. Wm. Courier, to Miss Rachel Rickets, all of this city.

Also, April 19th, Mr. Henry Thomas, to Miss Mary A. Findley, all of this city.

Also, April 19th, Mr. Chas. Jones, to Miss Arabella Jones, both of Kingsessing.

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JEWISH CUSTOMS IN RELATION TO THE DEAD.

About eight minutes after the soul has departed, the face of the deceased is covered; during these eight minutes, the corpse must not be touched; then a feather is laid on the upper lip; and when the watchers perceive that the breath is entirely gone, all present make a small rent in one of their garments, which, however, may soon afterwards be mended; and say the following blessing—"Blessed art thou, O Lord, our God, King of the universe, the righteous Judge." All Jews, when they hear of the death of another Jew, say the same. When the corpse has remained about an hour on the bed, the following is repeated three times—"O house of Jacob come, and we will walk in the light of the Lord. The almighty and eternal God hath spoken, and proclaimed to the earth from the rising of the sun to the setting of the same. He shall enter into peace; they shall rest in their beds; for dust thou art, and unto dust shalt thou return." The corpse is then taken and laid on the floor, with its feet towards the chamber door. A little bundle of straw, or a pillow, is laid under the head—the hands and feet laid in a straight position; and the body covered with a black cloth. A pewter plate, with salt, is placed on the breast; a basin with clean water, and a towel are placed by it; and a lighted candle at the head. The water and towel are left there for seven days; and the candle or lamp for thirty days. All the water that was in the house when death took place is poured away, as well as that in the next three houses on either side.

The relations, from the moment of death until the interment, are called *Onenim*, (אוננים,) the afflicted; and as such are to abstain from meat and wine. They are also exempt from saying the daily prayers and blessings, from all ceremonial observances; and even from responding *Amen* when the blessings are repeated in their presence. They are allowed to go out, and attend to the preparing for the funeral. They are also allowed to attend to their personal cleanliness.

The hour of interment is fixed by the officers of the Synagogue, which must be, if possible, within twenty-four hours after the death. The way in which the demise and funeral were usually made known was the following:—A Jew paraded the Jewish locality, holding in his hands a kind of copper money box. The peculiar sound of the box, when shaken, was at once recognised; and the Jews flocked around the bearer, making their inquiries, and casting in whatever they pleased. This mode is now discontinued; the announcement of the event is only made known in the Synagogue; when the *Chazan* stops in the midst of the service, and mentions the name of the deceased and the hour of the funeral.

The shrouds being ready, the corpse is then washed. It is laid on a plank, which is called the purifying board, with its feet towards the door. A clean sheet is laid over it, whilst the under linen garment is rent through, from the breast downward, and taken off. It is then washed with *lukewarm* water. The quantity of water must not be less than nine *cabbin*, or about nine English quarts. The water is poured upon the sheet, with which the corpse is cleansed, as it is forbidden to touch a dead body with the hand. The washing must commence from the head, and so downward to the feet. When the whole body is washed it is laid on its back, and the nails of the hands and feet are properly cleaned with a kind of pin made for the purpose. During these operations, as well as the following, no part of the corpse is uncovered.

The washing being thus finished, the body is now to pass under the ceremony of *Taharah*, (טהרה,) purification. The operators wash their hands in clean water, and wipe them very dry with a towel. Four persons now hold a clean sheet over the corpse—the wet sheet is removed, and nine *cabbin* of clean, *cold* water, are poured upon the bare body, commencing, as before, from the head downward. Previously to pouring this water of purification they are to repeat as follows:—"And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. And ye shall be holy; for I, the Lord, your God, am holy.

'Purification! purification! purification!'"

The body is then well dried with a clean sheet. When the cap is put on the head, they say the following:—"And he put the mitre upon his head." When they place it in the coffin, they say, "May he go to his appointed place in peace."

The purification board is then carefully cleaned and dried; and also the water spilt on the ground must be well dried. The water used for the purification must not be poured out where human beings might pass over it, but carefully lodged in a secluded place.

The coffin is generally made by Jews, and is exceedingly simple. It consists of only deal boards, merely smoothed and screwed together without any adornment. No distinction is made between the rich and the poor. The corpse is dressed—according to the Jewish custom, with a cap, breeches, shirt, neckcloth, and a kind of surplice, and girdle—all of which are made of linen or common white cotton. Lastly, the *Talith* is put on the head, with one of the fringes torn. In Great Britain, however, this custom is not observed. The general way of dressing the dead, is, after putting the cap on its head, to place a sheet in the coffin, and wrap it over the corpse as a mantle; and then put on the *Talith* in the same way as the deceased used to wear it when alive. A small quantity of Jerusalem earth is then placed with the dead.

Before the coffin is removed, the relations and friends of the deceased are admitted to pay it their last visit. The face and feet are uncovered, when each, alternately, takes hold of the large toes of the feet, and asks his pardon for every injury they have done to him; and begs his favourable mention of them in the other world. The mourners are now present—who are, parents for their children, children for their parents; husband and wife for each other, and brothers and sisters for each other. The Rabbi stands on one side of the coffin, and the mourners approach in succession, on the other side, leaning on it; when the Rabbi takes a knife and cuts the edge of the upper garment, near the neck, and then tears it about a span further—which is *Keringah*, (קריעה,) rent. This is always made on the right side of the garment, and either in the coat or waistcoat of the male; but at the death of a parent, it is made on the left side, and in all the garments the mourner may have on, excepting the under linen garment and overcoat or mantle. This rent may be stitched up after the seven days of mourning, and properly repaired after the thirty days—except at the death of parents; then it can only be stitched up after the thirty days, but never thoroughly repaired.

The coffin being now closed, and covered with a black cloak, the corpse is carried to the grave, when the funeral procession follows. No female is permitted to join. In olden times females formed a separate procession; and lamentations were chorally sung by them and the males. The females and the music are now, however, entirely dispensed with. As it is considered a meritorious act to assist in the interment of the dead, the Jewish funerals are generally numerous; and every one is expected to aid, were it but for a few steps, to convey the deceased to his last resting place.

When they arrive at the burial-ground, the coffin is carried into a hall, built for the purpose, called *Beth Chaiim*, (בית חיים,) *i. e.* house of the living. The coffin is then opened to see whether any thing has been displaced; if so, it is adjusted. The lid being again closed, the Rabbi repeats a prayer on the occasion. The corpse is then carried on a bier towards the grave. When they have advanced a few paces, they put it down, and all present say as follows—"Blessed art thou, O Lord our God, King of the universe, who hast formed you (*the dead*) in judgment; fed and cherished you in judgment; and killed you in judgment; and knowest the number of you all in judgment; and, in a future time, will cause you to live again in judgment. Blessed art thou, O Lord, the restorer of life to the dead." The corpse is then carried forward to the grave, which lies from north to south; and, whilst it is lowered into the earth, those present say, "Let it come in peace to its appointed place." Returning from the grave, each plucks some grass and says, "They shall spring forth from the city, as the grass of the earth;" after which they wash their hands at a pump, which has been erected for that purpose, and say, "He (*the Messiah*) will swallow up death for ever; and the Lord God will wipe away the tears from off all faces; and the rebuke of his people will he remove from off all the earth; for the mouth of the Lord hath spoken it."

Should many burials occur quickly after each other in the same family, the nearest surviving relation takes a padlock and locks it, and lets it down with the coffin into the grave, then throws away the key to another part of the ground. This is done to arrest the mortality in the family.—*Mills' British Jews.*

SLAVE TORTURE IN KENTUCKY.

A letter from Paris, Bourbon county, Ky., is published in the Tribune, which details the evidence of brutal maltreatment of slaves by a lady of wealth and position, which makes the heart sicken in the reading. The facts were given in evidence before the Grand Jury against Alpheus Lewis and his wife Margaret—their victims Martha, aged twelve, and Sally, about twenty-five. Before the jury, one of Mr. Lewis' neighbours, Mr. David Montgomery, of revolutionary descent, testified that on the first Monday in March the younger girl ran into his house in a state of complete nakedness, and that her first words besought them "to please let her warm by their fire." Upon examination by this neighbour and wife, the girl was found to have been most cruelly treated. She showed burns that evidently were made with hot irons upon her neck, her face, her hands, under both arms, between her legs, both behind and before, beside bruises upon the head, and bleeding at the ears. She had that evening chill after chill. This neighbour acted humanely and manly, and the miserable girl was soon enveloped in a comforter before his fire, and he sallied out in search of other neighbours to have them witness the horrid spectacle. He then, in company with one of them, went to Mr. Lewis' house. Upon the ringing of the bell, Mrs. Lewis presented herself at the door. A short conversation ensued, in which Mrs. Lewis acknowledged that she had corrected the girl, and that she had bade her never show herself again in her presence. Mr M. replied that she was in a very bad condition, and that she had better send for her; upon which the door was shut in their faces. It was also made known to members of the Grand Jury, though not in the jury room, by white men employed in Mr. Lewis' employment, that Sally, (who is a grown woman, and the mother of children,) was stripped, by Mrs. Lewis' directions, entirely naked, and her heels tied up to a tree, about four or five feet from the ground. She then made a negro force the pump, and another negro woman direct the hose so as to drench her with water, while she would stand off a pace and pelt her with stones until she would tire, and then she would take to her more favourite method of torture, the hot iron. The reason these men in Mr. Lewis' employment were not summoned before the Grand Jury was, that there was a sufficiency of testimony without them, especially in the case of the younger girl. Had they been summoned, Mr. Lewis would have anticipated the whole proceedings, and put the negroes out of the way—a thing the neighbours were very anxious to prevent, for they had volunteered their information to the jury, and wished it confirmed by the appearance of the negroes. The writer saw the slaves in jail, in company with divers other gentlemen of Paris and Bourbon county, and Sally had old scars upon her back, as large as one's hands; sores upon her hips, thighs and legs, that could scarcely be covered with the palm of the hand. The smaller one's condition has been described above. She came to jail with no other clothing on than a linsey dress.

Commenting on these terrible facts, the Tribune says, "the law of Kentucky provides that slaves cruelly maltreated shall be sold by order of a court." The accusation against Lewis and wife being clearly established, the slaves were sold; but the law being defective even in the view of slave ethics, the victims were bought back by the oppressor, and are now in parts unknown. In justice to the neighbours, it must be said that they acted well in the premises, and threaten not to abide by a rotten law, if there be any repetition of such cruelties. The sale of the maltreated slaves was simply advertised by sticking a written notice on the Court House door. The reason our correspondent affords why no further publicity was given to the sale of these valuable slaves, and why the entire case has been suppressed by the local papers, is plainly true. A Kentucky editor has been waylaid by the relatives of the notorious Mat Ward, because the latter was described by him as 'the great humbug;' so the journalists of Bourbon county have kept secret the hideous facts of torture we detail, for fear that influential relatives might maim or murder them! Fortunately for the hopes of the country, there are elsewhere presses which are not accessible to such restraint, and where the cause of the feeble and the wronged can find an audible and a fearless voice.

"This is not a solitary case; apart from those recounted in Uncle Tom's Cabin—all of them founded on fact—we remember that some 20 years ago, a wealthy and accomplished lady of New Orleans had a regular torture chamber, fitted up with a variety of devilish utensils, with which to wreak her malignity towards her slaves; and when her house was forced, a hapless wretch was found in one of these machines, a metallic cap fitting the head, with a screw in the centre, pressing down upon the skull and brain of the victim. But the cruelties of Mrs. Lewis, if less ingenious and complicated, seem even more inhuman and revolting. Even in Kentucky, with its comparatively high degree of education and religion, such is slavery; such its effects on women; such its influence on the American press, lowering it to the level of that of Paris or Moscow! Freezing; stoning, burning! The cruelties of gladiatorial shows, and their hot irons for resistants, revived, and all by the hands of a white Christian woman, of education and breeding, and family influence so great as to stifle every revelation, and abolish even the freedom of the press." [*Ph. Sun.*

STRIKING THOUGHTS.

D'Aubigne, in his History of the Reformation, says: "The gospel triumphs by the blood of its confessors, not by that of its adversaries."

The ardent reformer moves the multitude, but the calm philosopher moves the ardent reformer.

Happiness can be made quite as well of cheap materials as of dear ones.

The man who does most, has the least time to talk about what he does.

It is a very true remark, that praise of the dead is often intended as censure of the living.

The men who jump at conclusions, seldom reach any that are worth having. These must be got by climbing.

When fame is regarded as the end, and merit as only the means, men are apt to dispense with the latter, if the former can be had without it.

Money is well spent in purchasing tranquillity of mind.

The more a man is envied, the less he is spared.

They who exceed in strength, are not most likely to show contempt of weakness. A man does not despise the weakness of a child.

Solitary thought corrodes the mind, if it be not blended with social activity; and social activity produces a restless craving for excitement, if it be not blended with solitary thought.

Every day well spent, lessens the task that God has sent us.

It is useless to recommend to people a course which they have not judgment enough to pursue.

How ignoble most men's lives would appear to themselves, if described as the lives of others!

A Turkish proverb says, "The devil tempts other men, but idle men tempt the devil."

A Spanish proverb, "What the fool does in the end, the wise man does in the beginning."

If a good act benefits no one else, it benefits the doer.

Difficulties dissolve before a cheerful spirit, like the snow-drifts before the sun.

The Italians say, "Time is a silent file."

We should walk through life as through the Swiss mountains, where a hasty word may bring down an avalanche.

We learn a little of God's ways, but very little of his purposes.

The only praise that ought to be relied on, comes from competent judges without temptation to flatter.

Writers often multiply words in the vain attempt to make clear to others what is not clear to themselves.

The things that you lend
Are less sure to come back
Than to come to an end.

The world is a treadmill which turns all the time,
And leave us no choice but to sink or to climb.

The victor in an argument can afford to dispense with "the last word."

While here and there a noble mind,
Shines, like the sun, to serve mankind,
How many shine to draw men's eyes,
And not to give them light,
Like stars that twinkle in the skies,
But leave the world in night;
Whose restless rays just show the place
They occupy in boundless space,
Till the benignant orb of day,
Rises, and then they fade away.

A troubled mind is often relieved by maintaining a cheerful demeanor. The effort withdraws its attention from the cause of pain, and the cheerfulness which it promotes in others, extends by sympathy to itself.

Hasty ebullitions are often best met by silence, for the shame that follows the sober, second thought, pierces deeper than rebuke.

A man who lives beyond the usual term of life, is like a boy who stays beyond the usual age at school. He becomes solitary, and the routine is tedious to him.

As round the dial through the day
The shadow travels with the sun,
The shade of care across our way
Pursues its course till ours is run.

HEART BREATHINGS.

"THOU, GOD, SEEST ME."

O God, unseen, but not unknown!
Thine eye is ever fix'd on me:
I dwell beneath thy secret throne,
Encompass'd by thy Deity.

Throughout this universe of space
To nothing am I long allied,
For flight of time and change of place
My strongest, dearest bonds divide.

Parents I had; but where are they?
Friends whom I knew I know no more
Companions once that cheer'd my way,
Have dropt behind, or gone before.

Now, I am one amidst a crowd
Of life and action hurrying round;
Then, left alone—for like a cloud
They came, they went, and are not found.

Even from myself I sometimes part—
Unconscious sleep is nightly death;
Yet surely by my couch thou art,
To prompt my pulse, inspire my breath.

Of all that I have done and said
How little can I now recall;
Forgotten things to me are dead;
With thee they live—thou know'st them [all.

Thou hast been with me since the womb,
Witness to every conflict here;
Nor wilt thou leave me at the tomb—
Before thy bar I must appear.

The moment comes—the only one
Of all my time to me foretold—
Yet when, and who, and where can none
Among the race of men unfold.

That moment comes when strength shall fail,
When (health, and hope, and comfort [flown,)
I must go down into the vale
And shade of death, with thee alone.

Alone with thee!—in that dread strife
Uphold me through mine agony,
And gently be this dying life
Exchanged for immortality.

Then, when the unbodied spirit lands
Where flesh and blood have never trod,
And in the unveil'd presence stands
Of thee, my Saviour and my God,

Be my eternal portion this—
Since thou wert always here with me—
That I may view thy face in bliss,
And be for evermore with thee.

JAMES MONTGOMERY.

THE DEATH OF THE SINNER.

Approach and see the deadly hue
Which o'er his brow is cast;
And hear him—for he knows 'tis true,
His time has come at last!

Oft had he seen another die,
Yet ne'er gave heed to death;
Till now, with a reluctant sigh,
He, too, must yield his breath!

But, hush! for all is silence here,
Save when he breaks the gloom
By shrieking, in the dreadful fear,
Of what will be his doom.

Conscience, *within*, no longer sleeps,
While pains, *without*, prevail;
And, 'mid their torture, oft he weeps,
That naught can now avail!

The cherished star he never knew
To fail him on his way;
The star of hope recedes from view
Upon his dying day.

And now, no other prop has he,
Nor e'en a *broken reed;*
Bethlehem's bright Star he cannot see,
The only star in need.

'Tis thus he dies! then to his grave
Ye fearless ones draw nigh;
Who hope, like him, your death to brave,
Like him ye, too, must die.

THE DEATH OF THE SAINT.

Where dies the saint, there rests the man,
Strong in a Saviour's love;
To whom the end of life's brief span
Leads but to realms above.

He knows in whom he hath believed,
To earth he daily died;
And calmly waits to be relieved,
Tho' fierce may ebb life's tide.

Death, for the Christian, hath no sting,
No victory the grave:
The terrors of the dismal king
He gets the strength to brave,

At peace with God and with the world,
For him no need to weep;
Tho' Satan's shafts be at him hurl'd,
He lays him down to sleep.

Why longer would we have him stay?
'Tis selfishness to grieve;
To heaven if *we* were called away,
We'd ask for no reprieve.

Who on the Rock of ages build,
Will never fear to die;
The Sun of Righteousness will gild
Their hopes beyond the sky.

The grave can cast no gloomy fear,
Where sacred is the sod;
To friendship only drop the tear,
Where lies the man of God!

New York. F.

A solemn murmur in the soul
Tells of the world to be,
As travellers hear the billows roll
Before they reach the sea.

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☞ Devoted to Religion, Morality, Science and Literature. ☜

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[For the Christian Recorder.]

WINE IS A MOCKER.

BY J. W. CURTIS.

Touch not the wine, though sparkling on the board,
Which mocketh, and your conscience doth entwine;
While joyously around the festive board,
You welcome the serpent, wine.

Touch not the wine, though sweeter to the taste
Than honey in the lily's snowy cup:
There lurks within that mocker's iron grasp,
Poison of adders—O, then, drink it not!

Touch not the wine, whose sparkling surface speaks—
"'Twill cheer the weary and dejected head:"
Yet heed it not, for sweetest of the sweet,
Doth ruin bring, this wine, sparkling and red.

Touch not the wine, though nearest of the near
Of friendship's honour'd sons should give it thee:
Refuse it from the first, and to the last
You shall forever from its grasp be free.

Philadelphia, June 5, 1855.

YOUTHFUL WORSHIP.

A SABBATH-SCHOOL HYMN.

AIR—"*Oh, come, let us sing.*"

Oh, welcome the day!
The Sabbath-day returning,
Sweet day of rest—we love it best;
Oh, welcome the day!
Our youthful voices join to sing
Hosannas to our Saviour King;
He loves the praise we bring
On this holy day.

How blest is this hour,
The hour of happy greeting!
While here we sit at Jesus' feet,
How blest is the hour!
He kindly bids us all draw near,
His winning accents banish fear,
His voice we love to hear,
At this blessed hour.

Oh, come and adore
The Lamb of God, redeeming
Our souls from hell, his love to tell—
Him let us adore!
Though seated on his throne of light,
Amidst a throng of seraphs bright,
He looks down with delight,
While Him we adore.

Oh, come, let us pray
To Jesus, interceding
With God above, for pardoning love—
Oh, come, let us pray!
With humble hearts, before his face,
Now let us seek forgiving grace—
He hears the soul that prays—
Come, then, let us pray.

"BUT MY WORD SHALL NOT PASS AWAY."

A single-hearted, simple man
Stood by a river side,
And waited that the rolling flood
Might pour away its tide.

An eager-hearted, earnest child
Knelt by the stream of truth,
And wondered how that stream had run
Since time was in its youth.

The river rolled, and wasted not,
The traveller turned aside;
The child became a thoughtful man,
And still he knelt, and died.

'Tis past, and where the billow broke,
A field is green with sod;
Yet still that silent stream of truth
Is flowing forth from God.

(For the Christian Recorder.)

PRESENT TRUTH THE SABBATH.

Danville, Montour Co., Pa., April 6, '55.

In reviewing the subject of "the Sabbath," I designed not to follow any previous writer; but simply, plainly, and briefly to convince sinners of sins—let their profession be what it may—and this, I hope and pray may be done without giving offence to those who love the truth more than error—for God has many servants on earth, who would gladly exchange error for truth, and many who do exchange their former traditions for the precious and everlasting truths of God, as contained in his word. Now, the New Testament witnesses to the law and the prophets, and that book is said to have been written, (thus Matthew's Gospel,)—six years after the Resurrection of Christ. Mark's Gospel—ten years after the Church commenced; Luke's Gospel—twenty-eight years after; John's Gospel—sixty-three years after; the Acts of the Apostles—thirty years after; the Epistle to the Romans, and to the Corinthians, and Galatians—twenty-four years after; Ephesions, Colossians, and Hebrews—twenty-nine years; Timothy, Titus, and the Second Epistle of Peter—thirty years; the Revelation of John—sixty-one years; his three Epistles—about sixty-five years after the Resurrection;—and after the Church had properly commenced, and it is easy for us to understand how these Apostles understood and practised, with regard to the Sabbath; and they are the "foundation,"—next after Christ himself; therefore, if there was any such institution known, and frequently spoken of in the Church as "Sabbath," in those different ages of the Churches, we can easily know what then was meant by it;—some say if we keep the Seventh day of the week, we shall keep a "Jewish Sabbath!" Well, we have no Saviour to trust in but Jesus Christ, who was, according to the flesh, a Jew; no other apostles and prophets but Jewish; no other than Jewish Scriptures; and, indeed, Jesus said himself that salvation is of the Jews, (John xiv. 22,) and what did the writers of the New Testament mean by the words "Sabbath," and the "Sabbath day?" what did Matthew mean in the sixth year of the Christian Church? he certainly did not mean the first day of the week, see Matt. xxviii. He meant what all other Jewish writers ever meant, viz: "the seventh day is the Sabbath of the Lord thy God." But neither Matthew, nor any of the apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now if the Scriptures cannot be broken; but every where mean one and the same thing, viz: "the seventh day is the Sabbath of the Lord;" then if ministers contradict this, and say, the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not in this bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? What did Mark mean by the word Sabbath? He meant, also, that the Sabbath was the day before the first day of the week, (chap. xvi. 1 and 2 verses.) Surely, if the Sabbath had been changed at the resurrection of Christ, Mark would have known it within ten years afterwards. What did Luke mean, who wrote twenty-eight years after the resurrection of Christ? He also, meant that the Sabbath was the day before the first day of the week, for he says, that the women who prepared the ointment rested the Sabbath day, according to the commandment, chap. xxiii. 56. Thus Luke understood the words "the Sabbath day," in the 58th year of the Christian era, to mean the day immediately preceding the first day of the week. How did John understand this subject in the 63d year of the Christian Church? He not only speaks of the Sabbath day as the others did, but he shows plainly that the first day of the week was considered a business day by the disciples. After the resurrection, John xx. 1; see also Luke xxiv. 13. But what did the writer of the Acts of the Apostles mean by the word Sabbath and Sabbath-day? Thirty years after the Christian Church was fully commenced, in writing he often mentions the Sabbath, and once mentions the first day of the week as meaning quite another thing, in plain distinction from the Sabbath; Acts xiii. 14, 42, 44; chap. xx. 7. The practice of the Jews was then as it is now, to meet in the Synagogue on the seventh day. And again, the next Sabbath day came almost the whole city together to hear the word of God; he does not say this was the Jewish Sabbath; but the Sabbath day; this was the seventh day, and the first day of the week was not then known as a Sabbath by this writer; because, he says, the next Sabbath day the Jews and Gentiles must all come together again; I say there would not have been any next Sabbath in the week till the next seventh day. Again, (Acts xvi. 13;) "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made;" he does not say on the Jewish, nor on one of the Sabbaths, as though there were two Sabbaths then; but on the Sabbath, i. e. the seventh day, as understood by all the Jewish writers to this day. Again, (chap. xvii. 2.)—Paul, as his manner was, went in among the Jews, and three Sabbath days reasoned with them out of the Scriptures. Thus have I proved that the Apostles of Christ understood that one day in the week should be called the Sabbath day; and further, I have proved that this day was the day before the first day of the week, which is the seventh day; and you cannot deny it, nor by the Scriptures disprove it—consequently, if the apostles of our Lord always called the seventh day the Sabbath day, six, ten, twenty-eight, thirty, and sixty-three years after the Church was fully commenced, then it must be the Sabbath day now, and every one of the Lord's ministers who calls any other day the Sabbath, besides the one so called by the writers of the New Testament, gives it a title which is no where found in the Scriptures; for when they say the Sabbath day, they mean something very different from what the New Testament means. It is already proved that the apostles called the seventh day, or the day before the first day of the week, the Sabbath, and the Sabbath day for many years after the Church was fully commenced.

Now we are to show what sin is; and we are not left to guess at it, or to suppose it; but we have a given rule to know with certainty what constitutes sin. "By the law then is the knowledge of sin." By what law was the knowledge of sin, twenty-four years after the resurrection of Christ? Ans. The very same law that was given when it was said,—"Thou shalt not covet." The law, then, by which sin is known, is the ten commandments, and you cannot deny it; this law saith the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it, Ex. xx. 10, 11. Now, until this law is altered, or abrogated, and Christ says he came not to destroy the law, by the same power that enacted it, a wilful transgression of it is a wilful sin, let your profession be what it may, for sin is the transgression of the law. He that offends in one point, or in one of these commandments is guilty of all, i. e. is a transgressor of the law—a sinner in the sight of God. Now, a regenerated and true-hearted Christian says, with peculiar delight "in the law of God, after the inward man," the law is holy, the commandment holy, and just and good." And any person who is not willing to keep the commandments of God, when plainly understood, has still a carnal mind, which is not subject to the law of God, neither indeed, can it be. Will you say this is judging too hard, or this is a hard saying, who can hear it?—"I wish to judge no man; but the word that the Lord hath spoken, the same shall judge you in the last day"—John xii. 48. As many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel—Rom. iii. 16. Then those who shall hold the truth in unrighteousness—those who pretend to keep the law differently from what God appointed it—those who, in fact, lay aside the commandments of God—the seventh day, or any other command, and teach for doctrine the commandments of men—the first day instead of the seventh—such the word says are vain worshippers, Mark vii. 7. But you say it makes no difference which day is kept, or called the Sabbath day, provided we keep the seventh part of the time. This is not correct, because God never said so—God is not to be mocked in this way; He has been very good and kind to make the Sabbath for man, to appoint the day, and the particular time of the day when the Sabbath is to commence, and when it is to end; it is the seventh day, in order from the creation, the seventh day in the creation—and He said, "from even till even shall ye celebrate your Sabbath;" as the evening and the morning were reckoned for the day. God did not leave this subject undecided, so that his people would appoint different days, and then for every one to call his own the Sabbath day! but God blessed and sanctified the seventh day, and proved that particular day to be designated by Him in the face and eyes of about six hundred thousand witnesses, by a miracle directly from heaven, in withholding the manna on that day, and in giving the food for that day on the day before—and you cannot deny it or disprove it. I will say more in my next communication. Yours, for the improvement of sinners.

J. H. GAINES.

(For the Christian Recorder.)

EDUCATION.

Among the various blessings with which the world has been endowed, the benign influence of none has been so clearly demonstrated as the subject of our remarks; it is a well known fact, that man was by nature formed for society, and there can be no happiness without its benefit; it is well known that man cannot be a proper member of society unless he be an educated man; and though this remark may be found somewhat objectionable by some, yet I shall endeavour to prove the truth of the assertion in the following remarks: The influence of education on us as a people, has tended to place us in a higher position upon the American continent in almost every respect, than was ever dreamed of by our forefathers of the eighteenth century, and I thank God that all has not yet been done that can and will be done by the powerful influence of "Education," to place us in the position we should long since have occupied. In the advancement of Christianity, we behold the benign influence of education. When we, for an instant, look at Africa—poor bleeding and despised Africa, who, for centuries, has been blinded by superstition and idolatry, and we consequently have seen millions of her sable sons and daughters torn from their native land by the ruthless hand of the white man, packed in ships and conveyed to the land of slavery; and destined, might I remark, forever to the cruel woes and horrors of slavery. But we, the remnant who yet remain and inhabit this, so called, Republican land of Columbia, in which our forefathers bled and died, feel alas too plainly our position—that it is an unenviable one, and to day our very souls sink within us, when we behold our brothers, Africa's sable sons "as a Nation," standing upon a platform little above the brute-creation, and almost excluded from society. But, thank God, a brighter period has arrived—"Education," like a powerful sun has arose, shedding her powerful influence over her degenerate and down-trodden sons, and those of the nineteenth century look forward, with pleasing anticipations, to the not far distant day, when her sons shall stand upon a general level with, and enjoy the privileges and rights of "the rest of mankind generally."

But, the question arises, have all we to attain to that point of eminence in the literary world we so earnestly desire? Now, it is evidently known, that a reading people will become a thinking people, and they are then calculated to become a rational and great people.

I cannot but here remark, that one great cause why we and our children are not more acquainted with literature, the arts and sciences of the present day, is the comparative small interest of the Church or her ministry in behalf of the education of the rising generation of the present day. There may be found, perhaps, among the large class of readers of this article, those who may attempt to deny the truth of the remark made above; but permit me to ask of such, proof to the contrary of the doctrine just advanced.

I say let the ministry become foremost in advocating the cause of education of colored youth, and the placing of our entire people upon a level with all other people, wherever found; let them "cry aloud and spare not," for they are our mouth-pieces, and them only under our present condition; let the ministry of the African M. E. Church join as a man, and from their pulpits, and from their lecture rooms let us hear three hearty appeals to a people who glory in the honour of an organ independent within itself; and when its influence is felt, as it inevitably will be, our readers will coincide with the writer, that the right of elevating our people to the degree of eminence we so much desire, is invested in us, and if we do not exercise that right we ourselves will become the cause of our own degradation and oppression. The influence of the Christian Recorder has never yet been felt in the community to the degree that it should be; but when our people, as a people, general and universal, shall become acquainted with its powerful truths, then, and not till then, will the influence of our Church, as an educator, be felt by the world abroad.

JOSEPH W. CURTIS.
Philadelphia, June 2, 1855.

ST. PAUL had three wishes, and they were all about Christ—that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

WEDNESDAY, JULY 11, 1855.

REPLY TO BISHOP'S COUNCIL NO. II.

In the 31st number of the Christian Recorder, Itinerant Preacher makes his second appearance upon the stage in the new farce of Bishop Council, by attempting to show up the errors and ignorance of Conservative, in his reply to Bishop Council No. 1, in the Christian Recorder, 30th number.

He commences by telling us that, it is his opinion that Conservative sets out in an error in his reply to Itinerant Preacher. The supposed error is to be found in the following statement. Conservative says, that nothing human is perfect; therefore, no ecclesiastical form of government of human invention is perfect, that the government of the A. M. E. Church is not perfect. It has its beauties, but it has also its imperfections—that by exchanging one imperfect system or rule of action for another imperfect system or rule of action, we ought well to consider, whether we may not, upon the whole, lose much more than it is possible for us to gain by the exchange, and particularly when we are going to exchange a tried system or rule for an untried one, of which we have no practical knowledge. This plain, simple statement, is the first error into which Itinerant Preacher thinks that Conservative has fallen. He thinks, that if this statement of Conservative is true, it will create a dilemma, or else destroy the great utility of a general conference, or else it will do away with the necessity of convening in that body the united wisdom of the connexion; and, finally, he concludes that every body will judge that we are doing wrong, in having and holding a General Conference at all, if the above named statement is a truthful hypothesis, having its foundation in truth.

We do not, either expressedly or impliedly, say in this statement, that alterations or changes are not to be made in any system or rule of human invention already established. We have not intimated, and much less have we said, that we are opposed to alterations and changes in the government of the A. M. E. Church. In the article against which Itinerant complains, we have expressed ourself differently, as our opponent must know. But we do say, that in any given case, we ought always well to consider what we are doing, what change or changes we are making, and whether we may or may not, upon the whole, lose more than what we may gain by any proposed alteration or change in our present system of government.

The objection of Itinerant to our statement, lies not against us for our opposition to making alterations and changes, but against our proposal to consider well what we are doing before we make them.

From this, it will appear, that he is opposed to a full and free exercise of thought before action on the part of intelligent agents. Now, whether a body composed of reasonable men, having lived long under a particular form of government, should not well consider what they are doing, before they change that form for another, under which they have had no experience, we leave it for them and Itinerant to judge. We are astonished to hear Itinerant speak as though he believed that ploughs, steam-boats, rail-road cars, &c., were brought into use without sundry experiments having been practised with them before any one of them were brought into general use. All inventors subject their inventions to the results of experiments, for a confirmation of the truth of their theories in the invention. He helps Conservative when he says, "prove all things, and hold fast that which is good."

This is just precisely the doctrine taught by us in reference to Bishop's Council. We are not to receive it upon the eloquent words and masterly speech of Itinerant Preacher. Neither should it be received upon the confidence we have in a supposed superior judgment of an individual person. No, it should be proved, and well proved, before we should even think of allowing it to become a part and parcel of our system of government. But we are not to make it a part of that system before we have proved it, and have thus become fully satisfied that it is positively good.

But if we are to believe the writer, we have no need to reply to his articles upon the subject of Bishop's Council. He says, I will promise to prove by that Constitution, that a Bishop's Council is established, only in time and place differing."

By this statement, he assures us that he has all for which he has asked.

And more—according to his own showing, all that he has said upon this grave subject has been superfluous nonsense. Is it not a subject of wonder and amazement, that a writer of acknowledged abilities, should be engaged spending his time and talents in writing articles, proposing to discuss a subject for the declared purpose of creating and establishing a thing, which he himself knows to be created, and established permanently by law? This, however, he affirms to be the true state of the case. He professes to know the law, and to be our instructor, and advises us to tarry at Jericho until our beard grows out, before we make our appearance again upon the stage in opposition to this profound Doctor of the law.

It is quite amusing to see that the Doctor has reasoned himself out of reasonings upon his subject, and has felt himself under a necessity of appealing to the wisdom of Solomon for help, to withstand the force of the simple truths proposed to him in our first reply. But Solomon, with all his wisdom, had no more idea of giving directions for the establishment of a Bishop council in the A. M. E. Church, than a man has who resides in the moon. We beg pardon for our manner of reply in the last three paragraphs. We design not to follow our opponent, nor any other writer, in an attempt to carry our point by any other means than by fair and just argumentation. If we cannot succeed against an opponent in debate by the use of hard argument and soft words, we will give the contest over, and allow it to be said that we have been fairly beaten.

We have recommended no Bishop Council at all; but if one must be had, not for its utility, but to gratify the feelings of some, who think that they see a necessity for it, where there is really none, we do say, let the circuit or station where the preacher is to be stationed, become the Bishop Council, from year to year, in its own individual case, rather than have a council, composed of travelling preachers, to assist the Bishop in making their own appointments. The people know much better than those preachers do, who they want and will suit them. In this case, we think that the sons of Levi want to take too much upon themselves. They seem to think that the people are so very ignorant and stupid withal, that they do not know, and are not competent judges of their own wants and necessities. But we will halt and wait to hear from Itinerant preacher again.

CONSERVATIVE.

AN EXPLANATION.

The following explanation of the matter in dispute between the general Agent, the Editor and the Book Committee has been brought about:—First, the money complained of in the 18th number of the Christian Recorder, as having not been paid, was money that had been obtained by the Agent, for subscriptions to the Paper, which the Agent said he had, and did pay; but did not give the subscriber's individual name—that the Editor might find them when he went to send the subscribers their papers; and the reason given by the Agent is, that he had given the names to the former Editor. W. N.

TO OUR SUBSCRIBERS.

Our subscribers have wondered, no doubt, and said, what has occasioned so long delay between the present and the last issue of the Christian Recorder? In answer to this inquiry, we state, First:—that we make our appearance whenever we have the ready means to pay our way in the world. Secondly, we have been, at this time, hindered by the sittings of the Conferences, and want of a little ready means to help us, and direction from the Philadelphia annual Conference, under the control of which we act, in the intervals of the General Conference.

And now, since the first named Conference has met, and authorized us to continue our publication semi-monthly, until the sitting of the General Conference, we shall obey orders. But, this we shall do in proportion to the means we have, with which we have to accomplish the proposed design.

We feel ourselves obliged to appeal to the friends, and well-wishers of the Christian Recorder, for their Christian sympathies to be bestowed upon us in the form of material aid, in order, that by their assistance we may be enabled to appear regularly, and also to make as respectable appearance as possible before the General Body, in May, 1856. Come, friends, send us your aid, lend a helping hand, and give us an occasion of blessing God on your behalf.

THE PHILADELPHIA ANNUAL CONFERENCE.

The annual Conference of this district commenced its annual session in the Union Church, Coates Street, Philadelphia, under the pastoral charge of Rev. J. P. Campbell, Saturday, May 26, 1855, and continued in session from day to day, Sundays excepted, until Thursday, June 7th, the day of adjournment.

Right Rev. Willis Nazrey presided alone, as Bishop over this Conference for the first time, his turn having, with this Conference, commenced in this diocess of the Bishops. In speaking of the proceedings, we have something to praise and something to condemn. We will commence with the things we have to condemn. And, first of all we have to say upon this subject is, we do not approve of the common practice, of which the members of this Conference are guilty, in their ungentlemanly refusal to hear a member quietly and peaceably express the thoughts, views, and feelings of his heart upon a subject. No man may hope, in this Conference, to do this. If he should indulge a hope of this kind, his hope will be in vain. The man who will attempt to express these must expect to be interrupted all the way through, after he has uttered the first few sentences. Some one will be talking to some one else, on another subject; some will be expressing their views on the same subjects; some will be found opposing the views of the speaker, while others may be contending for an opportunity to hear or oppose him. The tide of feeling rises higher and higher as he attempts, in the midst of the general confusion, to express his views. He becomes vexed at the conduct of his brethren, loses his ideas, and turns his attention toward those who have been interrupting him, and now follows a general scene of confusion—for just as soon as a member discovers that he is referred to in the remarks of another, it is enough—up he must jump, immediately, to make a reply or an explanation, or to display his holy indignation in a very bad spirit. This calls out another, and then another, and so on, until, often, you are hardly able to tell the number of the members that are upon their feet all at once, all talking and screaming at the same time. The Bishop calls for order, order, order, until he frequently becomes hoarse, as well as excited, and in the midst of the general confusion, if there happens to be any question before them, he puts it to the House, and a know-nothing vote is taken, and thus ends one muss until another comes, which will surely take place with the next question that arises. With every new question, or proposition, or subject, calling for deliberation, renewed scenes of the kind already described, will unquestionably arise. And what is worse than all, if worse is possible, through this means the business of the Conference is not, and cannot possibly be properly done; the adjournment takes place in the midst of confusion, while the business is still unfinished, and thus the Conference ends its session. But, enough of this unpleasant theme; let us turn our attention to that which is praise-worthy. Upon the whole, for order and regularity in the transaction of business, the present Conference was decidedly an improvement upon the one that preceded it.

The examination of character, and trial of members, occupied some three or four days of the session. And, it is quite worthy of observation, that there was a manifest disposition, on the part of members, to act courteously. A spirit of forbearance was more than ordinarily exercised. Brethren begin to see and feel most keenly, the folly and disgrace attendant upon our former course of actions and conduct in these, necessarily important and solemn annual meetings.

We have just reasons to hope for better things at every subsequent gathering of the kind in question. Much more business was transacted at this than was done at the last Conference, and with almost infinitely less difficulty. And, in conclusion, we say, that although we are far from being able to, give our entire approval to the general conduct and course pursued by members, when compared with the rules laid down for the government of deliberative bodies, as given by Jefferson, and others living in our own day, yet we can say, with perfect freedom, and a good degree of pleasing satisfaction, that we are improving, in all possible directions, morally, religiously, socially, and even politically—so that we can say, with confidence, to a proud and gainsaying world, that in despite of all opposition to us, as a people, we are coming.

We refer our readers to the Bishop's address, and the reports of the committees on various subjects, for further particulars of proceedings.

TO CORRESPONDENTS.

Our sheet being a small one, and communications, &c., numerous, will be the occasion of the omission of much that we would like to publish this week, in this thirty-second number. Much of our embarrassment, in this direction, would be cut off by our being enabled to issue our little sheet weekly. This we will do, just as soon as we are put into possession of the ready means to sustain it. We hope that no one of our correspondents will allow themselves to suppose, that their article, or a notice of it, has not appeared through carelessness, indifference towards them, or want of concern of mind, upon our part, to prompt us to duty. We give to all a place, as opportunity presents itself.

NO SHAVING ON SUNDAYS.

The Barbers of Providence, R. I., have petitioned the Mayor and Board of Aldermen to cause the law relating to shops being kept open on the Sabbath to be enforced. The petition is signed by nearly every one of the profession.

(For the Christian Recorder.)

Mr. Editor,—As I cannot find the place where he abides, for whom this letter is written, I hope you will give it an insertion in your excellent paper, the Christian Recorder.

Westchester, May 25, 1855.

My dear friend, whom I respect as a man of no ordinary preaching talents for usefulness, not being able to find the place where you dwell, I therefore address you through the channel of our Church organ. As one said, on a certain occasion, "though I love Cæsar much, yet I love Rome more," I repeat the principle. I have been your friend, and you know it well, and I am such at the present. I have always loved and respected you, for your behaviour (as far as I was acquainted with it,) and also for your extraordinary preaching abilities as a revivalist; but I love and esteem my Church, and the cause of God infinitely better. Has the fine gold become dross? yet I fear it never was gold, though it seemed to shine. How shall I describe my abhorrence of your conduct? should I try to descant upon such a theme? it cannot live in language—language would falter beneath the burden of its own meaning! My dear blood-bought soul! how could you do so? can I believe my senses, or is the world turning upside down,—or am I dreaming in view of all the circumstances surrounding your case? there is an abstruseness about it, to me inexplicable. I think it would be easier to explain one of Euclid's problems than to illumine or delineate your mysterious fall from such an elevation, and consequent conduct. My dear, were you bewitched, or has fate sealed your inevitable destruction, or has one of the ancient Roman gladiators risen, and thrown his net around you, and drawn the strings to a tension? I have been almost overwhelmed with sorrow, and have grieved for you more than for any circumstance in my life. Oh, how has the mighty fallen, tell it not in Gath, publish it not in Askelon, lest infidels rejoice and lift up the devil's praise. Not to speak of pilfering, nor paying any of your debts, the use of liquor, and not speaking the truth—I will not pause to speak about such trifles, as some would call them, but the fact of your leaving your wife—and such a wife, sober, virtuous, and industrious; and she contributed much to your maintenance. I am convinced, from my own observation, and from information received from those who were acquainted with her long and well, and she in a delicate situation, her love for you approaches adoration! and although you have left her about five months, I have conversed with persons who have seen you in the Lower Valley, Chester, Thornbury, Concordville, and near Unionville; these places are within from eight to twenty-five miles from where she lives: she tells me she believes you love her much, therefore, she will not believe you have finally left her. I was so weak as to think, for some time, that you, upon reflection, would return; but when I consider, that you have been so near, and never sent her a letter or message, I am led to ask myself, has he a human heart, or has he the heart of a beast, as had one of the ancient kings, to leave the woman whom you had sworn to comfort and protect?—the cause unknown to all but yourself. Your actions were unmanly, you even sneaked away. Consider the time and manner in which you met her, after you had been absent from her a few days, as kind and loving as ever; she had just quit her place of employment, and had gone to look for you, thinking you were sick, and found you six miles from the home where she ought to have found you; you stole, if a man can legally steal from his wife, or deprived her of every cent she owned in the world; you requested her to wait a short time, while you went on an errand, and you would return in a few minutes, and go home with her—you have not returned yet; you deserted her amid the bleak winds and frost of a hard winter, and took the key of your room away with you—therefore, I may say, you left her homeless. Though you would not pay your rent, she would not have been without a shelter; but you had given a bill of sale on your small quantity of furniture. Had not a kind friend taken her in, otherwise, in the state she was in, she must have suffered. I fear you would not be permitted to live at Lambertown; but, I do persuade you, sincerely, to come back, and take your wife with you ten or twenty miles from where she is—she loves you to distraction! If you have deceived her, and do not love her as she thinks you do, pity her; oh! pity your little babe! I pity you and her in the extreme, my heart seems to bleed for you! I am about winding up for Conference—had I time I would be more precise, my tears dampen the paper while I write—stop, I say, stop and consider,—have you treated that woman as you would like to be treated under similar circumstances? have you a human heart—how could it become so callous? has it turned to stone—have you a conscience yet? is it not seared—is it not become covered with a crust of adamantine? has the Spirit of God taken its everlasting flight?—I must pause a moment, to send up a prayer in your behalf.—I have written this in a pure spirit of prayer. But, alas! you have brought a reproach upon the Church, upon the Gospel you preached, and upon the Bible and its Author!—you have crucified the Son of God, and put him to an open shame—it was you that drove the nails through his feet and hands—it was you that platted the crown of thorns. O! don't do it again, it is my Saviour! it was your sins that cried, "Away with him, crucify him,"—and your life cries out—Amen, amen!

Your wife would gladly, and unconditionally, receive you.—I, and the Church would receive you upon amendment: come back, God is willing to receive you on repentance, and faith in Jesus Christ!—Do not the discourses you have spoken reverberate through your mind,—"thou art the very man,"—thou hast frequently described him—out of thine own mouth thou shalt be judged and condemned. Your general knowledge is quite limited; but, with what you possess, can you think and consider? how do you enjoy your food, or any other comfort,—can you sleep?—Were I in your situation, I could not—I would run to the Rock that is higher than you, fly to the outstretched arms of Him whom you have slighted, humbly confessing your crimes, begging, pleading, beseeching mercy and pardon, through the merits of Him whose blood you have trampled upon.

I adjure you, in the name of humanity, and your wife, (though unsolicited,) your former usefulness, and in the name of the God of the Universe. From present prospects I bid you an everlasting adieu.

PETER GARDINER.

To Mr. DANIEL ASH.

(For the Christian Recorder.)

Zion, June 15, 1855.

Brother Campbell,—I find another opponent to "Bishops' Council," under the title of "Presbyter," asking and answering questions that he says he desires me to answer, after he has done. I cannot see what advantage my answer would be, if he is correct.

But my plan is, to give the person of whom I desire an answer, untrammelled ground, that all may be prepared to judge fairly, when the time comes. I shall pass the question and answer of Presbyter, and examine in a few words, the argument advanced by him.

Presbyter says of the Council: "They are called together by the Bishop, to arrange the several appointments. Every thing goes on well, until he asks the members of his Council, Where had you best be appointed? What appointment will you accept?" My answer to Presbyter is, that the Council would unhesitatingly say—"Bishop, that is your business as to where we shall be, as all the appointments are to be made by you. We are only to advise on the propriety of certain characteristics to suit the work—not who shall be here or there—but what the general welfare of the church demands." And, of course, if the Bishop forms an idea that any of his Council would suit the poorest charge in the district, it would be just as well received by them then, as it would be by the same individual, if he was not in that council; and you cannot deny it.

So far, then, as that argument is concerned, it is good for nothing.

Presbyter presents two cases where difficulties of a small nature occurred by the Council, as he supposes, which, while I would not for a moment call in question his intention to set forth any thing but what is strictly true, yet he may be greatly mistaken in his calculations as to the appointment being made by him, (counsellor.) If, indeed, he only has two cases, and they are dubious of really sustaining his argument, what, we would ask, have we to fear?

And how far did that dissatisfaction extend, after all? Why, Presbyter says: "The church was very much dissatisfied at this P. E. taking the charge; but they had to submit, because he had been a P. E." And he concludes his testimony in the following words: "A church asked for a certain man; but one of the Bishops' Council's time was out on a district, and he selected this very church himself. Of course the man they asked for was sent elsewhere.'"

Now, does it necessarily follow that the P. E., or counsellor, made that appointment in the Conference, when his time of presiding eldership had expired before the Conference? Certainly not; for if it is to be understood, that when the time of choosing P. Elders is come, and one is removed, he then becomes no longer that Council.

If I understand the work of P. E., it is not to make the appointment for himself in the Annual Conference, nor to change preachers, but in the interval of the same; therefore, he is chosen and appointed by the Bishop, and has nothing to do with it. so far as he is concerned.

But as I am not advocating that office, but merely that of a Council, who will be advisory in the work of our itinerant labour, it will be useless for me to worry your readers with any further reply to Presbyter, but proceed to the subject under consideration.

And I am now contemplating a Christian ministry and Bishops, not a set of unprincipled men, whose characters are set forth by the Apostle as "enemies to the cross of Christ;" and I hope that our opponents will bear this in mind.

Say the Council shall consist of seven elders, where the number in the district is large, and appointments numerous; otherwise, three or five, as the district may decide. And we say elders, because it is reasonable to suppose that, from the nature of their standing, they would better subserve the interest of the work devolving upon them, having been longer engaged in the itinerancy, and thereby have a more perfect knowledge of what advice is desired, than those of more recent date in the ministry.

This Council will only have the special oversight, in as limited a way as the judgment of the church may determine. It would, in the time of the Annual Conference, be advisory committee with the Bishop, and then to act, in cases of emergency, where great difficulty demands, or any thing might tend to a serious result, either to people or preacher. And if, in case his district or any part of it, were in a state of confusion that appeared to be calculated to prove deleterious, if the connexion should see fit to make it his duty, to proceed to that place, and do all in his power to settle the same, according to Discipline; and if, to make it his duty, if possible to visit at least once a year any circuit or station where the bishop might not in his district; and this would be the eyes or spirit of the superintendent all over the connexion. Then, should such difficulties arise as we have seen, in many of our circuits and stations, we would have a mediator provided to advise with both preacher and people; not waiting until called in by the official officers to try the preacher; but could perhaps, by timely constitutional interference, quell the storm; save the shepherd and flock, and prevent that which otherwise would cause a wailing throughout the camp, and rupture which ages would not heal.

When for a moment we consider the greatness of the work of a general superintendent or bishop, and the different materials composing the body with which he has to do, how can it be expected that he can possibly succeed safely, when in many instances he is entirely unacquainted with the facts relating to the preachers and societies? as has been remarked in the preceding articles. And more especially now do we need that council than in other years; for then it was more like father and little children. If father said anything ought to be done, it was so, by a large majority; and if some did find fault, and leave, the others who staid at home, after a few tears were shed, would still remain satisfied. But now the opinion is, that there is maturity and manhood in the connexion, and men are not willing to let things go on in such a way as to cause them to leave the old homestead, and leave our rising cause to go off and commence another denomination, but wish to correct the errors at the old mansion, as it is their right to do, and ever dwell in the house of our God, "under our own vine and fig tree." And if father (bishop) goes out of the way, not as a minor, but as an equal, in view of having arrived to men of stature in the gospel, go to him in the person of a council, legally appointed, and in the name of God, and His church, show him the error, and save the people from divisions and schisms.

But again, another consideration will exhibit very clearly the great necessity of a council to every candid mind.

According to the present arrangement, which I do not wish to be understood as it being my special desire that it should be so any longer than the ensuing general conference, if in the wisdom of the same, they may think it best to regulate differently. We have a Bishop, who presides in our Annual Conferences for two years, and then he goes into another district, where he is totally unacquainted with the qualifications of his ministers, the usages of the country, or people he presides over; and although we have one general rule for our churches, it is a fact, that the customs of countries have much to do with our people. And here he is to appoint the labours of this vast, unexplored field for one year, "according to his godly judgment," to the best interest of the clergy and laity.

Now, what is there like godly judgment in such work, unless the Bishop has some one to advise with who does know?

God is infinite in wisdom, because he is omniscient; and if there is any place where his presence is not, in that place he is not almighty. He is therefore reigning in heaven above, in love; in hell his power is felt, and presence, by eternal wrath; and in the earth, "not a sparrow falleth without his notice."

If, then, God is so great, he is omniscient; and being every where present, he of course sees all things: "All things are naked and opened to the eyes of Him with whom we have to do." Then, as saith one: "Where He acts, he is; and where he is, he perceives." With all this wisdom of the Almighty, we find it in Divine revelation: "The seven eyes, which are the seven Spirits of God, sent forth in all the earth."

Now I contend, for a Bishop to have god-like judgment, that judgment must be established in wisdom and knowledge. And while we admit it not possible for him (the Bishop) to be every where present, he should have a special council, which might serve as his "eyes and spirit," in all his district.

And with seven, as that is a perfect number, he might in an humble sphere be able to act godlike in his judgment; and none can deny it. For, as the spirit of Moses was imparted to the seventy who were appointed to assist him in judgment, in the host of Israel, so would this council be the spirits of the Bishop.

But Presbyter has an antidote, he says, for the difficulty of which I have hinted; and that is, "a Bishop for each district." So far as that is concerned, I shall leave it with those who may conceive it best; and if, in the united wisdom of the church, such shall be found to be the most desirable, I have no more objection to seven Bishops than to three. But then I would go for them preaching every Sabbath in some preacher's charge, where there were elders; and assisting the deacons to administer the sacrament, just as a presiding elder in the M. E. Church may preside in the quarterly conferences of the same. Otherwise I should be ready to oppose the increase of officers in that department to such an enormous extent.

But as Presbyter appears to be trying to see the light, if he falls in with the Council, he will then be right. For if we have the seven Bishops—and that is just the number of districts—still one man's judgment might and would be still as deficient in making so many appointments as it now is. And I do not see how any one that reasons at all could oppose it.

In the case of a dispute between two or more members about a dime, if the Bishop cannot get them reconciled, he cannot decide it without a council, or committee; and yet, he can appoint twenty, fifty, or a hundred preachers without any adviser! The Bishops will not, I suppose, say that we are affording them too much help; and if they do, I think we need it.

ITINERANT PREACHER.

(For the Christian Recorder.)

The Daughters of Conference of Bethel Church, Philadelphia, gave their Annual Tea-Party to the ministers of the Philadelphia Annual Conference, on Wednesday evening, June 6th. It was, as usual, an evening of fat things and social greetings.

After the Tea was over, the Daughters presented to the Ministers one hundred and two dollars, which was equally divided.

By request of the President.
SARAH FRAME.
HARRIET WILLIAMS, Sec.
MARY HIGHGATE, Treas.

☞ The Address of Rev. M. J. Wilkerson to the Baltimore Annual Conference—besides a number of other articles—we are obliged to postpone until our next issue.

NOTICE.—All persons wishing to correspond with Rev. Henry Davis, will direct their communications to Greenwich, or Bridgeton, N. J.

Philadelphia, June 19, 1855.

Mr. Editor,—You will please give this report a place in the Christian Recorder.

Received, by special collections, over and above the ordinary collections in the African M. Ep. Bethel Church, in Philadelphia, during the two years of Rev. H. Davis' administration, as follows:

Building and repairing churches,	$213 00
Book Concern, Philadelphia,	290 34
The three Bishops,	147 43
Liberation of those held in slavery,	243 71
Benevolent demands at home,	321 25
Total amount,	$1215 73

H. DAVIS, Itinerant.

OBITUARIES.

(For the Christian Recorder.)

ESTHER WOOD, the exemplary Christian, the devoted wife, the affectionate mother, and unwavering friend, is no more. She died on the 12th of June, 1855, in the 51th year of her age. She has gone to a world of joy and peace,

> "Where the wicked cease from troubling,
> And the weary are at rest."

In youth, that period of life when the heart is more susceptible of impression than at any other time, she became a convert to the Christian religion; and her entire life, from that time to the day of her demise, was an encouraging and beautiful exemplification of the saving and overpowering influence of the Gospel of Jesus Christ.

The principles of Christianity, and her unswerving faith in the soul-stirring promises of God, supported her under all the inevitable ills of life, in every painful dispensation of Providence, and in all her sorrows; and in the last conflict with relentless Death, she, with the poet, could join, and say,

> "I trust thy faithfulness and power
> To save me in the trying hour."

At no time during her protracted illness was she heard to utter a murmuring word; but, on the contrary, cheerfully submitted and acquiesced in whatever was evinced to her to be the will of God.

The author of this brief notice and tribute of respect, was standing at her bedside, a few hours prior to her departure to a world of spirits, and remarked to her, that she was evidently drawing near to the close of life. She replied, that she was aware of the fact. "Yes," said she, "I am now at the Jordan of death; and I have that peace which the world cannot give, nor the world take away."

It was my privilege to enjoy social intercourse with her for many years; and I found in her a friend, to whom you could unhesitatingly unbosom your troubles, your trials, and your sorrows. She always had some appropriate response, some soul-inspiring word, some animating and invigorating truth, from the rich treasury of God's word.

D.

(For the Christian Recorder.)

Among the many youth who have been snatched from us, as it were, by the ruthless hand of Death, there are none whose loss is more deeply felt than that of JOHN L. BROGAN.

But a few weeks ago, he mingled with the throng of his associates, perhaps the merriest of the merry. But now his voice, then so loud and happy, is silent; those sparkling eyes are closed, and those active limbs are stiff in death; while his soul has gone to try the realities of the spirit land.

To the Christian, the death of John L. Brogan is cheering; not that he does not sympathize with the bereaved parent, but because, while lying upon his couch—that couch, on which it was destined he should breathe his last—racked with pain, and scorched with fever; in fact, while writhing in the last agonies of death, John forgot not to call to his side an associate, and tell him to meet him in heaven.

By the death of young Brogan, the Banneker Institute has lost one of the brightest stars in its constellation. To its members I can only say—

> Death entered, and there was no defence;
> He took him for his own:
> He took your brother far from hence,
> To dwell in worlds unknown.

A.

MARRIED,

June 14th, by Rev. Richard Robinson, Rev. JABEZ P. CAMPBELL, to Mrs. MARY A. SHIRE, all of this city.

On the 25th of June, by Rev. J. Woodlin, Mr. HENRY MARTIN, of Philadelphia, to Miss SARAH BYARD, of Burlington, N. Jersey.

In Bordentown, April 26th, by Rev. C. Sawyer, Mr. SPENCER PERSUE, to Mrs. ANGELINA GREEN, both of New Jersey.

In Freehold, May 10th, by the same, Mr. CHAS. JACKSON, to Miss LAVINIA FIELDS, both of New Jersey.

NOTICE.

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Philadelphia, Jan. 26, 1855.

ADDRESS OF BISHOP NAZREY.

Delivered before the Philadelphia District Annual Conference, May 29, 1855.

My dear Friends and Brethren,—In the Gospel of our Lord Jesus Christ, the kind providence of our Heavenly Father has conducted us safely through many conflicting circumstances and dangers, to this time and place; and for which we should all adopt the language of the poet, and say:

"This, this is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end."

First. Therefore, we should not forget to praise Him for all that is past, and trust Him for all that is to come.

2d. The fact of our meeting as a body of Methodist preachers, in an Annual Conference, should fill us with religious awe; and I hope that our highest object, through the past year, has been the salvation of souls, and the glory of God; for these are the great and important duties and responsibilities resting upon us ministers of Christ.

3d. In a complete itinerant ministry must be included, and sought to be carried out, all those comprehensive duties of government, that may be found attached to an itinerant system, or church policy. The first duty of an ambassador of Christ is, to use all the means that the Bible presents him with, to effect and bring about a peace—first, between man and man, and second, peace with God—to do which, we must be both zealous and truthful, ever watching and praying.

4th. Again; it is our indispensable duty to do all we can to carry out those laws made by the General Conference; and resolutions, pledges, and instructions of the Annual Conference. If consistency or truth is any part of a minister's character, the above is absolutely necessary.

5th. Again; we are responsible to God, firstly, for the souls of the people. Secondly, for the continuance, spread, and conduct of the African Methodist Episcopal Church, in its mission on earth; therefore, we should be the true friends of all men. Thirdly, every means should by us be used for the spread and true piety of the church. Fourthly, we should steer clear of slavery, in its various forms and colours, having no fellowship with slaveholders.

6th. This brings us to examine our acts, collectively and individually. Have we done our duty, in collecting those small contributions from the people, as directed in the Discipline, or by the General Conference, and which the collective wisdom of that body saw so necessary for the continuance and spread of the government of the church? The Reports to be sent forth from this Conference will give the answer.

I must say, brethren, it is too often the case, that we say nothing to the people until we have got the last cent that we can for ourselves; then, at the latter end of the year, we ask for a collection for the Conference. This is done, not as consistent with duty, but merely to clear us in Conference.

There has been too much false sympathy shown to our people, until it has come to amount to the sin of robbery. First, the African M. E. Church is a government of equality. Every person having stood out their probation, is, first, entitled to the love-feast, general and weekly classes, sacrament of the Lord's supper, right of trial before committee, and an appeal to the quarterly conference; and to all the attention of ministers and leaders, if sick, to the poor funds, and to burial ground, if owned by the church. The one has the same right to the above as the other.

Now, there must be some means by which the above is obtained, and there must be some way by which they are supported, or retained in governmental form. And hence, as it is the property of many, they all hold their claims; and if they hold their claims, they are equally responsible for support, as far as their abilities admit of. And those who will sit down in the church, and enjoy all its blessings and privileges, and do nothing to sustain it, are doing the work of the slaveholder, in oppressing the poor, or his brother; and the minister or preacher who will favour such, or encourage it, is partaking of and indulging in the same sin. It is not only living on those who are doing their duty, but they are unlawfully withholding from the superannuated preachers' fund what is due, and leaving them to suffer for bread, when they are not able to work.

Secondly, they withhold that which is due to the missionary cause and spread of the Gospel.

Thirdly, they withhold from the book concern, and thereby deprive it from sending forth as much useful information as is due from our position as a church. The preachers should feel themselves as much bound to sell our Hymn Books, Disciplines, papers, and Minutes of Conference, as they are to get their own salary.

7th. I have been on all the circuits and stations in this district, and find great need of a oneness in government among our preachers. It is one of the causes of confusion and division among the people.

8th. The Book Concern has, through the efficiency of its editor and committee, done wonders this year, in paying off the debts, and keeping the Christian Recorder in circulation among our people—when we come to see that it has been forsaken by those for whose benefit it was established, and those who pledged themselves to it, but have failed to keep their promise.

9th. The cause of missions I present to you as usual. We should establish a mission about this city, and one through Easton and Stroudsburgh.

10th. And I have also been seeking, in the past year, for information about the interior of Africa, but have not gathered as much as desired. We shall be prepared to recommend to the General Conference the establishment of a foreign mission.

My dear brethren, I have felt it to be a duty of our church, long since, to have established a foreign mission; and I see no excuse to offer to the great Head of the Church, for not having one in some country, under the charge of the African Methodist Episcopal Church. There was, in the early days of the church, a missionary in Africa and St. Domingo, from our connexion; but they have returned home, and the spirit seems to have died. May the Lord wake up the missionary spirit among us again.

The Bishop, having closed his address, which was received with universal approbation and applause, took his seat.

On motion—That a standing vote be taken, expressive of our concurrence with the Bishop in his most able address to the Conference.

[*Extract from Minutes of Conference.*

REPORT OF COMMITTEE ON MISSIONS.

Philadelphia, June 6, 1855.

To the Bishops and Conference:

Rev. and dear Sirs,—Your committee, to whom was referred that part of the Bishop's address relative to the subject of missions, beg leave to make the following concise report:

That your committee do most fully agree, that there should be established among us home and foreign missionary societies. The General Conference, with our Bishops, have long since felt the force of this truth; but the Annual Conferences have failed to carry out their ideas, as proposed by them. Therefore, we, your committee, do most seriously and solemnly recommend that this Annual Conference do enforce the duty imposed upon herself and her ministers, as found upon pages 242 and 243 of our Book of Discipline. Your committee think that they find every thing there that is necessary to be done in the premises. We would recommend, that after these measures have been carried into effect, the means raised for this laudable purpose should be forwarded to the General Book Steward, and deposited by him, for said purpose, in the hands of the Treasurer of the General Book Concern, and to be drawn out by order, and applied by the Bishop and book committee of the district where the concern is located, until the next session of the General Conference.

Your committee have no reasonable doubt, that if the rules referred to in our Book of Discipline are enforced, no small amount of means will be raised within a short space of time, sufficient to send one or more missionaries from our midst to the interior of Africa, or to any other foreign point designated by the above stated authorities of the church. And, withal, that person or those persons may be well sustained, to the honour of our blessed connexion.

We would further call the attention of the Conference to Stroudsburgh mission—having learned that one was established in that place some two years ago—and recommend the sending of a missionary to that point, making such provision for his support as may seem best to the Conference.

We would strongly recommend the Conference to provide and support a missionary, whose sole business and duty it shall be to labour in the city of Philadelphia and vicinity, under the title and character of a city missionary.

The above, your committee do most respectfully submit to your honourable body. (Signed,)

W. Moore, Chairman.
Richard Barney,
J. P. Campbell, Secretary.

THE UNJUST STEWARD.

The Rev. Mr. Stackhouse in his commentary on this difficult parable has given the following curious sketch of the present method of farming out estates in Arabia which goes a great way to remove a technical obstacle of no little obstinateness.—[Ed. Rec.

> The management of an estate is left almost entirely in the hands of the steward. He estimates the value of the property, fixes the amount of rent for the tenants, and receives the payments as they become due. Frequently tenants pay rent by the produce of their farms. Now it is a common practice, in such cases, for the steward to exact from the tenants more than the amount which he gives to his master; they are required to pay a high rental, while a moderate sum is entered as their payment on the landlord's book. Our Lord, then, supposes such a case in this parable—a case well known among his hearers. A certain steward, who had been in the habit of overcharging his master's tenants, being accused of dishonesty, is summoned by his master to give an account of his stewardship, with a warning that he will immediately be discharged. "Then the steward said within himself, what shall I do? for my lord taketh away from me the stewardship. I cannot dig, to beg I am ashamed." At length, after a little consideration, he determined to adopt a plan, whereby he may at once obtain the favour of his master's tenants without any further injury to his master's property, and make amends, in some measure, for his past extortion. In some cases he had been accustomed to exact from the tenants double the amount of produce which was accounted for to his master; in other cases the extortion had not been on so large a scale; but the account of each tenant was so arranged that the steward could appropriate a considerable amount to himself without detection. "So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?" And he said, "A hundred measures of oil." Now, fifty measures was all that was justly due from this tenant, and all that the master had been accustomed to receive; therefore giving up the overcharge which he had at other times taken himself, the steward said unto this tenant, "Take thy bill and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat." In this case the extortion had not been so great; therefore, reducing the amount to what was justly due, the steward said unto him, "Take thy bill and write fourscore." Thus the steward obliged each of the tenants, by lowering their rents without reducing the amount of his master's usual receipts. All that he gave up was his own exactions. The tenants, either being ignorant of the circumstance, or afraid of his authority, were prepared to pay the whole of his demand; therefore, when a considerable part was remitted, their affections were engaged by the apparent kindness, and they were prepared to receive the steward as a liberal benefactor. Now, we may easily understand that, when this was made known to the master, he would commend the steward, "because he had done wisely." His wisdom was shown in this respect—that he had devised a plan which would enable him to act honestly, and gain the good will of his master's tenantry, without any further waste of his master's goods. The master suffered no loss, for he had never received more from the one tenant than fifty measures of oil, nor from the other more than eighty measures of wheat. On the other hand, the tenants were gainers without any injustice or dishonesty on their part, for they had been in the habit of paying much more than was fairly due. And the unjust steward became honest in his dealings both towards them and his master; while conferring a favour upon them (probably the exaction would have been continued by his successor, if he had not caused it to be erased from the tenant's bill,) he made a future provision for himself among them when he should be no longer steward. The difficulty is now, I trust, removed. With this view of the parable there is no commendation of dishonesty—there is nothing unnatural. A master convicts his servant of dishonesty, and threatens to discharge him in consequence. The servant makes a provision for himself by an act of justice, showing thereby so much wisdom that his master cannot forbear commendation; and the moral of the parable is given in the emphatic words of its divine author: "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations."

There are nearly 10,000 Jews in Jerusalem. Nine adults have been baptized during the last year. The scarcity of bread has been so great among them that some of them have died of want. Land near the Holy City has been taken for culture, and the starving Jews are paid for labouring. This is the Presbyterian principle of industrial and religious training going together.

Jests upon Scripture.—It is very common with some persons, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, or a pun; at other times a blunder; and not seldom, a downright impiety.—Whatever be its form, even when lightest, it is no venial offence, leading, as it does, to profane contempt of God's Word.—Those who practise this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case, and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than at first appear. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or his mother, yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.—*English Presbyterian Messenger.*

DIRECTIONS FOR AIDING PERSONS TO ESCAPE FROM PREMISES ON FIRE.

1. Be careful to acquaint yourselves with the best means of exit from the house both at top and bottom. 2. On the first alarm reflect before you act. If in bed at the time, wrap yourself up in a blanket or bedside carpet; open no more doors or windows than are absolutely necessary, and shut every door after you. 3. There are always from 8 to 12 inches of pure air close to the ground; if you cannot therefore walk upright through the smoke, drop on your hands and knees and thus progress. A wetted silk handkerchief or a piece of flannel, or a worsted stocking drawn over the face, permits breathing, and to a great extent excludes the smoke. 4. If you can neither make your way upwards nor downwards, get into a front room: if there is a family, see that they are all collected here, and keep the door closed as much as possible, for remember that smoke always follows a draught and fire rushes after the smoke. 5. On no account throw yourself or allow others to throw themselves from the window. If no assistance is at hand, and you are in extremity, tie the sheets together, and having fastened one end to some heavy piece of furniture, let down the women and children one by one, by tying the end of the line of sheets round the waist and lowering him through the window that is over the door, rather than through one that is over an area. You can easily let yourself down when the helpless are saved. 6. If a woman's clothes should catch fire, let her instantly roll herself over and over on the ground; if a man be present, let him throw her down and do the like and then wrap her in a rug, coat, or the first *woollen* thing that is at hand. 7. Bystanders, the instant they see the fire, should run for the fire escape or to the police station if that is nearer, where a "jumping sheet" is always to be found.—*Ex. P.*

Diary of Mr. Slothful.—Perhaps there are some of our readers who will find the following useful to them:—

"First morning in June, Sabbath, woke early, but having been employed late and early all week, I concluded to doze awhile. Seven o'clock; was awakened by my wife calling me to breakfast. Half-past seven; arose, washed, and dressed myself, and prepared to eat. Very good breakfast; spoiled a little by getting cold; scolded my wife for it; wife retorted; said I ought to be ashamed for lying in bed so late.

"Made my breakfast on a little cake, some preserves, pie, etc., still looked grum at my wife, and occasionally grumbling

"Half-past eight; shaved, and blacked my boots; my wife said I ought to have done that yesterday; I said I had not time.

"Nine o'clock; took some salt, walked to look at the stock; cattle and hogs doing fine; sheep getting the rot; I'll see brother Knowing at meeting to-day; perhaps he can tell me what will cure them.

"Ten o'clock; started to church, met brother W. on my way; told me a great deal of news; and how that neighbour S. used profane language. Don't like this swearing myself; but like to repeat the oaths of other men; can't tell why it is; felt quite exhilarated after my talk.

"Eleven o'clock; got to church; preacher took his text—'Awake, thou that sleepest,' etc.; I got to dozing; got the text wrong end foremost, and kept saying, Sleep thou that awakest; thought the time long, and wished the service to close; got my eye on brother Knowing; thought of my sheep, and roused up a little.

"Half-past twelve; service closed; gave brother Knowing a wink, stepped to one side; and told him about my sheep. He told me what would cure them; wrote it down on a blank leaf in my pocket Bible. Think I will try the cure to-morrow."

This brings our brother to half-past one o'clock in getting home. There let him rest. Still our brother is called an exemplary member of his church. God save us as a church from becoming avaricious, and keep us humble, with an eye singly fixed on his honour and glory.

Ability and Inability.—The *Journal of Commerce*, of New York, gives the following instructive statement. It is worthy of general notice:—

"In the town of Hanover, near Marshfield, Mass., a year or two since, the Congregationalists were embraced in a single parish. They, with some difficulty, raised $400 as an annual salary for their minister. Now, we find a new parish, (a colony from the old,) that have built a meeting-house and parsonage at an expense of $6,000, on which there is no debt, and have a minister whom they pay $800 a year; while the old society have settled a new minister at $700. Thus, they raise $1,500 annually for ministers, against $400 a short time since, and this besides other heavy expenses. And it may be added, that both societies have done thus much, easily and cheerfully. Here is an example of what a 'feeble' religious society may do, when it becomes really interested to do what it is able."

A Fact for Travellers.—In these days of extensive and constant travel, the following fact should be deeply pondered:—

"In the report of the State engineer and surveyor of New York, just published, it is shown that over twelve millions of passengers were carried over sixteen of the main railroads of that State during the last year. Out of this immense number but twelve were killed; and of these twelve *eleven* were standing on the platform at the time the disaster occurred. What a comment against the practice of standing on the platforms while the cars are in motion!"

A Change.—Light seems gradually breaking in upon South America. The latest arrivals say:—

"In Buenos Ayres the anti-Roman Catholic party is now in power. A German Protestant is at the head of the educational department; and there is a Methodist academy, with 160 native boys of Romish parentage."

Dyspepsia in Ministers.—In his able Medical Journal, Dr. Hall says:—

"One great cause of dyspepsia in ministers is eating too soon after preaching. For two or three hours the tide of nervous energy has been setting in strongly towards the brain, and it cannot be suddenly turned towards the stomach; but the mental effort has occasioned a feeling of faintness or debility about the stomach and a morbid appetite; and if food is taken at all largely, there is not the nervous energy there requisite to effect its digestion, for the brain will be running over the discourse."

CHRISTIAN RECORDER,
OF THE
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Devoted to Religion, Morality, Science and Literature.

PUBLISHED BY THE BOOK COMMITTEE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.—REV. J. P. CAMPBELL, EDITOR.

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Transient advertisements must be paid for invariably in advance.

A liberal discount made to those who advertise largely.

MY FRIENDS.

Oh, they are precious to my heart,
My chosen friends, the few
Who guard me with affection's eye,
Who blame and bless me too;
Whose hearts keep echoing fondly back,
In love's ethereal tone,
The joys, the hopes, the thoughts, the tears,
That tremble in my own.

To meet the sweet, confiding smile,
Bright with affection's dew;
To find that I am with the meek,
The pure in heart, the true:
To look into their earnest eyes,
Where thoughts the brightest dwell,
An angel's harp, an angel's tongue,
Alone such bliss can tell.

And oh, when absent, how I love
To call to mind the past,
To count o'er every word we spake,
Before we parted last;
To gather up each look or tone,
And number every smile,
Till I am lost amid the gems
That gleam on memory's isle.

My friends, they are not many. Yet
I know their hearts are true—
Ah, sweeter than the praise of all
In friendship from the few!
I'd rather live in kindred hearts,
To glory quite unknown,
Than hold a nation in command,
Than fill a friendless throne.

And e'en if some should turn aside,
And change, as friends have done,
They should not perish from my heart,
Oh, no! not one, not one!
Love is too mighty in my soul,
To wear oblivion's pall;
And if I had a thousand hearts,
I'd love, aye, with them all!

* * *

A BEAUTIFUL THOUGHT

BY BISHOP DOANE.

Chisel in hand, stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy,
As an angel dream passed o'er him:
He carved the dream on that shapeless stone,
With many a sharp incision—
With heaven's own light the sculptor shone—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our soul uncarved, before us;
Waiting the hour, when at God's command,
Our life-dream passes o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.

* * *

A solemn murmur in the soul
Tells of the world to be,
As travellers hear the billows roll
Before they reach the sea.

As round the dial through the day,
The shadow travels with the sun,
The shade of care across our way,
Pursues its course till ours is run.

ADDRESS OF REV. M. J. WILKERSON.

[Having received a printed copy, we publish the following Address from Rev. M. J. Wilkerson to the Bishop and Members of the Baltimore Annual Conference, without note or comment. "Whosoever readeth, let him understand."—Ed.]

New Orleans, April 4, 1855.

Worthy Bishop and Conference of the African Me. Ep. Church, Baltimore District—The undersigned would most respectfully beg leave to communicate a few thoughts to your honourable body, as it regards the great and glorious progress of our church, and the onward cause of God, in this part of his moral vineyard, which, no doubt, will be both cheering and interesting to you all.

Having left your most hospitable city about the 28th day of January last, I had a pleasant journey to Wheeling, Va. Navigation, however, was suspended there, the steamers being tied up, fast in the ice.

Nevertheless, I, being on the "King's errand," and that one of haste, did not tarry for horse or boat, but undertook my journey on foot, walking nearly two hundred miles through the snow, until I reached Cincinnati. There I found a steamboat, bound for this city, and just ringing her last bell. Without ten minutes' delay, I had to be on board.

But here—before saying aught of my voyage to this my old and happy home—I would say, that although much fatigued in my tramp through the snow, I did not neglect my duty in any way whatever, in preaching, nearly every night, either to my white or coloured friends. And in this, I am happy to say, that I lost nothing, but did rather gain; and, besides, I can truly say, that we had the presence of the Holy One of Israel, in verifying his kind promises to all who will rely on them, doubting not.

Having secured my passage, I found the captain and clerk to be both perfect gentlemen. I had, also, the pleasure of preaching to the passengers. They being from several States of the Union—most of them, indeed, from the South—I made free to speak openly and fully of my labours in promoting the cause of God.

I spoke of my having, twenty years ago, purchased my liberty in this goodly city, from Richard Clague, Esq., a merchant of New Orleans, of thirty years' standing, the founder of the first cotton press in this city, the Secretary of the Pontchartrain Railroad Company, and first Cashier of the City Bank—in which I acted as porter, and, though a slave, had charge of its keys—if that should be an honour conferred upon a slave, as in the case of Joseph, when sold down in Egypt to Potiphar, &c.

I spoke then of my travels since—say from five to ten thousand miles a year, without cessation—so great was the task self-imposed on my mind, to use the utmost exertion, day and night, towards the salvation of my dear brethren.

I noticed then a painful occurrence which came to my knowledge, while stopping at Shawneetown, in the so-called Free State of Illinois. I was informed by our official brethren of the church, that our worthy brother, the founder of our church in this city, the Rev. C. Doughty, was not only arrested and put in prison there, under some kind of a new law, prohibiting free negroes and mulattoes from coming into that State; but was fined fifty-seven dollars, and ordered to leave the State, or be sold to the highest bidder.

Say, my esteemed brethren, is it true, that the day and year of our Lord has come, in which his Gospel must not be preached, on account of the colour of the preacher, and that in a Free State? What shall we say or do, but leave the case to God, well knowing that all things shall work together for good unto them that do truly put their trust in him?

I did not neglect to make this matter fully known to the passengers, many of whom, sympathizing with me, stated that they did not and could not believe there was such a clause as that above stated in the law of the State of Illinois, relating to free coloured people; that is, so far as it would relate to ministers visiting the State to accomplish the objects of their holy calling.

After some days, we arrived safe in this port. My first care was, to have an interview with our worthy brother Ministers, Brown, Garrow and Miles. To my joy and satisfaction, I learned of the first, our Brother J. M. Brown, that since his appointment to this station, the debt of about $3000 pending against his church, has been paid. His church is most beautifully complete; yea, and, in my opinion, yielding to none in the whole Connection, excepting in Baltimore and Philadelphia. His members number nearly 1000, and are constantly increasing. His Sabbath School is progressing finely. His day School has fifty or sixty scholars.

The question now occurs: whence the great progress in the good cause, among our people? Principally by the exertions of our Brother among his people, their aroused zeal in consequence, and especially the earnest endeavours of the "Sisters," who deserve much praise for the efforts made in the Fair they lately held here. The sum of about $2000, in cash, was realized by it.

Brother J. Garrow and his Division have also had a Fair, and notwithstanding the hardness of the times, they cleared very nearly $700 for his church in the lower Faubourg of the City. He has besides partially secured a neat church in Lafayette on the most reasonable terms. I think his congregation is between 3 and 400 members. So, by this, judge ye if the God of Bethel be with us or not!

Next turn we to Brother W. Miles and his mission somewhere near Mobile, Ala. He states that he has three appointments and large congregations, and that all that is wanting is not money, but Ministers—such as can truly trust God in the South as well as in the North, doubting not in His word and power to save them that do believe.

For by Faith, we learn that there were mighty works wrought in days of old—namely, the Red Sea divided; the River Jordan driven out of the channel; the violent flames quelled; the Lion's jaw locked; yea, and by Faith Elijah prayed, and the very Heavens were shut that it rained not for three years and six months. It would fail me to name the thousand similar acts wrought by Faith; and as thus you may see that God's power should not be limited, so what need we to fear whatever, at Jerusalem or Babylon, knowing that God is the same everywhere.

I would not be understood to say that our church and schools are the only ones of colour in this city. There are several other churches of the Catholic, Baptist, Presbyterian, and Methodist denominations. Besides, they have twelve or thirteen schools for children; and, further, an Orphan Institute, for the support of which our most worthy and benevolent Legislature have appropriated $2000 annually.

When we duly consider the facts I have just stated, could I possibly close this, my General Epistle, without duly commanding our Rulers unto God, for his ever kind protection in having secured to us, through these, His temporal Ministers, inexpressible Christian privileges. May we then, for our part, so live and act that these privileges may ever continue. Even so, Amen, and Amen!

And now in conclusion, I would most respectfully say that, should it please the Conference of your worthy Body to include this Epistle on your Minutes, it will exceedingly gratify your humble correspondent and fellow labourer in Christ.

The whole Church joins with me,
In writing to you in Love;
Until we shall each other see,
Having met in Heaven above.

M. J. Wilkerson.

* * *

DEATH WILL COME.

"Death will come; he will certainly come. He cannot be evaded; he cannot be put back; he cannot be made to take his steps any slower. Oh, he will come! All that lives on earth will die—every beast, bird, and creeping thing; the humming bird, the insect that flutters in the sunbeam; every tree and shrub and flower—the oak, the pine, the acacia, the moss that grows over the wall; every monarch, every peasant, every rich man, every poor man; every slave, every master of a slave; every man, every woman, every child; every old man that prides himself on his honours and his wealth; every young man that prides himself on his talents or his strength; every maiden that prides herself on her beauty. Oh, all will die! I am in a world of death; I am amidst the dying and the dead; I see not a living thing in all my rambles that will not die—no man, no woman, no child; no bird, no beast; no plant, no tree. The eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; leviathan cannot, with great strength, struggle against it. The Christian will die; the sinner will die—yes, the sinner! Your wealth cannot save you. Death cares for none of these things; they are all trifles—gewgaws beneath his notice. He no more 'loves a shining mark' than an ignoble one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion than the daughter of ugliness and sin. He loves to level the thistle as well as the rose-bud; the bramble as the magnolia; the briar as the cedars of Lebanon. He cares as little for the robes of ermine as for the beggar's rags; as little for the robes of richest vestments and gayest apparel as for the blanket of the savage. You will die, and the fear of death will come upon you. Death comes just as he is—pale, solemn, fixed, determined on his work. He hears no cry for pity; he regards no shriek of terror. He comes steady, certain, unchanged and unchangeable in his purpose to take you from your bed or splendid dwelling; to call you out of the assembly room—taking you away from your companions, that will miss you for a moment and then resume their dance, that you may die. Death will come. He has been advancing towards you ever since you began to breathe. He has kept on his way, always advancing to meet you; while you have gone North, or South, or East, or West, he has always put himself in your path—how near, or how remote you have never known. Death will come. He has always been advancing, never receding; and soon his baneful shadow will fall upon your path. And that shadow will deepen and become more chilly, like an advancing eclipse; and then his dark form will stand right before you, between you and the light of the living world, and you will be in the dark valley. Death will come—fearful enough under any circumstances, even if you are a Christian—awful, unspeakably awful, if you are not."—*Rev. Albert Barnes.*

* * *

A LETTER TO THE POPE.

"We earnestly beg a careful perusal of the Letter of the Abbé Laborde to Pope Pius IX., among our Selected. It is the most remarkable production of this sort that has appeared for some time. An honoured and thoroughly learned divine of the Church of France, in full communion with the Church of Rome, yet writes like a true Catholic of old. This powerful Letter has the ring of the pure metal. Full of reference to Holy Scripture and the sound doctrine of the Ancient Fathers, it speaks out like the sound of a trumpet. And as the Abbé speaks not only for himself, but also 'for many other priests and laymen who agree with him,' every true Catholic throughout the world must rejoice at this additional proof of vitality yet remaining among the Churches in obedience to Rome. None but God alone can tell how many thousands of such men are still left, who have not bowed the knee to Baal.

The Ecclesiastic, from which we take our translation of this admirable Letter, thus speaks of its author:—

The Abbé Laborde, of Lectoure, is one of the most eminent divines among the now enfeebled, but still existing, Gallican Party in the French Church: the party which produced a Gerson and a Bossuet; we might almost say, a St. Bernard. He is favourably known by his two works, La Croyance, à l'immaculée Conception de la Sainte Vierge ne peut devenir dogme de foi: and his L'Eglise Gallicane et ses maximes vengées contre les attaques de M. le Comte de Montalembert et de tout le parti. The letter,—(Lettre a N. S. P. le Pape Pio IX., sur l'impossibilite d'un nouveau dogme de Foi Français et Latin. Paris: Dentu. 1854. The Latin is vilely printed,)—however, which he has lately addressed to the Court of Rome, is so remarkable a production, not only for its clear statements of the grounds why the doctrine of the Immaculate Conception cannot become an Article of Faith, but for the boldness with which it asserts those grounds, that we think our readers will be interested in perusing it without abbreviation.

There are expressions in the Letter, of course, which savour of Romish phraseology: but the results cover the whole of the position of the Church of England, and more too. For though the Church of England has justly condemned in many things the teachings and the practices of Rome, she has never issued an Anathema: although, according to the stern and uncompromising fidelity of the Primitive Church, she well might have rung forth her anathemas against Rome, as sturdily as the Abbé Laborde.

Alas! It is too late! The Church of France once had an opportunity of taking her stand side by side with the Church of England. That opportunity was lost, and it never will return. This voice,—clear, strong, noble, as it is,—is but as the cry of one man amid an innumerable multitude:—it goes up, as it were, alone into the blue sky, but finds no audible echo or response on earth. The Gallican Party in the Church of France, has at length been made an utter alien and an outcast on its native soil—a prisoner in its own plundered palaces. The poor Bishop Ollivier, of Evreux, has departed, worried to death by the hard and cruel ultramontanism which made his own clergy his worst enemies. One by one, the few faithful that yet remain are passing away. And when the coming enormity at Rome is formally announced, the shouts of the multitude in France will be as slavishly unanimous, and as madly abandoned in their suicidal exultation, as in Rome itself.

* * *

HOLDING THE HAY TOO HIGH.

The following anecdote of the late Rev Dr. Ashbel Green is from the Puritan Recorder. It suggests much rhetorical instruction to clergymen:—

Dr. G. was, while a pastor in Philadelphia, more than fifty years since, an eminent preacher of righteousness; and was honoured with many seals of his ministry. But his earlier sermons are described as having been too highly wrought, and as marked by great rhetorical finish. This gave him popularity with a multitude, but it failed of commanding him to all his flock. One day, returning from the service of the sanctuary, he was accosted by a poor woman, a member of his church, who fearing that his language was not always adapted to the capacities of a portion of his hearers, took the liberty of giving her youthful pastor a hint.

"Mr. Green," said she, "what do you think is the great business of the shepherd?"

"No doubt to feed the flock, madam," was his reply.

"That is my notion, too," she added, "and therefore I think he should not hold the hay so high that the sheep cannot reach it."

The monition, says the biographer of the preacher, was received in the spirit with which it was given, and probably had its influence in causing him afterwards to "hold the hay lower."

* * *

DECLIVITY OF RIVERS.

A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya Mountains, the loftiest in the world, is, at eighteen hundred miles from its mouth, only about eight hundred feet above the level of the sea—about twice the height of St. Paul's, in London, or the height of Arthur's Seat, in Edinburgh—and to fall these eight hundred feet in its long course, the water requires more than a month. The great river Magdalena, in South Ameries, running for one thousand miles between two ridges of the Andes, falls only five hundred feet in that distance; above the commencement of the one thousand miles it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean, that in Paraguay, fifteen hundred miles from its mouth, large ships are seen which have sailed against the current all the way by the force of the wind alone—that is to say, which, on the beautifully inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.—*Arnott's Physics.*

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

SATURDAY, AUGUST 18, 1855.

OUR GOVERNMENT UNCHRISTIAN.

Perhaps not one man out of a thousand of the inhabitants of this so-called Christian country are aware of the fact that the government of the United States is a practically atheistic government; that the name of God is not once mentioned in the Constitution; that the writer of that instrument was professedly a deist, and practically an atheist, with a majority of the leading spirits that framed the Constitution. Such, however, are the serious, solemn facts of the case, as they appear in the history of the country, and in the lives of these men. We do not make mention of those things, arising from any disrespect that we have towards the framers of the Constitution. We have another object in view.

Among the men who prepared that national document, were master politicians and great statesmen; great, we conceive, in every thing, in a political point of view, excepting the infidel tendencies that are manifested in some of their sayings and doings. There are many things for which we are bound to love and respect them, and in which their memory will be blessed; but while we feel under obligations toward them for what little of good they have done, we do not feel ourselves bound to them more than others, in any thing that hath an infidel appearance.

There is nothing in the Constitution prohibiting or preventing Jews, Mohammedans, heathen, idolaters, or pagans of any sort, from becoming the rulers and judges of the nation. Men who deny our only Lord and Saviour Jesus Christ, and reject, as a base fabrication of men, the gospel, doctrines, and precepts of the Holy Scriptures, are eligible to the offices of judges, congressmen, senators, and president of these United States. The greatest infidel is equally eligible to office with the best, the most devout Christian—there being no religious nor moral qualification whatever required of any man, to hold an office under the government of this nation. Freedom in this country always implies release from all moral and religious obligation to any superior being in the universe. This government acknowledges no more allegiance to the God of the Bible, the one, true, and Supreme Governor of the Universe, than it does to one of the most abominable of the heathen deities.

And what is the consequence of such a state of things as this in a nation? Simply and plainly this: that such a nation hath and cannot have any conscience of sin. It cannot sin, in its own judgment. A free and democratic people are not capable of sinning against any God whatever, in their own estimation. This accounts for the national iniquities, sins, and transgressions without end of this nation. We learn, that righteousness exalteth a nation, and that sin is a curse to any people. In view of which revealed truth, we say, with Thomas Jefferson, that we tremble for our country, when we know that God is just. All the present tendencies of political movements in this country are downward, and all of them may be traced originally to the practical denial of the existence of God, and his claims upon us as a nation.

Richard M. Johnson's Sabbath Mail Report, in Congress, a few years ago, was hailed with an almost universal triumph. But this is only one out of very many acts of the same kind that have been received in like manner—all giving evidence of the infidel tendencies of the nation.

We see a whole Congress, with the nation, at first struck dumb at the advancement of the idea, by a grave Senator in Congress, of a higher law than the Constitution. Future revelations have shown that the nation is not prepared to receive the doctrine. But what must become of the nation in the end, that does not acknowledge this truth? Surely it must fall. And this is the sad prospect of the future of this nation. It must fall, and that fall must take place as a necessary consequence of its unbelief, and therefore, unavoidable, sins against God. For no nation can with impunity sin against God, by the practice of injustice and oppression, and afterward escape with all its crimes and iniquities unpunished.

Nations are no more exempted from punishment for crimes than are individuals. It may be said to the nation as to the individual—"Be sure your sins will find you out." "Though the wicked join hand in hand, they shall not go unpunished." "Rejoice," O nation, "in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." "The people that doth not understand shall fall."

This is the judgment of God against an unchristian nation, of which this is one.

PROPOSED CHANGE IN THE CHRISTIAN RECORDER.

Having duly considered all the circumstances in the case, and finding themselves without funds, and furthermore, without a reasonable prospect of obtaining sufficient means to sustain the semi-monthly publication of our paper, in its present form, The Book Committee have concluded that it would be greatly to the advantage of the Book Concern, and the whole connexion, to change the present form of our little sheet from a semi-monthly newspaper to a monthly magazine.

In the last-named form, they have reason to hope to receive the necessary support to keep it alive, after its having once fairly commenced existence. Such necessary support, the Editor and Committee hope to receive, without delay. But in the former case, they have no data, even in their minds, at which time they can hope to make a fair beginning—saying nothing about what means would be required to give it a proper sustenance afterwards, and the difficulties lying in the way of obtaining that support from our people.

The Committee are most fully persuaded that a religious newspaper cannot be sustained by us until we shall have a capital that will support it, without any other certain means of the kind, until it has become permanently established in character, and has a number of paying subscribers necessary for that purpose. We neither say nor believe it to be an impossible nor an improbable thing for a paper to be supported by our people; we say and mean no such thing. But we do say and believe, that they never will do it until it has first established itself, by a good name and ample means for its support, independent of them for a time.

By running the Book Concern into a few hundred dollars additional indebtedness, the Committee have it fully in their power to continue the publication of the paper in its present form; but this last they are unwilling to do, without having reliable pledges sufficient to cover the increased amount of debt. The last Annual Conference, having jurisdiction over the affairs of the Concern, made no appropriation whatever for supporting it during the year. This omission by that body affords the Editor and the Committee an additional reason for cautiousness in the administration of the affairs of the Concern; and they have arrived at the conclusion that they could do so in no more effectual way than that proposed in this article.

CELEBRATION OF THE ACT OF INCORPORATION OF THE AFRICAN METH. EP. CHURCH BOOK CONCERN.

We have the pleasing satisfaction of announcing to the ministers and members of the African Methodist Episcopal Church, that the Book Committee have succeeded in obtaining from the State of Pennsylvania, an act of incorporation for "The African Methodist Episcopal Church Book Concern," under the laws of said State. In view of the same, the Committee have agreed to hold a three days' celebration for the benefit of the Concern.

This event will take place on the third Tuesday (the 18th) of September, 1855, in the city of Philadelphia—at which time and place we hope to see the face of every minister that can make it convenient to be present.

We do not alone invite the elders, deacons, and preachers of our beloved Zion to be present on that occasion, but we earnestly and honestly ask for a fair representation of the true and faithful laymen—a class of men whose hearts are as deeply interested in the peace and prosperity of the church as are the hearts of their brethren in the ministry.

Come, brethren, let us meet together, and spend three days together, rejoicing, and praising the God of our Fathers.

REV. PETER GARDENER'S PLAN.

Rev. Peter Gardener, of the Philadelphia Annual Conference, at its last session, proposed the following plan for the aid and support of the Christian Recorder, viz.: That if one hundred persons would give one dollar per month, or ten dollars per year, he would pledge the same, and pay in cash one dollar, to start the pledges, which he did; and in this he was followed by twenty other brethren, who also paid a dollar upon their pledges.

Rev. Stephen Smith, of the same Conference, added to the proposal, that if fifty persons would pay fifty dollars, he would pay fifty, making one hundred; and if fifty persons would pay one hundred dollars, he would pay another hundred, making two hundred.

[For the Christian Recorder.]

In the Philadelphia Conference, the following named persons came forward and subscribed to pay ten dollars:

Rev.	P. Gardener,	$10.00	Paid $1.00
Right	Rev. W. Nazrey,	10.00	" 1.00
Rev.	R. Barney,	10.00	" 1.00
"	H. Davis,	10.00	" 1.00
"	J. H. Smith,	10.00	" 1.00
"	E. J. Hawkins,	10.00	" 1.00
"	C. Woodyard	10.00	" 1.00
"	T. Kenard,	10.00	" 3.00
"	J. G. Beulah,	10.00	" 1.00
"	J. Butler,	10.00	" 1.00
"	Wm. Moore,	10.00	" 1.00
"	S. Holcomb,	10.00	" 1.00
"	C. Sawyer,	10.00	" 1.00
"	A. C. Crippen, Sr.,	10.00	" 1.00
"	A. Till,	10.00	" 1.00
"	J. Holland,	10.00	" 1.00
Bro.	Robert Gibson,	10.00	" 1.00
"	John T. Jackson,	10.00	" 1.00
"	Jer. Young,	10.00	" 1.00
Rev.	J. P. B. Eddy,	10.00	
"	W. D. Schureman,	10.00	
"	W. J. Fuller,	10.00	
"	J. P. Campbell,	10.00	
Bro.	W. H. Jackson,	10.00	
"	J. Frisby,	10.00	

New England Conference.

Rev.	Chas H. Pierce,	$10.00	Paid $1.00
"	Jas. D. S. Hall,	10.00	" 1.00
"	Thos. Sunrise,	10.00	" 3.00
Bro.	G. A. Rue,	10.00	" 1.00
Rev.	Joseph Turner,	10.00	
"	Wm. W. Watson,	10.00	
"	Jacob Mitchel,	10.00	
Bro.	Jas. L. Smith,	10.00	

[Let brother Gardener's plan progress onward, and we will continue the semi-monthly publication until the sitting of the General Conference. But we must have the money.—ED.]

MEETING OF THE COMMITTEE.

Philadelphia, Aug. 7, 1855.

At a meeting of the Committee of the African Meth. Ep. Church Book Concern, held in the Committee Room, on the 7th day of August, the following resolutions were proposed, received, and adopted, by the members present in that regular meeting of the said Committee:

On motion, by Rev. Wm. Moore,

Resolved, That the Committee take into consideration the propriety of issuing a magazine, instead of the Christian Recorder in its present form. Carried.

Resolved, That we issue, forthwith, the thirty-third number of the Christian Recorder, setting forth in it the change, and the reason for the change made by the Committee. Carried.

Signed on behalf of the Committee.

J. P. CAMPBELL, *Chairman.*

A. C. CRIPPEN, Sr., *Secretary.*

OUR CHURCH AT ELMIRA, N. Y.

Brother J. H. Gaines writes us that our society in the pleasant town of Elmira, are engaged in building a house of worship for the service of our God. This they are doing, having the particular aid and assistance of the ministers and members of the Methodist Episcopal Church in that vicinity. The worthy Presiding Elder of the district, and the minister in charge of the church in that town, were not only present, but conducted the exercises at the laying of the corner-stone. These facts speak to us volumes in favour of our white ministers and friends in that community, for which they have our thanks, and our earnest prayers for their peace and prosperity.

(For the Christian Recorder.)

BISHOP'S COUNCIL.

Mount Pisgah, July 14, 1855.

Editor Campbell,—I did not think, when I wrote the article, styled "Reason vs. Bishop's Council," that I should be called upon to trouble your readers again so soon. As Itinerant and Conservative had commenced the discussion, it appeared to me unfair for two to be against one; but since reading Itinerant's last lucid and graphic reply to mine, I have concluded that he was able to contend with two opponents. If such be the fact, I shall reload my Christian old field-pieces, and fire again. I say Christian, for I want it distinctly understood, that the weapons of my warfare are not carnal, but mighty to the destruction of Itinerant's argument. It is not expected, when a controversy is going on between two parties, that they are to decide the disputed question: it is for a disinterested public to do so.

I ask the readers of the Recorder to say if there are not great inconsistencies in the argument of Itinerant. Hear his first answer to my question in the other letter, in his own language: "My answer to Presbyter is, that the Council would unhesitatingly say, Bishop, that is your business as to where we shall be, as all the appointments are to be made by you." If it is the business of the Bishop where the members of the Council shall be, and all the appointments are to be made by him, what use is there of any Council?

He next says: "We are only to advise on the propriety of certain characteristics to suit the work—not who shall be here or there—but what the general welfare of the church demands." If this be Itinerant's meaning, then every Annual Conference is the Bishop's Council; for they do decide upon certain characteristics, as he calls them; they do say who is well qualified for the work of the ministry, and such they elect to orders.

Hear Itinerant again. He says: "If I understand the work of a P. E., it is not to make the appointments for himself in the Annual Conference." We agree with him, it is not; but does he not do it? Ask any P. E., six months before his time expires, where he expects to be next year, and he will tell you.

Itinerant admits that he is not advocating the office of P. E., but merely that of a Council who will be advisory in the work of our itinerant labour. View the argument advanced by Itinerant, in whatever aspect you may, there could no good result from such a Council. I know it is said, that in the multitude of counsel there is safety; but sometimes too much is worse than not enough.

It reminds me of a case I once heard, of a poor Dutchman, who was indicted for a common assault and battery. He employed counsel to defend him, and he was tried before the court. The judge charged the jury, and they returned soon with a verdict of guilty of an aggravated assault. His counsel moved for a new trial, which was readily granted by the court. A new jury was called; the defendant was advised to employ a second counsel to assist the first, which was done. The trial went on; the second jury returned with a verdict of guilty of an assault with intent to kill. A second motion for a new trial was made, which was also granted. The defendant was told that he had not counsel enough. A third was employed; and after three eloquent speeches, (more elaborate than Itinerant's,) the jury retired, and in a few minutes returned with a verdict of manslaughter. The senior counsel rose to his feet, and said: "May it please your honour, I move an arrest of judgment, and a new trial." The poor Dutchman rose up, and said: "No, no! gentlemen, me vant no more new trial; for do nex von vill pe murder, den gud pye to poor Dutchman's neck." So you see, that the more his counsel increased, the worse his case became.

But I must return to the subject under consideration. Itinerant proposes that the Council shall consist of seven elders, to have the special oversight, in as limited a sense as the church, in her judgment, may determine. Let the General Conference ordain that such shall be the case, and the peace of the Annual Conference is gone.

There are some very important new regulations which the General Conference should make for the better government of the church; but I am not going to discuss them now.

Itinerant falls into a great error when he says a P. E. has nothing to do with the regulation of the appointments at the Conference, when his term expires. Be it known, that all Presiding Elders stay in the Council until their successors are appointed, and their appointments officially announced; so that much of his argument goes for nothing.

Mr. Editor, perhaps I have detained your readers already too long, in my answer to brother Itinerant; but as a member of the African M. E. Church, I cannot keep silent, when efforts are made by such able writers as he is, to bring about a new system, which would be calculated to mar the peace of our Annual Conferences; for the members of our Conference contend for equality. But when men who are no higher in office than themselves, sit in council, deciding for and against them, it would be like Greek meeting Greek—then would come the tug of war.

I must take leave of brother Itinerant, hoping to shake his friendly hand in the Queen City, next spring, should he and I be members of the General Conference.

Yours, as ever,

PRESBYTER.

LETTER FROM BISHOP NAZREY.

Chatham, C.W., July 29, 1855.

Mr. Editor,—Yours of the 19th came to hand, and in answer to which I can say that I am sorry to hear of the embarrassed state of the Book Concern. It is a strange thing, that so many persons as there are who profess to love that Concern so much, yet none of them will lend to it a few dollars, or interest themselves in getting money from the people to sustain the Book Concern.

I will go security for one hundred dollars again, if you can get the money from any person that will take me for that amount.

APPOINTMENTS.

I shall visit the Ohio Conference on the 18th of August, with my colleagues; and the Indiana Conference the 1st of September. On the 15th of September I will be in Lancaster, Pa. Brother Barney will make an appointment at Columbia for the 17th; and over his Circuit until the 21st; on which day I shall go to Penningtonville, and will spend one Sabbath there. The Elder will make the appointments up to the 28th; on which day I shall go to Westchester, and spend one week there.

October 5th, I shall be in Philadelphia, and on the 7th, at ten o'clock, A. M., will preach in Bethel Church, and in the evening at Union Church, Coates street. On the 12th, at Springtown. Brother Davis will make the appointments to the 19th; on which day I shall go to Salem, N. J. Brother Holcomb will make the appointments to the 26th; on which day I shall go to Camden. The Elder will make the appointments to the 31st; on which day I will go to Burlington Circuit, at whatever appointments the Elder may direct.

In future I will make further arrangements. The above will be strictly attended to, if no unforeseen circumstances shall prevent.

WILLIS NAZREY.

CIRCULAR.

DEAR BROTHER:—

The Book Committee of the African Methodist Episcopal Church Book Concern have, according to the authority given them by the last General Conference, secured an act of incorporation from the State of Pennsylvania, by which the same has become a body politic in law.

The said Committee have agreed to celebrate that event in the city of Philadelphia, commencing on the third Tuesday in September, 1855, and continuing for several days. You are hereby most respectfully invited to be present upon that occasion, and to take part in the exercises.

We request of every minister having charge, that he will take up a collection as a free-will offering, on the occasion, for the benefit of the Concern, from the good people—which shall be called "The Lord's Free-will Offering, for the benefit of the General Book Concern of the African Methodist Episcopal Church;" and that he will attend the celebration, and present the same, or else, send it to us, to be presented in his name, and the name of his charge.

Yours, in behalf of the Committee of the African M. E. Book Concern,

J. P. CAMPBELL,
STEPHEN SMITH,
RICHARD ROBINSON,
WILIAM MOORE,
ABR'M. C. CRIPPEN,
JER'H. G. BEULAH,
JOSHUA WOODLYN,
Committee.

(For the Christian Recorder.)

THE PROVIDENCES OF GOD.

Mr. Editor,—Our much esteemed friend, Rev. Wm. Moore, has spoken. He says that he has concluded to take up arms against me; and I suppose, from the character of his article, that he must have forgotten his ammunition.

Of course we must reply, out of courtesy. But before we entered into the field, we prospectively saw a host of theological fists tightly clenched, and lustily shaking at us; therefore we are not astonished at our reverend friend's unfortunate excitement. He should keep cool in future, if he would reason well. Does the idea pass muster, with any man of sound, discriminating judgment, that the answer to prayer is the literal giving or sending of that which we ask? Would not that idea force upon us the other repulsive and horrid supposition, either that the Deity did not know our wants until we made them known, or that he is affected by our prayers, and having no way already established to comply with our requests, being taken by surprise, he is forced to originate some plan, if not contrary, different from any thing previously in existence? This, indeed, is like man, but altogether unlike God.

Although the Israelites wanted water, and it was obtained from a rock, or food, and quails were driven to them by the wind, these cases and many others were miracles. And although they were wonderful and sublime in their appropriateness, we see no reason to pronounce them contrary to nature; and, indeed, it would be arrogance in us to do so, until we understood all the laws of nature.

But we have written so much in answer to others, on this point or branch of the subject, we think our friend is bound to show that our argument is bad or at fault, before he can reasonably expect to be answered farther on the same point.

Before we leave this part of the subject, let us show a specimen of his system of reasoning, by an example found in Parker's Logic, viz.: "Food is necessary to animal life; corn is food; therefore corn is necessary to animal life." Now, in this case, the two first propositions are true, but the deduction is false and illogical. Through this system of reasoning, he falls into the egregious error, (to use his own language,) that "if natural causes take their course, and things go on in their natural way, there is no answer to prayer." On this subject we will leave him with his reflections.

In great kindness let us now proceed to test the sincerity and faith of some of those (our friend included) who consider themselves so orthodox on practical, special providences. If one of them owns a house, or other valuable property, they will try to impress you with the idea that God has special care over them and theirs; and if by means of fire or other calamity, they should be deprived of it, they will tell you that God had a good purpose in view, in removing it from them. But as a proof that they do not believe any such thing, they will steal the march (so to speak) on their Master, and have the property insured, thereby defeating the object for which the special providence was applied.

Again, if one of them gets very sick, they will say that it is a special providence of God for the good of their soul; but they will spend all they have in the world to get themselves cured, and thereby intercept God's plan for their special good. And to crown the whole, should the illness terminate in death, they will say that God has specially taken such a one out of the world; and that too after they had summoned all the earthly aid of which they knew to thwart his designs.

Now, I ask, What faith can a man have in special providences, who will put even a hair in the road, to prevent its successful working out? On this branch of the subject we will leave him with his reflections.

He should call us no more hard names, until he is prepared to answer these things. As for the fitness of our heart for heaven, when that comes to be the question, we possibly may have a word to say on the subject. It is the habit of some who discuss, to have business in every other direction than that of the question.

If we had any thing personally to say of our friend, the most we would say is, that he errs, in judgment, as many good men have done before him. We could, were we so disposed, call to our aid some of those opprobrious epithets or bitter innuendos; but we have two sufficient reasons against such a course. The first is, that we are not out of arguments; and the next, that we have marked out a very different course for ourselves.

The great misfortune seems to be this—that the friends who have attempted to meet us on this question, have contented themselves with saying that they deny this, that, and the other, as though their mere denial was worth any thing to any one but themselves.

Yours, &c.,

J. C. WEARS.

(For the Christian Recorder.)

SMYRNA CIRCUIT.

Mr. Editor,—I take my pen in hand to inform you and the brethren generally, through your valuable paper, something of the condition of Smyrna Circuit, of which I have the pastoral charge. When I came to it, I did not find the Circuit in as prosperous a condition as the heart could wish; but, through prayer, I have had the pleasure of seeing the work of the Lord revived.

The society in Newcastle county had suspended work on their new house of worship; but, through the assistance of the Lord, it was resumed, and put in order for consecration. This service took place on the first Sabbath in July. Rev. Andrew Massey conducted the ceremonies on the occasion, assisted by Rev. E. T. Williams. The house was named Massey Chapel.

Rev. A. Massey, of Milton, Del., preached the consecration sermon: Text, Mark xvi. 15. Morning service was closed by Rev. E. T. Williams. At half-past two o'clock in the afternoon, we tried to preach from a text in the Gospel by Matthew, xxi. 42.

We had a very large gathering, composed of friends and foes; but we were blest with the best order that I ever saw on such an occasion. The collection for the two services amounted to fifty dollars.

In the evening we held a love-feast meeting, one of the best I have seen for years. Many of the old brethren and sisters seemed for the time to forget their aches and pains, being filled with the fulness of love, because the Lord our God was there.

Rev. Mr. Williams held his first quarterly meeting for the Camden Circuit, on the 19th of June: we went to help him. On the 24th of the same month, I held mine, and he came up to help me. On both of these last named occasions, we had glorious meetings.

A revival of religion has started here. A goodly number have confessed to us, that God has pardoned their sins; and they have been received into the church, on probation, while many more are crying out for mercy. Pray for us.

Respectfully yours, in the gospel of Christ Jesus.

WM. W. GRIMES.

(For the Christian Recorder.)

GROWING EVILS OF OUR CHURCH.

Mr. Editor,—I purpose to speak, through your excellent little sheet, of some of the growing evils of the African Methodist Episcopal Church. On the 10th of May, 1853, I received my appointment to Bethel Church, in this city. Soon after I came in charge, I was made acquainted with the fact, that the church was made a common hall to hold suppers, feasts, soirees, festivals, and fairs in. Regular class meetings, as well as prayer meetings, were suspended to give place to these evils. And in a church of one thousand members, it became necessary to make four special or quarterly collections a year, to raise the minister's allowance.

This evil existed under the pretence that they were necessary to the liquidation of the debt on the church; and so frequently were they resorted to, that they became quite fashionable and very formidable.

Believing, as I did and do, that they were an evil, I made up my mind to attack them, but not without a great deal of consideration; for they had become popular with many of the church members, and with the world, of course.

However, I drew up my plan of attack on this monster of many years' standing, by bringing into requisition all the available men and means in my power. Among the many brothers that assisted in this campaign, I only name two—the Rev. R. R. Watkins, a man of great ability and unquestionable piety, and the Rev. Chas. Dunn, of blessed memory. We sallied forth from behind our fortification—namely, the Word of God—and engaged the enemy in an open field fight, having our entire army composed of the faithful in Christ Jesus.

Mr. Pliable had deserted; Mr. Worldly Wiseman thought it a wild undertaking, and prayed us to desist. Those who feared man more than God, and who always like to be well thought of by man, jumped to the top of the fence, and there set themselves down; to see which way the battle would turn. If they happened to get within speaking distance of those whom we were opposing, they would encourage them, but had no word of commendation for us, nor were they rash enough to condemn us.

Leaving all consequences to God, we made the onset. The dreaded conflict commenced, not with swords of steel, but the unruly member, the tongue—having not much confidence in a war of words—only we wished by our arms to drive this insidious foe from his lurking place in the church of Christ, and thus stop his work of destruction and death, (I mean spiritual;) and give the enemy and the world to see it our acts and deeds were not worthy of so noble an army of the King Immanuel.

Thanks to God, our arms were successful, and the enemy entirely routed, and wholly discomfited, and all the evils before mentioned broken up.

It is remembered here, that the church was once since let for a concert; but without the minister's approbation, as well as some of the trustees, and of all the host of Immanuel's forces. And I think the song sung at this concert will cause it to be like the last dying effort of this mammoth gladiator—namely, church evils, as before named.

Here let me utter a prayer: "May those walls that have been consecrated to the worship of the Almighty God, be kept for that particular purpose."

Now, sir, I come to speak of some of the acts and deeds accomplished by Immanuel's forces. Instead of paying, as was customary, with all those necessary evils to assist, eleven hundred dollars a year on the church debt, we paid, without any of them, nearly four thousand dollars in eighteen months, on the church debt; and could have paid more, had not that been sufficient to free her from every cent of indebtedness.

Again: Instead of having to engage persons four times a year to preach charity sermons, all day, each time, so as to enable the church to pay its minister, we paid him without public collections, and without any of the (Rev. John Cornish's) curses.

Why, Mr. Editor, as an observer of the deleterious effects of these things, I have wondered that some one well qualified, did not appear on the side of God and the church. I have forborne until I can forbear no longer; hence this feeble effort.

I know that it is said they do a great deal of good, and the end sanctifies the means. A most abominable falsehood! What! do evil, that good may come? No, never! It is contrary to the teachings of God. I wholly deny their necessity. Let our ministers impart the right kind of instruction, and I will vouch for it, that the people will follow. Let the whole of us quit teaching Negroism, and preach and live for Christ, and my soul for it, the people will follow, in ninety-nine cases out of a hundred.

The people are what the ministers have made them, and to God they (the ministers) must give an account. I hold that it is but a small part of an itinerant minister's work, to preach, kick up an ado, sing, and shout, especially among us. As a people, we want reforms, and reforms we must have; and the preachers must lead in them.

I have digressed a little from what I intended; for I meant to show some more of the bad tendency of the evils spoken of. This I will do in my next—as I have a word to say about those fashionable things, called Pic-nics, under the patronage of the church.

Yours, for the church to be what Christ designed it,

JAMES A. SHORTER.

P. S. What I am saying, has no allusion to non-professors—I think they have a right to do as they please. I am only opposed to this unholy connexion with the Church of Christ.

J. A. S.

Baltimore, July 28, 1855.

(Correspondence of the Christian Recorder.)

New Bedford, July 3, 1855.

Dear Sir,—You will please direct my paper to this place, instead of Binghamton, until further notice. As soon as I possibly can, I will endeavour to see what can be done towards sustaining the Recorder; for I assure you, it has my best wishes for its success. And as its columns are open to all, without respect to persons, I shall feel myself bound to sustain it; for that is a principle I love, and which I believe to be the foundation of true piety and vital godliness. There is no respect of persons with God, yet he does regard the character of men.

Yours, for the growth of godliness,

J. P. TURNER.

THE DEAD.

How beautiful is the memory of the dead! What a holy thing it is in the human heart, and what a chastening influence it sheds upon human life! How it subdues all the harshness that grows up within us in the daily intercourse with the world! How it melts our unkindness, and softens our pride, kindling our deepest love and waking our highest aspirations! Is there no one who has not some loved friend gone into the eternal world, with whom he delights to live again in memory? Does he not love to sit down in the hushed and tranquil hours of existence, and call around him the face, the form, so familiar and cherished—to look into the eye that mirrored not more clearly his own face than the soul which he loves—to listen to the tones which were once melody in his ear, and have echoed softly in his heart since they were hushed to his senses! Is there a spirit to which heaven is not brought nearer by holding some kindred soul? How friend follows friend into the happy dwelling-place of the dead, till we find at length that they who love us on the heavenly shore are more than they who dwell among us? Every year witnesses the departure of some one whom he knew and loved; and when we recall the names of all who have been dear to us in life, how many of them we see passed into that city which is imperishable!

The blessed dead! how free from stain is our love for them! The earthly taint of our affections is buried with that which was corruptible, and the divine flame in its purity illumines our breasts. We have now no fear of losing them. They are fixed for us eternally in the mansions prepared for our reunion. We shall find them waiting for us, in their garments of beauty.—The glorious dead! how reverently we speak their names! Our hearts are sanctified by their words which we remember. How wise they have now grown in the limitless fields of truth! How joyous they have become by the undying fountains of pleasure! The immortal dead! how unchanging is their love for us! How tenderly they look down upon us, and how closely they surround our being! How earnestly they entreat us, and how touchingly they rebuke the evil of our lives!

Let men talk pleasantly of the dead, as those who no longer suffer and are tried—as those who pursue no longer the fleeting, but have grasped and secured the real.—With them the tear and the longing, the hope and the terror, and the pain, are all passed; the fruition of life has begun.—How unkind, that when we put away their bodies, we should cease the utterance of their names! The tender-hearted dead, who so struggled in the parting from us! why should we speak of them in awe, and remember them only with sighing? Very dear were they when hand clasped hand, and heart responded to heart. Why are they less dear when they have grown worthy a higher love than ours, and their perfected souls might receive even our adoration? By the hearth-side, and by the grave-side, in solitude and amid the multitude, think cheerfully and speak lovingly of the dead.

DEEP AND EARNEST THOUGHT.

1. It is a rare attainment to get the power of close and consecutive thinking. No man can do it but with great pains. It is one of the great ends of education and mental discipline to confer this power.

2. The romances and other trash of the teeming presses of our day are hostile to this habit. The excitement of that fiction is pleasurable. Deep thought requires pains taking and self-denial. Thousands had rather sail over the sunny seas of romance, and under its bright skies even though they reach the port penniless, than to encounter adverse gales and rough waves, though the rich cargo shall be the recompense.

3. But deep and earnest thought, the power and practice of it, are of vast advantage in many ways.

It secures sure and great advances in valuable knowledge.

It strengthens and invigorates all the mental powers. It causes the mind to take large and comprehensive views of things, by enabling it deliberately to gather all the facts and principles pertaining to any peculiar subject, and to view them in their various relations.

It gives amazing power to all moral subjects.—"I thought on my ways, and took heed unto thy testimonies."

Deep and earnest thought is the parent of deep religious emotions. The unthinking can never feel deeply.

Deep thinking exerts great power over conscience. It sharpens its discernment—makes it a better judge, and a bolder and wiser reprover.

Deep thinking quenches sinful passions. "He did not think." Through such an aperture have the waters gushed that have sunk some of the noblest ships that have ever sailed on the sea of life.

"NO PAUPERS HERE, EITHER."

In the town of Plymouth, in this State, there is a hotel, which has long been kept without any "medicine." During the up-going travel to the White Mountains last summer, a Southerner stopped at this hotel—one who was not going up altogether for a look at Nature's grandest scenes, or a drop of cold water from the mighty alembics of Argenecook. He sent from his rooms for a bottle of Bardolph's "best wine," to which summons the landlord replied that he kept no wine. The answer brought the southern gentleman himself down.

"Landlord, haven't you got any kind of liquor?"

"I don't keep liquors at all," replied the landlord.

"Don't keep liquors! How in the name of common sense do you accommodate travellers without it? I want some, and I had a right to expect that you kept it. I shall tell all my friends to stop somewhere else, where there is better accommodation."

"Tell 'em what you please," replied the landlord, "but don't forget to add that there isn't a pauper here, either."—*Concord, (N. H.) Vindicator.*

MARRIED,

In this city, by Rev. H. Davis, May 24th, Mr. JOHN S. WATERS, to Miss ANNA MEDAD, both of Philadelphia.

Also, May 31, Mr. JOHN WRIGHT, to Miss D. A. MORRIS, both of Philadelphia.

Also, June 20, Mr. WM. RANDOLPH, to Miss SARAH JACKSON, both of Philadelphia.

Also, June 28, Mr. PERRY WIRD, to Miss ANNA E. RICHARDSON, both of Philadelphia.

Also, June 28, Mr. THOS. HARRY, to Miss FRANCES A. CLARK, both of Philadelphia.

Also, at Port Elizabeth, July 13, Mr. BENJAMIN DUANE, to Miss MARTHA A. MILLER, both of that place.

At South Camden, May 30, by Rev. Geo. Greenly, Mr. JOHN MOSES, to Mrs. ELIZABETH DRUMMOND, both of that place.

OBITUARIES.

DIED, in Cleveland, Ohio, June 23, 1855, Mrs. ANN MARIA STANTON, (formerly Johnson,) in the fifty-fifth year of her age. Sister Tillman, from whom we obtained the information, in speaking of the death of our beloved sister, says: "She died in the triumph of a living faith, after an illness of ten days, with bilious diarrhea. I sorrow, I cannot help it; but not as one having no hope. I mourn, while I feel confident she is rejoicing with the blessed made perfect before God."

She joined the Methodist Church at the age of twelve years, and remained steadfast to the day of her death. Her last words to brother R. M. Johnson was: "There is nothing here deserves my joy; there is nothing like my God."

So ends the earthly career of sister Stanton, once a prominent member of the church in the city of New York; but now, we hope, of the Church of the First-born, that is written in heaven.

ED.

DIED, in Allentown, June 21, 1855, Father JOHN LATIN, one of the oldest members of the church there, in the seventieth year of his age. He suffered from disease about five months, but with Christian patience and fortitude, and was never heard to complain. His confidence was like that of Paul's, even unto the hour of his death. The church will long feel the loss of this good old Christian.

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THE GREAT SOCIAL LAW ENJOINING EACH TO YIELD PLACE TO EACH.

Some weeks ago we spoke in high commendation of Mr. SAMPSON's late work, called the Brief Remarker. We now call attention to the following extract:—[*Ed. Rec.*

In the crowded streets of a great city, where multitudes are passing in opposite directions, while some are crossing obliquely, and others at right angles, it is necessary for every one to give way a little to those he meets; by which means they will have a free passage. Were the whole multitude to pass directly onward, without any one's yielding an inch of ground to any body else, all would be obstructed more or less, and confusion must ensue. Or, if a churlish individual should take it into his head to march forward in a straight line, and, in no case, make way for man, woman or child, nor even for a procession, he would be sure to jostle against some one or other, at almost every step, and would receive many an insult, and perhaps hard blows, for his obstinacy and impudence.

And very much so it is in our journey through life, and with respect to our general intercourse with mankind. In the march of life no one's path is so clear, as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his own line, it is impossible but he must give and receive many a rude shock. In society, in neighbourhoods, and even among close friends, there will spring up rivalries, and be sometimes, a close line of opinion, and if all were mutually obstinate, there could be no bounds or end to contention. Whereas, by the exercise of mutual condescension, social harmony is preserved, and the pleasures of society enjoyed.

The exercise of condescension is ranked among the precepts of the gospel and is enjoined as a duty upon Christians, who are expressly told from divine authority, to be patient towards all men, to be courteous. Hence it follows, that the extremely obstinate man, who will not yield an ace in matters of interest or opinion, but runs foul of every one that chances to cross his path, does really transgress the rules of the gospel, as well as those of decorum.

Here let me not be misunderstood. Condescension has its bounds, and those bounds are strongly marked. One should never yield opinions, much less principles, that are of great and serious importance. One should never sacrifice conscience to please friends, or for fear of foes. One should never "follow a multitude to do evil." One should never suffer himself to be conformed to the world in vicious practices and customs, or in fashions, which, though innocent in themselves, are too expensive for him to follow. One should never yield anything to importunity, which self-justice forbids him to yield at all. In these points the person, who would go through the journey of life well, must be firm and inflexible. But in matters of indifference, or of no serious consequence, whether respecting opinion or interest, a yielding, accommodating spirit is not only desirable, but a moral and Christian duty. And even in points which are not to be yielded, one should maintain firmness in such a manner, if possible, as to make it evident that he acts from principle rather than obstinacy.

It would be easy to apply these observations to the various relations of social life, in all which the customs of well ordered society impose upon us a regard for the opinions and feelings of others; but more particularly are they applicable to those in the married state, for it is here that mutual obstinacy of temper meets with daily and hourly opportunities and occasions of collision. "Trifles light as air" are perpetually disputed between them, and with as much warmth and pertinacity, as if they were articles of faith.

Courtesy of manners is the congruous drapery of a benevolent mind, and is both seemly and pleasing at all times, and in every relation of life. Nor does it need any laborious study to attain it. A great part of the essence of courtesy, or of genuine politeness is expressed in these three words, "Never prefer yourself;" [or, in Scripture phraseology, "Esteem another better than thyself."] This rule of social intercourse, which is of excellent use, is the more highly to be regarded, as it is drawn, not from the school of pagan philosophy, but from the pure fountain of the gospel. One of the parables of our blessed Saviour begins thus:—"When thou art bidden of any man to a wedding, sit not down in the highest room." That is, in modern phrase, prefer not thyself.

They who can fairly abstain from giving themselves any undue or even gastronomical preferences, seldom meet with incivilities from others.

HEALTH AND LONG LIFE.—The May number of Blackwood's Magazine contains an interesting article upon the length of human life. It were well if, in this practical age, we should occasionally inquire into some of the causes of bad health and premature old age.—Surely, this is a practical matter, and ought to interest all, save those who desire to hurry out of the world as soon as possible.—*St. Louis Presbyterian.*

"The man," says Buffon, (we quote from the article) "who does not die of accidental disease, lives every where, to ninety or a hundred years." But then in this era, and especially in this country, how rare is a death that does not result from disease. There is no good old age—no gathering of the old to the dust of their fathers, like a "shock of corn fully ripe." Men do not die simply because the powers of nature are exhausted. They die by the violence of torturing disease. A *natural* death is one without disease—a gentle stopping of all the mechanism of the body, as the clock slowly runs down until its last faint tick is scarcely perceptible. But not only do we die prematurely. We grow old before we have attained the fulness of manhood. Age creeps over us and a host of infirmities break us down in middle life. Where are the hale sprightly men of seventy years? The truth is, the men of this generation are fast men—they mature fast—live fast, and die fast.

There is no longer a period of juvenility, save that which is confined to babyhood. Manhood begins with the first perceptible appearance of down upon the chin. It is inaugurated by patent leather boots, fine cut tobacco and cheap cigars. It celebrates its hot bed developments by fast driving, hard swearing, uproarious carousals and the muttering of brainless gibberish over midnight potations. At twenty it is in the first stage of decay. At thirty, come gray hairs, bald heads and toothless gums. And long before the natural period of middle life, when the muscles are hardened and the whole frame knit together, and the intellect attains its greatest vigour—over the summit goes the prurient, high-pressure, effete manhood, and with failing sight, beclouded intellect and diseased body, it staggers down the steep, inclined plane to a violent premature death. Serene, contemplative, blessed old age—that was the boon of other generations; but don't belong to this.

But what better things can we expect from the irregular habits—the unnatural excitements, the turning of night into day and day into night, the gnawings of avarice, the hatred of rivalry and the guzzling of vile liquors? The wonder is that there is not more decayed, diseased humanity above ground. And yet, if the cholera should make such havoc in the community as the habits and indulgences we have named, what fear and dismay it would bring in its train. How should we guard against such excess, how strict to restrain every wayward habit—what moderation should we practise. If the pestilence strike the strong man down, the work is quickly done—we call it terrible. Is it any more so than the host of diseases engendered by our eating and drinking, and all the fashionable and unfashionable dissipation of the day, which brings on grinning idiocy, rottenness of bone and flesh and death, none the less certain or awful, because it stares us daily in the face?

If we be wise and thoughtful for ourselves and others, we shall care less for foolish indulgences and unnatural excitements, and be "temperate in all things."

"I LOVE TO STEAL."—An amusing incident occurred in one of our downeast churches some years ago. The clergyman gave out on a pleasant Sabbath afternoon in July:

"I love to steal awhile away,
From every cumbering care,
And spend the hours of setting day,
In humble grateful prayer."

The regular chorister being absent, the duty devolved upon the good old deacon M., who commenced:

"I love to steal—"

and then bogged down—and raising his voice a still higher pitch, he sung:

"I love to steal—"

and as before, he concluded he had got the wrong pitch, and deploring that he had not his "pitch tuner," he determined to succeed if he died in the attempt.

By this time all the old ladies were tittering behind their fans, whilst the faces of the "young ones" were all in a broad grin. At length after a desperate cough, he made a final demonstration and roared out,

"I love to steal—"

This effort was too much; every other but the godly parson was laughing.

THE FRIENDLY REMONSTRANCE OF THE PEOPLE OF SCOTLAND, ON THE SUBJECT OF SLAVERY.

To the people of the United States of America.—AMERICANS: You acknowledge the Brotherhood of Nations. You avow the doctrines that the nations of the earth constitute one great family, and that, as such, they are bound to each other by common interests and common ties; and, in avowing this, you grant the right of any one member of that Brotherhood to lift up a calm and truthful testimony, before any other member, on behalf of humanity, justice and freedom, when these are assailed or outraged.

We are as one with you in the maintenance of this principle; and it is because we look to you as brethren, bound to us by the most endeared associations, that we now address you.

It is in no spirit of pride or fancied superiority that we make our appeal, but rather in a spirit of self-humiliation, calling to mind that we also were once partakers in this iniquity. And we hope that the fact of our having done what we could to wipe out our reproach as a nation, once implicated in upholding slavery, will induce you to give the more willing and earnest heed to our remonstrance.

Americans: We plead with you on behalf of three millions of immortal beings, whom you hold in bondage. We plead for the removal of the curse from their brow, the gall from their earthly cup, the chain from their limbs, the iron from their souls. We plead for the immediate, unqualified and entire abolition of slavery throughout your land.

It is not necessary that we enter on any lengthened proof of the evils of this system. It carries its condemnation with it. That condemnation is heard in groans of anguish and written in tears of blood.—It has been inscribed, as with letters of fire, on the desolated hearts and homes of millions. The voice of the Eternal proclaims it. A system which subjects three millions of human beings to the condition of mere "chattels personal" in the eye of the law—which deprives them of all their rights and privileges as intelligent and accountable creatures—which disallows or breaks asunder the most sacred ties of life—which virtually annuls the "higher law" of God, and substitutes in its stead the absolute will of a sinful man as a rule of obedience—which robs its victims of the fruits of their toil, and denies to them the means and opportunities of cultivating their deathless faculties—a system which sanctions atrocities like these must be essentially wrong, and unutterably shameful, and cannot be mentioned in the same breath with truth, righteousness and freedom.

Americans: We appeal to you, on the ground of our common humanity, to abolish this system. We assert the manhood of the enslaved. These three millions who are in bondage are men and women like ourselves; gifted with like thoughts, like feelings, like aspirations; and, like us, too, destined for immortality. Why, then, treat them as if they belonged not to human kind? That there are humane men among the upholders of the slave system, and slaves who receive humane treatment, we readily acknowledge; and yet we are compelled to say, the inevitable tendency of such a system must be to subject the enslaved to treatment that is anything but humane. Where is the humanity of treating men and women as if they were brute beasts or creeping things? of trampling in the dust the most sacred relationships of life? of rearing slaves like cattle for the market? of subjecting them to the lash and to numerous indignities and immoralities? and this according to the caprice or passion of an irresponsible owner. Is there even the semblance of humanity here? We plead with you to treat the slave as a man.

We appeal to you on the ground of justice. Where is the justice that is dealt out to the slave? Where is there anything meriting the name? The system takes from the slave all that he has, all that he gains, from life's commencement even to its close. It strips him of money, house, wife, children. It deprives him of education, civil rights, liberty of conscience, and the Bible. It condemns him without a hearing, and subjects him, without a trial, to bonds, imprisonment, and even death. In vain does he look for justice at the hand of his oppressor. There is no tribunal of righteousness to which he can appeal. In the preamble to your noble Constitution, it is affirmed that it was framed "to establish justice," and yet there are three millions of human beings at this hour, within the bounds of your republic, who may be treated with every indignity and cruelty, while the justice of your land extends no shield over their helpless heads.

We appeal to you on the ground of consistency. And is not this the fundamental principle set forth in your glorious Declaration of Independence—that "all men are born free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness?" What means this language? Does it not mean that the man of colour, as well as the white, is a man? That the black man is born free as well as the white? That God has given to the black man, as well as the white, those unalienable rights?—Where, then, is the consistency between our profession and your practice as a people?

Again, in your past history, you have shown that you are ever ready to sympathize with the victims of despotism in other lands in their struggles for freedom.—In this you do well. We mingle our sympathy with yours. But where is the consistency of having overflowing sympathies for the enslaved afar off, and bondage and oppression for millions in the bosom of your own land?

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded! America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's Divine Author, "Love thy neighbour as thyself?" And who is thy neighbour? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has "made of one blood all nations of men to dwell on all the face of the earth?" But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself, "Whatsoever ye would that men should do unto you, do ye even so unto them?" But if that law be honoured in the midst of you, does it not follow that you will bid every slave go free? As you would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs? As ye would not be enslaved, Christ bids you enslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves in your own land? Why illumine India or China, while you doom to heathen darkness millions in your own country?—Americans, by everything that is sacred or awful in our holy religion, we appeal to you to be consistent here. As you profess to be a Christian people, listen to the Word of the Most High; "Remember them that are in bonds, as bound with them"—"Proclaim liberty to the captives, and open the prison doors to them that are bound"—"Loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free."

Americans. Shall slavery continue?—Shall the accursed system still live under the shadow of law—still be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to quench the altar fires of liberty which they enkindled? Will you continue to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers and men-stealers? Surely, it cannot be! Surely, an indignant nation will say, it shall not be!

Americans: Bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest birthright and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are infettered in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making triumphant progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of whatever colour, and would not see that image in chains; therefore do we plead with you.

Americans: We know that there are difficulties in your way; but these are nothing in comparison with the measureless good to be achieved; your moral influence, your position among the nations, and your glory as a people will be all the more eminent and enduring if, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the enslaved his inborn, inalienable rights.—Give to the toiler the fruits of his toil.—Give to the husband the wife of his bosom, and the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal minds the priceless blessing of education. Give to the weary, the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a Slave! and the good upon earth will rejoice, and the God of Heaven will bless you. [*Here follow numerous signatures.*]

When the Hibernian Bible Society was established in 1806, there were not twelve towns in Ireland (irrespective of the city of Dublin) in which Bibles and Testaments were sold. The present year presents the pleasing contrast of 511 auxiliary societies in the country, each of which is understood to have a depository for the sale of the Holy Scriptures, and there are colporteurs and hawkers engaged in selling, from house to house, Bibles, Testaments, and portions. The Society has made grants, from its commencement up to the 31st of Dec. 1854, of books to the value of 78,593*l.* 15*s.* 2*d.* The total number of copies issued by the Society since its formation up to the same date is 2,330,814. Included in this total are 84,671 Bibles, Testaments, and portions in the Irish language—a version which comes before many thousands of our people with their strong prepossessions enlisted in its favour.

The total amount of money spent on intoxicating liquors in England amounts to 44,969,336*l.* 9*s.* 6*d.*; and for Scotland the sum is 4,033,813*l.* 15*s.* 4*d.* An Englishman, accordingly, spends 48*s.* 4*d.* for his annual drink, and a Scotchman 27*s.*

FACTS AND GLEANINGS.

Things new and true about Missions.—Protestants conduct the commerce of the world. Four-fifths of its shipping is British or American, and the rest belongs chiefly to other Protestant nations. "Christian" Protestants,—soldiers, and sailors, merchants, and colonists,—mingle with heathens daily in every country—nay, in every accessible town. Surely then the kingdom of God must be coming very nigh. Surely all these are pioneers for the Lord, preparing His way, casting it up, making it straight!

Alas, no. Too often they equal the heathen in immorality and ungodliness.

Look at Africa. The slave trade is now all but abolished. We buy palm oil and other lawful goods, instead of the bodies and souls of men. But to a great extent we pay in liquor; and in our African colonies the liquor shops have outnumbered the churches and schools just as they have done at home.

In the West Indies the conduct of our countrymen, while slavery lasted, was generally notorious for ungodliness. All were interested directly or indirectly in the making and sale of rum.

In America Brainard and Elliot and other sainted men laboured among some Indian nations with blessed effect. But it did not last. Drink exterminated those nations, with their ancient heathenism and budding Christianity.

From New Zealand the Church missionaries write that almost all the natives have abandoned heathenism, and that they have made great progress in outward prosperity. But the report (year 1852-3) adds that "prosperity, and the associations into which it has brought them with worldly-minded and ungodly Europeans, have tended to diminish the hold on their minds which the missionaries formerly possessed, and to introduce drunkenness and other vices." They knew nothing of strong liquor till taught by Europeans.

India is pre-eminently the country of missionaries. Hundreds of them are there carrying the Water of Life to its millions of perishing souls. But, alas!—tens of thousands are scattering the Water of Death.

Grog-shops and liquor merchants spring up wherever British commerce thrives or troops are quartered; and soon draw in customers of every class and colour. The lamentations of the native journals on the subject, and the petitions of the natives in various districts praying government to stop the traffic are truly distressing. They say that the English brought drink there, but that Hindoos are fast learning to like it; that the licenses make it profitable to the government; and that the increase of drinking is constantly increasing the revenue, and enhancing the temptation to continue it. They therefore pray that the traffic should be stopped altogether, so that they might be sober as they had been before.

China has suffered grievous wrongs in her health and morals from the opium trade. And here again our British nation is directly implicated. Our government, under the name of the East India Company, conducts the wholesale trade in opium, makes advances to the growers to enable them to produce it, and even compels them to do so when unwilling. On what is grown in other states we levy an enormous duty, by means of a custom-house establishment strong enough to stop the trade entirely. They have raised in the minds of a great part of the Chinese most bitter feelings against the British nation and the Christian name!

Suttee was a crime which we did not create. It was reckoned not to cost more than one thousand lives yearly, and the murders for Juggernaut were trifling in comparison. Yet these abominations were rightly the theme of many a missionary meeting and many a parliamentary petition and debate, till at last they were abolished. But our Indian and Chinese spirit trade and opium trade, which we almost wholly, if not wholly, created, which produce to us a yearly gain of between four and five millions sterling, which annually destroy the lives of countless myriads of our fellow-creatures, and which could at once be stopped by a vote of parliament, are mentioned by no one.

The South Sea Island missions have surely the brightest history of any. Nations were there born in a day. Murderous savages became civilized patriots and intelligent Christians. But the wise and holy John Williams, the instrument of that wondrous work, found that strong drink, introduced in his absence, had in a few months almost ruined the labour of years. He got the island chiefs to forbid its importation, manufacture, and sale; and on that strict exclusion has depended the safety and progress of those people. Yet both the ships which brought the destructive liquors, and the liquors themselves, were sent by professing Christians.

It is little more than fifty years since Protestant missions were begun in earnest by the British and Americans; and already the fruits are wonderful. What may not other fifty years effect, would the Christians of Britain set themselves, as the Christians of America have generally done, to put down drink and drinking customs, to stop the liquor traffic, and at least to raise a sober new generation, if they cannot quite reclaim a drunken old one? And who shall despise this work, or call it other than great and glorious! Comparatively few in Britain yet see its necessity. But accomplished it must be before the nations shall sit at the feet of Jesus clothed and in their right mind—before the gospel can have full, free course—and before the earth be his possession.—*Abridged from a Tract by J. M. Douglas, Cupar, Fyfe.*

Drinking Customs.—If the drunkard's drink runs away with resources that should be used in the distribution of the Scriptures, the advancement of education, and the elevation of the masses of society, as it does—if it obscures the intellect and perverts the judgment, causing men to despise and reject the best gift of the Almighty, a Saviour to redeem them from their sins, and to give them light, peace, and joy, as it does—if it not only hinders and obstructs the accession of new members to the visible church of Christ, but steals in and robs that church of members already there, as it does—if it produces nine-tenths of the crime of the land, as it undoubtedly does; if, in short, it unfits men for the duties and true pleasures of life, as it does, and prevents their preparation for death and judgment, as it does—if it sends our brethren, hourly, into the presence of our great and holy God and Father, rebels against His authority, unsubdued to His will, spurning his proffered mercy, courting, as it were, the miseries of an everlasting hell—what duty so incumbent upon the ministers of the Gospel, as the coming out and being separate from, and touching not the unclean thing? And, oh! what fearful responsibility upon the heads of those who neglect such imperious—such overwhelming duties!—*Rev. Mr. Gale.*

The receipts of the Wesleyan Missionary Society for the past year, amounted to £111,048 14*s.* 4*d.* The missionary income of the United Presbyterian Church for 1854 was £24,388 10*s.* 2*d.*

The London Tract Society has published, in 112 languages, 673,000,000 publications. Its receipts last year were 69,236*l.* the issues of publications were 28,292,194.

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PUBLISHED BY THE BOOK COMMITTEE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.—REV. J. P. CAMPBELL, EDITOR.

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HAVE YOU FAITH!

BY JOSEPH W. CURTIS.

When temptations gather round thee,
The Christian's path, the heavenly way,
And a cloud of earth's displeasures
Oft impede the pilgrim's way.

Though the night be long and fearful,
Darkness for a time doth reign;
Trust in God, he'll bring you through all
That appears to intervene.

When the horizon looks darkness,
Storms of passion burst around,
Pray that God may land you safely,
At the haven where you're bound

Have you faith, however little,
As our fathers had before;
As the chain that holds the anchor,
Faith will save you evermore.

Have you faith? 'twill justify you;
'Twill reconcile you with your God;
Faith will aid you as you journey
In the peaceful heavenly road.

Christian, have you faith that Jesus
Will in heaven prepare your crown!
Robes of righteousness He'll give you,
Evermore with him sit down.

Philadelphia, Aug. 5, 1855.

LETTER OF J. R. BROWN TO A. C. CRIPPEN

New Orleans, July 19th, 1855.

Dear Brother,—I have an opportunity to drop you a few lines by the bearer, sister Jane Carey, a member of our Society in New Orleans, *en route* for Baltimore. She has been long a member of our church, and if she should see you, I think you will be pleased with her also.

I have been a constant reader of your effusions in the "Christian Recorder," and in one of your papers you have advanced as wild a notion as any man can advance, viz., your idea about each district having a Bishop. The evil you aim to remove will but be augmented, and the whole church will be prostrated. 1st. By too many leaders, whose ambitious aspirations will divide the whole church into so many parts or factions. 2d As they grow in power their wants will increase, and consequently the church will be bled to death to support the wants of these episcopates. You will readily see that it is with the utmost difficulty, that we meet the wants of our present episcopal Incumbents; and then how can our Bishops, if the number is increased, be supported?

The difficulty is not removed by your friend, who advocates a "Bishop's Council." That only increases power without ability to execute it. The true way to remove the evils of which the correspondent of the Recorder complains, is, 1st, either to increase the power of the Elders of the church, so as to enable them to control all Quarterly Conferences, and make no Quarterly Conference legal, unless an Elder presides over it. Our Bishops have been in the habit of giving young, ignorant, and inexperienced preachers full authority over societies, and not unfrequently over old men—old and experienced members of our church, and their ipse dixit must be taken, or the members by wholesale are expelled from the communion. This, in more than one instance, has occurred in our connection. You may urge that elders not unfrequently cause quite as much difficulty as unordained preachers and deacons; that is true, and the evil grows out of the fact, that the number of years, which a preacher has travelled, is the reason urged for ordination, not his qualification. The Holy Bible—the guide of the church—has not left the church without directions in that matter. (1 Tim. v. 24.) We are charged to "lay hands suddenly on no man;" if this is true, then it must be clear that ecclesiastical courts are made judges of the ability and qualifications of applicants for Holy Orders. They should be men of trained and sound judgment, to rule the flock of Christians. All this being true, then it must be clear that there should be persons qualified between the Bishops and the preachers in charge, who should have full power to overlook the flock of Christ; regulate the affairs of the church; who could constitute a court of appeals for the members of our church. A father to whom the church could look, when tyrannized over by an ignorant and selfish preacher. The necessity of this has been seen in other churches of the methodist order; and they have been pleased in America to call them Presiding Elders, and, in Europe, Presidents of District Conferences. When the work is divided into Districts, and several appointments are brought together, and the work for the last quarter is looked after, and if evil is about to come upon the church, schism, false doctrine, tyranny, or other evil is growing up in the church, this president of the District Conference, or presiding Elder, may at once put an end to it, and if a preacher, he may be removed. As it is now, the people have no court of appeal, and the preacher has no redress short of the General Conference. This chief officer, as father, may both save the people and the preacher, by good advice. The appeal of the people to the quarterly conference, as it is now, is a mere farce. The people appeal from the decisions of the society, or a select number of them, in the presence of the preacher having the charge, to a quarterly conference, over which the preacher, who, in the lower court, presided, to the very same preacher or judge.

Now, dear brother, I know that your region of the connection is impregnated with the idea, that the office of presiding elder is an evil of itself, and, therefore, must be discarded, and all the good resulting from it. Not so, good brother, our excellent discipline makes provision for that office, under page 79, question 2d, answer 2d. You may urge that no General Conference ever intended by that question and answer, to anticipate the office of Presiding Elder. If not, what is meant by the elder to preside in all the quarterly conferences. 2nd. The composition of the quarterly conference to consist of all the travelling preachers, &c? If then our general conference meant no such thing, what is meant by the quarterly conference consisting of travelling preachers, &c? This rule ought to be repealed, or the miserable practice of appointing unordained preachers and deacons in full charge of a church, and frequently to the great annoyance both of the preacher and the church over which he is appointed pastor. How can he be pastor when he has neither the authority nor the experience to exercise that office? A pastor is to feed the flock, and our discipline says, page 23, article 13, that "the visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered." The pure word of God can of course be preached by any qualified and licensed preacher, but can the sacraments be administered by an unordained minister? A deacon can, it is true, administer baptism; but the holy sacrament dare not be touched by him, until first consecrated by an elder; then occurs the question, why place into the hand of inexperienced and unordained ministers the flock of Christ, for whom the precious blood of Christ has been spilt? I have, as you will see, wandered from the first position assumed, viz., that a Bishop for each District is unnecessary, because the evil complained of will not be removed; but let the next General Conference ordain the office of Presiding Elder; and if many evils now complained of are not removed, then I am at fault in my opinion. We need wholesome discipline, authoritatively administered, and preachers and people will be benefited. I have already said too much.

Yours in Christian love,
JOHN M. BROWN.

ACKNOWLEDGMENT.

Newark, September 18th, 1855.

Rev. and Dear Brother,—This comes to inform you, that it will not be in my power to be at the celebration. I will send you $1.00, the collection taken up for that purpose. I hope you may have a good time, and realize all that you have anticipated.

I am yours in the bonds of peace,
DEATON DORRELL.

The money has been received with our thanks to Elder Dorrell and his people.

THE LIQUOR TRAFFIC ONE HUNDRED YEARS AGO.

As far back as the year 1743, it appears that the liquor traffic engaged the attention of the English Parliament, for we find on record an effective speech delivered by Lord Chesterfield, in the House of Lords, on the "Gin act," in February of that year, in which the noble Lord, with great clearness, came down with tremendous effect on the accursed business.

We commend his powerful and unanswerable speech to our wise legislators and particularly to the members of the city council. We hope they will be able to digest the solid aliment served up. The following is an extract from his famous speech:

"Luxury, my lords," said he, "is to be taxed, but vice prohibited, let the difficulty in the law be what it will. Would you lay a tax upon a breach of the ten commandments? Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could pay the tax? Vice, my lords, is not properly to be taxed, but suppressed: and heavy taxes are sometimes the only means by which suppression can be attained. Luxury, or that which is only pernicious by its excess, may very properly be taxed, that such excess, though not strictly unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature, and in every degree, is to be prohibited. None, my lords, ever heard in any nation of a tax upon theft or adultery, because a tax implies a license, granted for the use of that which is taxed, to all who are willing to pay it.

"Drunkenness, my lords, is universally, and in all circumstances, an evil, and therefore, ought not to be taxed, but punished!

"The noble lord has been pleased kindly to inform us, that the trade of distilling is very extensive, that it embraces great numbers, and that they have arrived at exquisite skill, and therefore the trade of distilling is not to be discouraged. Once more, my lords, allow me to wonder at the different conceptions of different understandings. It appears to me since the spirits which distillers produce are allowed to enfeeble the limbs, vitiate the blood, to pervert the heart, and obscure the intellect, that the number of distillers should be no argument in their favour, for I never heard that a law against theft was repealed or delayed because thieves were numerous. It appears to me, my lords, that really, if so formidable a body are confederated against the virtue or the lives of their fellow citizens, it is time to put an end to the havoc, and to interpose, while it is yet in our power to stop the destruction. So little, my lords, am I affected with the merits of the wonderful skill which distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind, to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer, because he has by long practice obtained great dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my lords, secure them from their fatal draught, by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their country to sickness and ruin, and spread over the pitfalls of debauchery such bait as cannot be resisted. I am very far, my lords, from thinking that there are this year any peculiar reasons for tolerating murder; nor can I conceive why this manufacture is to be held sacred now, if it is to be destroyed hereafter."—*Southern Organ.*

"I HAVE NOTHING TO GIVE."

So said a church member when called upon for a contribution to missions.

"*Nothing to give.*" And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of salvation through the blood-purchased provisions of the gospel—but he has nothing to give to extend these joys and hopes to those whom he professes to love as himself.

Nothing to give! Yet God is constant and munificent in his benefactions. Every day his treasury is opened, and fresh blessings freely dispensed. God never answers to the asking of his creatures, "I have nothing to give."

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. He has said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full. If Christians were as liberal with their purses as they are with their prayers, there would be no lack of means for sustaining the missionaries of the cross in every land.

I have nothing to give! And the heathen are stretching out their hands in imploring petitions for the Bread of Life, and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, looking across into the darkness, and weeping for the means to carry them there that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! That means, "The missionaries may stay at home, or starve if they go, and the heathen may go to hell, rather than I will part with any of my money for their relief."

Nothing to give! Then you ought specially to labour that you may earn something to give away. What! work at hard manual labour for the very purpose of devoting the earnings to charity! Does not this savour of fanaticism? Precisely; the fanaticism of St. Paul. "Let him labour, *working* with his own hands, the thing that is good, *that he may have to give* to him that needeth."

FACTS AND GLEANINGS.

The amount of money sent home by Irish emigrants to their relatives in Ireland, during 1854, was £1,730,000, £800,000 over what it was the previous year.

The church revenues in England, according to the estimate of Mr. Johnston, in his "England as it is," reach the sum of £3,500,000. Episcopacy is well off in England.

There is said to be a desire to possess Douay Bibles by some Roman Catholics in Dublin, Nenagh, Birr, and certain districts of Connaught.

A new Church has been built at Aintab, in the Turkish Mission. The dedication service was attended by 1,550. The communicants numbered 142.

It appears that there are hopeful prospects of the gospel being received by the Mussulmans. Even in Constantinople a considerable number of Bibles has been sold to Turks.

Street preaching, we are glad to see, is becoming common. In England, Scotland, as well as in the North of Ireland—to great numbers of the poor the gospel has been preached in this way.

Although the number of National schools in Ireland has increased during the last year by 150, yet the children in attendance has increased only by 78. In 1854 there were 5178 schools and 556,551 scholars.

There are, it seems, to be four new bishoprics in England. We thought the English people tired of these things; if they were voted, we think they could want *four*.

Nine Waldensian students have been recently in the Theological Seminary of Geneva under Dr. D'Aubigné.

THE NATIONAL CONVENTION OF COLOURED AMERICANS.

A National Convention, composed of coloured persons from all sections of the Union, commenced its sessions this morning at Franklin Hall, Sixth street, below Arch St. The present Convention grew out of a similar organization which met at Rochester, N. Y., in July, 1853. The object of the Convention is to deliberate upon the condition of the African race in the United States, and to consider means which will tend to promote its welfare and elevate the social condition of its members. A National Council was appointed by the Rochester Convention; this Council has met regularly since its creation, and the Convention now sitting was called by the Council. About forty delegates were present at the commencement of the business, but the number was afterwards largely increased.

The Rev. Stephen Smith was chosen as temporary Chairman. Davis Turner was selected as temporary Secretary.

The call for the meeting of the Convention was read, and, on motion, endorsed.

A lengthy debate took place on a motion to appoint a committee of three to examine the credentials of delegates. The motion prevailed finally.

J. T. Williams, of Pa., Stephen Myers, of N. Y., and the Rev. A. G. Beman, of Conn., were appointed to form the committee.

After an appropriate prayer was offered by the Rev. J. C. Beman, several delegates were called upon to make speeches during the time occupied in examining the credentials of the members of the Convention.

The Chairman, finally, on invitation, made a few remarks; he was glad to see the meeting of the Convention; he thought the great monster of Slavery had received its death blow, and that the prospects of the coloured race were brightening. After appealing to the Convention to conduct its business judiciously, that more profit should flow from its deliberations, he welcomed the delegates from abroad by way of conclusion.

The Rev. Leonard A. Grimes, of Mass., replied, and said that when he returned to the old Bay State he would be able to announce that "the child was born."

The Rev. J. C. Beman said that on behalf of Conn., he would promise that "the child" should be kept clothed.

Rev. Jabez P. Campbell, of this city, would like to hear whether the old Empire State would nurse the baby. He was glad that Philadelphia should have the honour of its being born here.

The speaker thought something had been accomplished, but not so much as should be accomplished. He believed that from past experience they were better prepared to suggest and to do than before. Much had been done in the way of resolutions and in making speeches, but they hoped now to do something more practical. He hoped the Convention would be able to do something for the benefit of future generations for all time to come.

The Committee on Credentials made a report.

A motion was then made to adjourn until 2 o'clock. A noisy debate ensued, in which several delegates took part at the same time, in spite of the announcement of the Chairman that the question was not debateable. The motion was finally withdrawn.

A motion was then made that a committee of one from each State be appointed to nominate permanent officers of the Convention. This was amended by providing that no election should take place until 2 o'clock, to allow time for all the delegates from abroad to arrive.

The amendment gave rise to an animated debate. Some of the delegates urged that there should be no loss of time, let who might be absent, while others urged that it would promote sectional feeling.

One of the Philadelphia delegates scouted the idea of sectional feelings among a people who could claim no section among a class that upon every rood of land were oppressed.

The question being taken upon the amendment, it was lost by a heavy dissenting vote. The original motion prevailed, and one delegate from each State represented, was chosen to form the Committee.

At this point we are compelled to close our report.—Frederick Douglass is expected to be present at the meeting of the Convention this afternoon.—[*Phila Evening Bulletin, Oct 17.*]

Further proceedings may be reported in our next.—ED.

At Amoy, 20 Chinese were baptized on the first of April. There are great facilities for preaching the gospel.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

SATURDAY, OCTOBER 20, 1855.

THE GENERAL CONFERENCE.

Seven short months will bring us to the time of the sitting of the eleventh General Conference held by the A. M. E. Church, since the formation of this connexion in A. D., 1816.

This will take place on the first Monday in May, 1856, in Cincinnati, by way of distinction called the Queen City of the west. Here we expect to meet with the largest number of travelling preachers and ministerial delegates that we ever met together at any one time, since the organization of the Church. There will be representatives from eight Conferences, assembled to alter and amend, if need be, the present constitution; and to make rules and regulations for the better government of the Church. Such indeed is the constitutional intent and design of these meetings, once in four years. But will they at this meeting accomplish the work of their original design, set forth in the last clause of the foregoing sentence, that is, "to make rules and regulations for the better government of the Church?" Upon this subject there are serious thoughts and deep anxiety in the hearts of many. Some have their hopes strong and powerful, while others have their fears annoying and distressing them. The wants and necessities of the Church require the passage of such laws from time to time, as will enable her to carry forward the various benevolent enterprises in which she is engaged for the salvation of souls, and the establishment of the kingdom of the Redeemer on the earth. The General Conference ought most faithfully to attend to these. Here lies the pathway of duty. Principally for this purpose the fathers fixed the calling together of that body once in every four years. Not to alter, change, or amend the constitution of the Church once in every four years. This formed no part of their design. They did not believe their work to be so imperfect as to require such periodical changes. Neither had they the most distant idea that their sons would be so unstable and fickle-minded, as to be continually altering and amending their work. They made provision for occasional and necessary alterations and amendments, but nothing more than these. The government that is forever amending its fundamental Constitution is destined not to live long. It betrays an imbecility, a weakness that cannot be cured, and which will, in the end, prove its utter ruin—its complete destruction. To this rule we know not of an exception in history, sacred or profane: without a removal of the cause, there is none. Constitution menders are canker-worms that destroy the life, and take away the last spark of the vital principle, leaving nothing but death and destruction behind them.

The power to make alterations and amendments to our constitution, is somewhat guarded in a few particulars, but not enough for the safety and security of the Church. The constitution ought to be, not only in some, but in all of its essential provisions unalterable, without the previous recommendation of a majority of the annual Conferences.

But independent of any essential alteration or change in the constitution, the Church has need of some most important and judicious legislation. Several years of earnest, honest effort have been spent in attempting to establish upon a firm base, a book concern for the benefit of the whole Church, and the world. It would not be doing justice to those who have gone before us, to say that all of their labours and efforts have failed. It is not true. Therefore it would be doing great injustice to them, for us to make the statement. They have spoken, written, legislated and worked. In all of these ways they have done what they could. We must do the same,—we can do no more. They were not able to accomplish all that their heads proposed and their hearts desired, neither shall we be able to do it. But building upon the foundation that they have laid for us, and profiting by their combined wisdom and experience in many years of faithful labour and effort, let us confirm and establish it. It will become the duty of the next General Conference to make such laws, rules and regulations as will most effectually carry into free, full and beneficial operation the original design of those planners and workers. Our Book Concern wants special legislation on the subject of finances; it cannot sustain itself and accomplish the object for which it was created without it. This is the most important question to come before that body; all other questions coming there have not half the weight of this one. It should be, until properly disposed of, the question of the Conference. Without the circulation of books, periodicals and papers, we can accomplish no great amount of good, either in a moral or religious direction. The very thought of doing so upon the part of any, would be the very height of folly. What good as a Church can we do, or even hope to do, without these? Let those who think that any can be done answer the question.

There are other questions that will claim a portion of the attention of the General Conference, which will be noticed hereafter, but none of equal importance to that now under consideration. With proper attention to it, we may do much toward the salvation of souls and the spread of the gospel, but without it nothing. Nothing for the heathen at home or abroad, nothing for the enlightenment of the world, nothing for the relief of suffering humanity, nothing for God, and nothing for man; take nothing from nothing and nothing remains.

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CELEBRATION.

The first general celebration of a connexional act, or an event of any kind occurring in the history of our Church since its first formation, took place in this city on Tuesday, September 18th, 1855, and continued until Friday, the 21st. This was in answer to a call by the Book Committee, to celebrate the event of having obtained an act of incorporation for the A. M. E. Church Book Concern. Ministerial and lay delegates were in attendance, representing several Churches from various parts of the connexion. The meeting was organized in Bethel Church, Sixth Street, Rev. Richard Robinson, pastor, upon the very spot of ground where was formed, April 16th, 1816, the African Methodist Episcopal Church connexion.

The meeting was called to order by the Book Committee. Rev. A. W. Wayman was called to the chair, and brother Edward Young appointed secretary. This was followed by the appointment of a committee to nominate officers for a permanent organization. The committee having attended to this duty, reported for President, Rev. J. G. Beulah; Vice President, Rev. R. Robinson; Secretaries, Edw. Young and A. Fields. A business committee was appointed; the call read, and explained by the general Book Steward, after which, several speeches were made, when the meetings of the first day adjourned. At night there was preaching in the several Churches of this city; and thus ended the first day.

On Wednesday there were two Sessions during the day, at which arrangements were made for the evening. This evening there was a general mass meeting called together at Bethel Church. The house was filled with a most respectable audience. The meeting was opened with an appropriate prayer by the President, Rev. J. G. Beulah, after which, Rev. A. W. Wayman, pastor of Bethel Church, Baltimore City, Maryland, came forward, by special request, and previous appointment, and delivered a most able oration. The discourse was not written, but delivered extemporaneously. We were not in a situation to take notes, and fear making an attempt at writing the speaker's remarks from general recollection, lest we fail to do him justice. All who heard him were pleased, and we believe profited by the thoughts and suggestions thrown out in the course of his remarks. After the delivery of the oration a collection was lifted, in which was raised more than thirty dollars from the audience present. Donations were received from several circuits and stations, amounting to more than an additional thirty dollars, as will appear in the report. The collection was followed by the reading and presentation of the act of incorporation to Rt. Rev. Bishop Nazrey, who honoured the meeting with his presence three days. The Bishop received the charter from the committee with appropriate remarks, encouraging them and the people to diligence and perseverance in their laudable efforts to self-elevation. The meeting closed with a benediction.

Thursday was spent in general discussion and deliberation upon various topics affecting the interest of our Church and people.

At night a mass meeting was held at Wesley Church, Hurst Street, Rev. Wm. Moore, pastor. Address by the editor and general book steward,—there was a collection raised, amounting to fifteen dollars.

Friday was spent in the discussion of sundry important resolutions. At night there was a meeting held at Union Church, Coates Street, which was addressed in a very able and interesting manner by Rev. Thomas Kennard. The collection from his Church was ten dollars. The evening was stormy, on which account the audience was small. So ended the first celebration.

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(For the Christian Recorder.)

MORAL CONDITION OF CALIFORNIA.

San Francisco, Sept. 4th, 1855.

Dear Editor,—The work still goes on, though not without much toil and wear. There is much to be done, but few to do it. The legions of crime and wrong are puissant and hopeful, they dread not the iron rod of Him who will ultimately subdue the rebel nations who spurn his law and reject his mercies.

Many have been the reproaches heaped upon our common Christianity through the ungodly deportment of many of those who regard themselves to be the patrons and allies of our common faith. They suppose that their religious obligations are to be entirely ignored and neglected in this country, hence the cause of the immense number of hard-hearted and soft-headed backsliders, who are scattered like the seared leaves of autumn upon valley, hill and plain; and the most fatal stabs the Church has ever received have been by the hand of those who were once the banner bearers of the Lord of Hosts. In the wild, hot race for wealth and power they have forgotten that there was an Avenger who will in the end (though his judgments linger long) hurl fiery bolts of dire dismay into the ranks of his enemies.

Though there are thousands of recreants who unite in retarding the onward march of the Church of the Messiah, yet that Church must and will triumph; it will go forward with her strong hand leaning on the throne of the skies.

California has produced quite a crop of modern infidels; they darken the air as did the columns of demons when thrown over the ramparts of glory. Many feeble-minded persons have been sadly shaken through this damning influence, and at this hour they move through the world deluded by the devil and his minions, spurned of men and forsaken of God.

Men begin to feel their moral helplessness; they have ascertained to their heart's content, that the glitter of gold will not banish the bitter sorrow of the heart, nor dry up the vast fountains of human suffering and guilt that flood the world. Those dark and terrible evils which afflict our communities in this country, are growing more and still more revolting,—rapine, theft, licentiousness, and murder are on the decline, while a thousand prophetic voices herald the coming of the reign of right. "Truth, though crushed to earth, shall rise again, for the eternal years of God are hers." The tyrant may plant his heavy iron heel upon the neck of the helpless captive, and men who sit upon the high places of the earth may combine to crush the poor, and trample upon the sacred rights of earth's humble ones, yet will the God of justice arise and shatter to atoms the fetters of the needy, and dash to pieces the minions of oppression.

Yours for the right,
T. M. D. Ward.

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LETTER FROM BISHOP PAYNE.

Cincinnati, Sept. 10th, 1855.

Rev. and Dear Brother,—Yours of the first ultimo has been received, and would have been answered before this time had I not been prevented by the amount of official duties which the last three conferences laid upon me. I have now three or four days to breathe: meanwhile I will write a reply to yours. I am sorry to hear that the Book Concern is so embarrassed for want of means that you cannot issue the Recorder regularly; and yet I am not surprised, for I tell you and all concerned, *now*, what I have always said, that it *never can* prosper until you have a capital of at least *ten thousand* dollars to sustain it. No paper of a religious character has ever succeeded without the liberal support of the wealthy members of the Church. The New York Independent, the best and largest religious paper in the world, was sustained for years chiefly by the liberal support of a few rich merchants in the Congregational Church.

During the first four years of its existence these rich men spent twelve thousand dollars out of their own pockets, and never received one dollar in return. But they loved God and the Church more than gold, therefore they gave liberally to make the Independent just what it is,—the largest, the most liberal, and the best conducted religious paper in the world.

Now we have no such rich men among us, therefore we must look to the people, and they will supply us with the necessary means, if we will but institute an efficient agency to press the claims of the Book Concern; and to execute such a system of finance as I believe the next General Conference will ordain. Fifty cents from each member will, in twelve months, give a capital sufficient to publish a weekly newspaper: then if we will employ the best educated minds we have among us to write for the paper, we will make it popular. For believe me, dear brother (with all due respect for your ability as an editor,) when I say that neither you nor I can make a paper what it ought to be. No one man on earth is so learned and gifted as to make a readable paper for the masses,—a paper that will command the respect, and secure the support of a discriminating public.

I am sorry that I will not be able to attend your great meeting to be held on the 8th.

The visit of Bishop Nazrey to the west has been very gratifying to all candid minds. He has made a very favourable impression upon all, and paved the way for future usefulness in that quarter. The Indiana Conference has been divided; nine men have been drafted from it: they, and the Churches committed to their care, will hereafter constitute the Missouri Conference, the organization of which will occur next Thursday morning in the city of Louisville, Kentucky. I shall send you an account of its organization. The Lord prosper thee in all things, and in all things may you be able to glorify his holy name.

Yours fraternally,
Daniel A. Payne.

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CONTINUATION OF APPOINTMENTS.

Philadelphia, Oct. 8th, 1855.

I shall be at Springtown, October 12th. Brother Davis will make the appointments to the 19th; on which day I shall go to Salem, N. J. Brother Holcomb will make the appointments to the 26th; on which day I shall go to Camden. The Elder will make the appointments to the 31st; on which day I will go to Burlington Circuit, at whatever appointments the Elder may direct; on the 5th of November I shall leave Burlington for Allentown Circuit. The Elder will make arrangements to the 12th; on which day I shall leave and go to Trenton, N. J., and the 19th to Brunswick; 22d to Princeton, and remain over Sabbath, after which, I shall spend the next Sabbath in Philadelphia,—preach at Little Wesley at three o'clock in the afternoon; and shall then rest myself by going home and preaching for the General Conference.

The friends to whom I have not paid a visit will excuse me, as time and health will not admit of it this year; for, after travelling from March to December continually, and labouring hard, it must be expected that a little rest is necessary.

Willis Nazrey.

Appointments of the Indiana Conference for 1855.

Chicago, Elisha Weaver; Muskateen Station, William C. Trevans; Springfield Station, Wm. Dove; Jacksonville Station, William Jackson; Charleston Circuit, Austin Woodford; Evansville Circuit, David Bush; Lafayette Circuit, Benjamin Hill; Bloomington Circuit, James Curtis; Salem Circuit, Daniel Winslow; Vincennes Circuit, Thomas Strother; Terrehaute Circuit, Turner Roberts; Richmond Circuit, John Turner; St. Paul's Circuit, Griffis Nelson; Rascoe, Wm. Davis; New Albany Station, Richard Burges; Blue River, Levi Bass.

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REV. PETER GARDNER'S PLAN.

Notice.—Those of our friends and brethren who subscribed ten dollars toward sustaining the Christian Recorder, are hereby requested to send in their money, as we have need of it immediately, in order to keep from stopping any more until we have reached the time of the General Conference. Let all of those who have subscribed pay in their subscriptions, and we will be fully able to go on until that time, and far beyond it. Come, brethren, let us hear from you within the space of one month, and you shall have credit through the paper.

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TO SUBSCRIBERS.

The many and pressing calls for the Christian Recorder, have determined the committee to spare no pains in making efforts to keep it in regular circulation until the sitting of the General Conference. They have been encouraged to do this by receiving some material aid, enough to publish three or four numbers, with the promise of more as necessity may require. If we shall succeed in getting to the General Conference with the Recorder alive, we have the fullest assurances from the leading spirits that will appear there, that ample provisions will be made to secure its future existence. This we have said in answer to the question, what may subscribers look for after that time. Let them continue their subscriptions.

The wants and necessities of our Church have fully convinced them, and their leaders, that they must have a weekly paper and a monthly magazine; that these are indispensable to our existence as a body of active Christians. The knowledge of this truth will suggest the most effectual ways and means to secure and perpetuate their existence. None need have fears in forwarding their subscriptions with their appropriate Post Office addresses. Let us have these and you will surely have your paper forwarded to you. Those who have been subscribers heretofore, and whose subscriptions have run out, are requested to pay up and continue.

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THE FUTURE.

We purpose hereafter to issue as regularly as possible, as means will allow, our little sheet. The General Conference is near at hand, and brethren tell us that we have more need of the Christian Recorder just at this time than usual. Want of means has been the cause of past delays, with two exceptions, among which is the present, that has taken place from other causes. Our friends and subscribers may, for a time, look forward with some degree of confidence for the regular appearance of the Christian Recorder. We have no doubt upon the subject, that the next General Conference will place it upon a surer foundation, if possible, than at present.

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MINUTES OF PROCEEDINGS AT THE CELEBRATION.

The minutes of the proceedings at the celebration are laid over for the next number on account of certain necessary corrections to be made in them, which we discovered too late for this number. The Secretaries' Manuscripts did not come into our hands until we were going to press. We are not a little sorry for this occurrence, as we apprehend that not a few will be disappointed. But if our friends will bear with us until our next, which will appear within about two weeks, they shall have all of the important matter contained in those documents.—*Ed.*

◆

(For the Christian Recorder.)

STANFORD'S PROTEST.

Protest to the Rt. Rev. Bishop Nazrey, and ministers of the New England Conference of the A. M. E. Church, assembled in Providence, Rhode Island, June 1855.

Rev. Sirs,—I George A. Stanford, a regularly ordained minister of the A. M. E. Church, do respectfully and solemnly protest against the proceedings and decisions of the Conference, now assembled, in the manner you have summarily disposed of the charges alleged against me, pronouncing me guilty without sufficient evidence, and therefore contrary to law.

I do solemnly, and in the name of justice, utter my protest against your proceedings in my case, as being contrary to *civil law*. To wit: any person accused of crime, or any illegal act, the law supposes the person or persons innocent, until sufficient evidence is produced to show guilt; such evidence to be established by two or three persons on oath. Summary proceedings against any person or persons, is contrary to justice, and therefore a violation of all law.—*Blackstone.*

I do solemnly, and in the name of justice, utter my protest against the proceedings in my case, as contrary to the doctrines and discipline of the A. M. E. Church. It is therefore contrary to your ecclesiastical laws. To wit: (Discipline, section tenth, No. five,) believe evil of no one without good evidence. Unless you see it done, take heed you credit it not. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

I protest most solemnly, and in the name of justice, against your proceedings, as being contrary to the word of God. To wit, Num. v. 13. *Witness*, one who solemnly, or upon oath, gives his declaration concerning a matter. No person is to be condemned on the testimony of one witness, but by the concurrent evidence of at least two or three persons, to the same or a similar fact. *Witness*, solemnly to declare a point before a judge. Acts 22d, chap. xxiv. and xxvi. 5. Boldly and solemnly to declare any point, John, iii. 11, and v. 23; First Timothy, chap. vi. 13.

In protesting against your proceedings in my case, I respectfully call upon you to show by what act, in accordance with your ecclesiastical law, supported by evidence, you have pronounced the illegal sentence upon me?

In protesting against your proceedings in my case, I call upon you most respectfully, to show by what act in civil law, supported by evidence, you have pronounced sentence upon me.

In protesting against your proceedings in my case, I call upon you most respectfully to show, in accordance with the Bible interpretation of witness, supported by evidence, why you have pronounced the illegal sentence upon me.

Respectfully,
George A. Stanford.

◆

OHIO CONFERENCE.

Station of the Preachers for 1855.

Detroit, Rev. John Warren; Pittsburgh, Wylie Street, Rev. M. M. Clarke; Allen Chapel in Beaver to be supplied; Allegheny Station, Rev. Grafton Graham; Cincinnati, Rev. John Tibbs; Zanesville and Pleasant Station, Rev. A. R. Green; Cleveland Station, Rev. Robert M. Johnson; Chilicothe Circuit, Rev. R. L. Gardner; Uniontown Circuit, Rev. Jeremiah Lewis; Brownsville Circuit, Rev. Levin Gross; Washington Circuit, Rev. S. H. Thompson; Steubenville Circuit, Rev. Sugar T. Jones; Captiene Circuit, Rev. Nelson Carter; Hamilton Circuit, Rev. David Smith; Gallipolis and Hillsborough to be supplied; Lancaster Station, Rev. Edway Epps; Carthagena Station, Rev. John Gibbons; Urbana Station, Rev. William Morgan; Marshall Station, Rev. M. T. Newson; Sandusky Station, Rev. John Ridgeway; Meadville Station, Rev. James H. Payne; Cincinnati Mission in charge of Rev. J. Tibbs; Union Seminary, Rev. Edward Davis. All three of our Bishops, Quinn, Nazrey and Payne, were present at the Canada Conference, at this, the Ohio Conference, and subsequently were together present at the Indiana Conference.

From the communication received from brother W. R. Revils, we learn that it was a source of great satisfaction to our brethren in the west, to have all the Bishops at one time present with them in an annual Conference. This was the first of the kind that ever took place in this part of the new world. Bishop Nazrey has returned to the east highly pleased with his tour in the west, as our readers may learn hereafter.

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OUR CHURCH AT ALBANY.

We learn from our friend and brother, Edward Johnson, travelling agent of this Church, and who is now sojourning with us in this city, engaged in the work of his mission, the following statement of the affairs of that Church:

They have sold the property that they possessed in Jefferson Street, and have purchased a lot in Hamilton Street, in the west part of this city, where they have erected a beautiful brick edifice sufficiently large to accommodate, comfortably seated, five hundred persons. They have purchased a lot with the privilege of having five years time to pay. They have already paid three thousand dollars upon the house and lot, leaving a balance of ten thousand dollars, with interest, to pay.

As might be expected, since they have left the old site and building, and have entered into the new, their congregation has become very much enlarged. In addition to this, their meetings have become more and more interesting, and thus, whilst they are in a great struggle to liberate themselves from all claims of indebtedness, they have peace and joy in believing. We commend brother Johnson to the favourable consideration of our Church and friends every where. We can say of him, that which we cannot say of many who are engaged in the same business,—we know the man, and his cause, and know him and it to be highly worthy of all the benevolent sympathy that can judiciously be bestowed upon them. These people, more than many others, help themselves. However, there is a small Church—a congregation at Coxsackie, some twelve miles from Albany, who are imitators of their Christian zeal. These people have purchased a lot and built upon it a most beautiful edifice, at a cost of six hundred, upon which they have paid the sum of three hundred. This latter Church is carrying forward the noble work, under the pastoral charge of brother Richard Clift, as the former is carrying forward hers under the pastoral direction of Rev. George Wier, a most able and efficient minister in New York district. The Church at Coxsackie expects to raise within herself, this Autumn, the sum of one hundred dollars, in which expectation we hope that they will realize their utmost wishes.

Let all who can, in the name of the Lord lend these two Churches aid, looking for nothing again in this world, but that the Father of mercies will repay them.

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COMMUNICATION FROM REV. A. R. GREEN.

Rev. J. P. Campbell:—Dear Brother,—After my best respects to yourself and family, I have to offer you an apology for my not complying with the request of the Book Committee, in regard to sending the "free will offering" spoken of in your circular.

I feel yet a great anxiety to see the Book Concern and periodical of the church go forward; but it has been so with me that I am bound with bonds, that I can say as did Paul, "except these bonds," I could wish all men to be as I am on that subject.

I have had to travel to the Canadas, Ohio, and Indiana conferences on the Book debt, and that has prevented me from getting to my charge until last Sunday morning. And then, I have had to strain every nerve this hard season to raise what I could to meet pressing demands this spring, having had to lay out over two hundred dollars or suffer loss. And the charge I left was out of my hands when your circular was received; so I could not act there; and the one I now have is just come to me, so that I could not possibly do anything. And when I come to the people about the Book Concern, they immediately desire to know if I have got the burthen off me yet? and there is the end of my success. It may be well enough to have the Concern incorporated, but from all human appearance, it requires some other kind of life than political life, and that is financial and material aid. What is the use of incorporating a name, when its vitality is entirely defunct? We have been four years now publishing, we may say, and have not reached the 36th number yet of our Organ. I yield my humble judgment on the subject of what is best, as we have so many men so much wiser in all those things than I am; yet I shall look on with patience to see the glorious results of 1856, as that will tell all about the matter. And I am fully convinced, that some will wish almost they had never heard tell of such a Concern, if they are spared to see that time.

I speak freely, when I say some would desire to have us believe that the Book Concern is in a better way than it ever was; but if so, I am happy to hear it, for if it has no debts, it has no friends, so far as it appears; and a periodical with many friends and a large debt is far better off than one with no debt and no friends; for friends will liquidate the debts and support it too, while, on the other hand, we shall only see the periodical like angels' visits.

The Lord is just, and, as he is so, it is His purpose to convince the world that those who put their trust in Him shall not be confounded. And, as there have been a great many wicked things done in the last few years in that concern matter, I fear greatly that it will be as the Psalmist says, "The way of the wicked the Lord will turn upside down." See if it does not come out so, and may the Lord save us, if I am mistaken in this opinion, from so fearful a scene.

You sent me several numbers of the Recorder last summer, and one number this season of 50. I did not sell enough of the two numbers that I received last summer to pay the 75 cts. that they cost for each package. Because, 1st. You sent them by express, and I never looked for them there. And again, the people will not take papers of so long distance between publications. I gave Bishop Nazrey $1.50, and that is more than I got. To show you how the Recorder stands in its glory, as it would be said, I took the fifty you sent me to my charge, then to Canada Conference, then to Ohio and Indiana Conferences, and I have several yet; four I gave to subscribers; and if that is prosperity, I pray to never enjoy such in anything I have to do. I will see if I can raise anything here; but it is useless to talk about the Book Concern here, now, for reasons I think will be explained in another place. As I said when with you in Philadelphia, the people would never sustain a semi-monthly paper; yet, if it is done, I shall rejoice to see it. What think you of it by this time? If you choose to send me 15 copies, by mail, of your publications, I will try and sell them; or better say 10, and if they go, I can send for more before the next publishing day.

Remember, send by mail to Zanesville, Ohio. Yours fraternally,
A. R. Green.

Although the above communication was not originally intended for publication, yet we have ventured to publish it on account of the weighty and important matter contained in it.

It contains a thought that should become the leading subject of discussion and legislation in the next General Conference. It would have been more agreeable to our feelings to have published it with the distinct understanding from the writer that it was designed for publication; but this was not the case. But feeling ourselves to sympathize with the author, and finding nothing in it to give offence to any, with its many good things, we have ventured to publish it.—Ed.

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(For the Christian Recorder.)

Frederick, Sep. 21st, 1855.

Rev. J. P. Campbell, Dear Brother,—I desire to speak a few words through your excellent little sheet, to our beloved friends in the cause of Christ. We can truly say the Lord has been with us—by his blessing attending the efforts of our friends, we have succeeded in getting our house of worship completed; and it was dedicated to the worship of Almighty God on the 12th day of August. The dedication services were conducted by the Rev. J. J. Hurbert, assisted by Rev. J. R. Sterrit, Brother L. C. Spears preached the consecration sermon from Malachi, iv. 10; and in the afternoon the Rev. D. Zacharias, of the Evangelical Reformed Church, occupied the pulpit; and in the evening at seven o'clock, Rev. J. R. Sterrit delivered a discourse.

This Church cost $1100, and we have paid nearly $800 of that. And now, Mr. Editor, in the midst of all our oppositions, we must say, that He who giveth all things and upbraideth none, has given us friends; and He himself is still on our side, for the work of the Lord is still going on among us,—sinners are convicted, mourners professing to find pardon, and believers being built up in the hope of the Gospel.—No more—I am still your brother in the Gospel of Christ. J. J. Hurbert.

Indianapolis, Sep. 10th, 1855.

Rev. J. P. Campbell: Dear brother,—The Indiana Conference is just over and I am happy to be able to inform you that we had an interesting session. Bishop Payne presided, and Bishops Quinn and Nazrey were in attendance. I assure you it was quite a treat, for the first time in our history, to see our entire bench of Bishops gracing one of our Conferences on the western frontier. I am sorry to inform you that Bishop Quinn has got seriously injured on the Terre Haute Railroad, between Terre Haute and this place, dislocating his shoulder and otherwise bruising his body. He had to travel a distance of two miles after receiving the hurt before medical aid was available; and it was necessary to put him under the influence of chloroform then, before he could bear the operation. He is at my house at this time receiving the best medical aid; and I am thankful to be able to inform you that he is much better. Yours in Christ,

W. R. Revils.

P. S.—We are not dead to the interest of the Book Concern and Paper,—we are endeavouring at this time to again inspire confidence in those who have lost it; and no sooner will this be done, than all can be done that we desire. Yours, &c.

W. R. R.

Remarks.—The present is the first number that has been issued since the accident occurred to the Bishop as stated above. On the 19th of September Bishop Nazrey came into the city, and reported that himself, in company with others, saw Bishop Quinn the next day after this affliction happened, and found him much injured and in great bodily distress. He spent some time with him, and some days afterwards left him in a recovering state. Since the sixteenth we have no information upon the subject; but hope for good, whenever it may arrive.

Brother Revils talks like a man and a Christian upon the subject of the Book Concern and Paper. We hope to hear more from him in that direction.—*Ed.*

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SABBATH SCHOOL CELEBRATION.

Wilmington, Del., Aug. 23, 1855.

Mr. Editor:—I would like to say through your paper that there is a disposition in the minds of our people to instruct their children in the way that they should go. The African Union church had a Sabbath School excursion to Pennsgrove, New Jersey, on the 9th of August, 1855, and gave an invitation to Bethel Sabbath school to participate with them, which was accordingly done, with other schools. This excursion was encouraged by the presence of the parents of the children, to celebrate the anniversary of the British West India Emancipation. The schools were addressed by the Rev. James Hollon, and the Rev. Abraham Cole. It has been remarked by some that they never witnessed so much peace and harmony among so many persons on an occasion like that. But the best of all is, that after the excursion was over, the Union Sabbath School Association made a present of four dollars to Bethel Sabbath School, of the surplus money to assist them in getting books for that school. This was thankfully received, and there was a resolution made by the Bethel school, that the doings of the Union Association be published in the Christian Recorder, to let the world know that there is union, in deed and in truth, in the city of Wilmington.

There was a banner presented to the Union Sabbath School by the ladies of Wilmington and vicinity. Yours in the vineyard of the Lord.

Moses Chippery.

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OBITUARY.

Dear Friends,—I announce unto you the death of Mary Ann Armstrong, the widow of the late Rev. J. L. Armstrong, which took place at the residence of Joseph Hockens, in Chichester, Pa., on the 28th of August, 1855. We are happy to say of sister A. that we believe she has finished her course with honour and dignity, and after a long and tedious illness, she was enabled to fold her arms in peace, and say that she was going to rest with Jesus.

She has launched on the bright ocean,
With all the saints above,
To join in their devotions,
To sing redeeming love.

James Hollon.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

All communications may be addressed:
Mrs. Bundy, G. P. P. S., No. 356 South street, above Eighth.
Mrs. Hall, G. P. S., No. 5 Buckley street; or,
Mrs. Royal, G. S., No. 252 Lombard street, *Philadelphia.*

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Philadelphia, Jan. 26, 1855.

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THE PRAYERLESS HOME.

BY PROF. ALDEN.

"I have a good offer for my farm," said Mr. Earl to his wife, "and I think I shall sell it."

"Why do you wish to sell it?" said Mrs. Earl.

"The land is stony and partly worn out. I can go into a new country where land is cheap and fertile, and realize a much larger return for the same amount of labour."

"If we go into a new country, there will be no schools for our children."

"Our children are not old enough to go to school; by the time they are old enough, it is most likely schools will be established wherever we may go."

"We may also be deprived of the privilege of attending the house of God."

"We can take our Bibles with us and can read them on the Sabbath, if we should happen to settle at a distance from a place of worship."

"It will be far better for us to remain here, where we can educate our children, and bring them under the sound of the gospel."

"I must do what I think is required by the interests of my family."

"Pray remember that property is not the only thing needed by our children."

A few days after this conversation the bargain was concluded, and the farm became the property of Mr. Hale. Mr. Earl was to put him in possession of it early in the spring.

Mr. Earl was descended from one of the early Puritan settlers of Massachusetts. His ancestors for many generations had been devout members of the church of Christ. He was the first alien from the commonwealth of Israel. His mother was an amiable, but not a pious woman, and some thought that it was owing to her that he had not profited by the instruction of his pious father, and had turned a deaf ear to the gospel which he had heard from his infancy. He loved the world, and in order to secure a larger portion of its goods he was willing to leave the home of his childhood, and the graves of his fathers, and to take up his abode on the borders of civilization.

His wife was one who preferred Jerusalem to her chief joy. The old time-worn house of God, with its high square pews and huge sounding-board, was as beautiful to her as the most faultless specimen of architecture to the connoisseur. She desired that her children might grow up under the influence of the truths which were proclaimed in that house. Her chief desire with respect to them was, that they might become rich in faith and heirs of the kingdom. In the spring she was constrained to bid farewell to her native village. After a wearisome journey, she found herself and family in what was then a wilderness, in the western part of New York. The gospel was not preached in the vicinity, nor was even the log school-house erected. For a time Mr. E. observed the Sabbath so far as resting from labour was concerned. He even spent some time in reading the Bible, but he did not pray. In consequence, that blessed book was gradually laid aside.

The climate, and perhaps the labours incident to a life in the wilderness, caused Mrs. E to fall into a decline. When, after a lingering illness, she bade her husband farewell, she charged him to send her children to her native home, that they might there be taught, in the school-house and the church, truths which could make them wise unto salvation. Mr. Earl complied in part with his wife's request. He sent his daughter Julia, who was now nine years of age, and her younger brother. The older one he detained to assist him in his labours.

It was six years before Julia returned to her father. She had spent that time among the pious friends of her departed mother. She found the home of her childhood greatly changed. A neat village surrounded the tasteful dwelling now occupied by her father. The spire of the village church rose aloft, and the school-house was not far distant. She rejoiced to return to her home, though she was to meet its chief charm no more. A check was soon given to her joy. When she sat down to the evening meal, the blessing of God was not invoked. It was with difficulty that she could eat. When the hour for retiring came she was still more unhappy, as the family separated without prayer.

Mr. E. soon perceived that his daughter did not feel at home in his house. It made him sad at heart, for he had looked forward to her return with hope that she would restore, in part, at least, the loss he had experienced. He said to her one day—"Julia, you do not seem to feel as much at home as I could wish."

After some hesitation, she replied—"I do not feel safe here."

"Do not feel safe!" said he, in astonishment.

"I am afraid to live under a roof where there is no prayer."

The remark went to the father's heart. He thought of all the mercies he had received, the protection he had experienced, unasked! He continued to think of his ways till his soul fainted within him. He looked at his oldest son, a Sabbath-breaker, and ignorant of God, and could not conceal the truth that it was owing to the act of removing him in childhood from the means of grace, and exposing him to influences that, in all probability, would prove his ruin.

In a few days he asked Julia to read the Scriptures, and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. It was not till she was reminded of the joy it would give to her mother, could she be a witness of it, that she consented to make the attempt. In a few weeks, on a Sabbath morning, the father himself took the Bible, and having read a portion kneeled down, and, with tears, besought God to teach stammering lips how to pray. Light, peace, and safety, took up their abode in a dwelling now no longer prayerless.

FACTS ABOUT THE HUMAN BODY.—Information like the following is valuable. It is commended to the attention of all:—

"There are two hundred and eight bones in the human body, exclusive of the teeth. These bones are composed of animal and earthy materials, the former predominating in youth and the latter in old age, rendering the bones brittle. The most important of the bones is the spine, which is composed of twenty-four small bones called the vertebræ, one on top of the other, curiously hooked together, and fastened by elastic ligaments, forming a pillar, so to speak, by which the human frame is supported.

"The bones are moved by the muscles, of which there are more than five hundred. The red meat of beef, the fat being excluded, is the muscular fabric of the ox. There are two sets of muscles, one to draw the bone one way, and another to draw it back again. We cannot better describe the muscles than by comparing them to fine elastic threads, bound up in their cases of skin. Many muscles terminate in tendons, which are stout cords, such as may be seen traversing the back of the hand, just within the skin; and which can be observed to move when the hand is opened or shut. Every motion we make, even the involuntary one of breathing, is performed through the agency of the muscles.

"In adults there are about fifteen quarts of blood, each quart weighing about two pounds. This blood is of two kinds, the arterial and venous. The first is the pure blood, as it leaves the heart to nourish the frame, and is of a bright vermilion colour. The last is the blood, as it returns to the heart, loaded with the impurities of the body, to be there refined, and is of a purple hue. Every pulsation of the heart sends out about two ounces of arterial blood, and as there are from seventy to eighty beats in the minute, a hogshead of blood passes through the heart every hour. In fevers the pulsations are accelerated; the waste of the body goes on faster than it can be recuperated; and consequently death ensues if the fever is not checked.

"The stomach is the boiler, if we may use such a figure, which drives the human engine. Two sets of muscles, crossing each other transversely, turn the food over and over, churning it up in the gastric juice, till it has been reduced to the consistency of thin paste. This process requires from two to four hours. Emerging from the stomach, the food enters the small intestines, where it is mixed with bile and pancreatic juice, and converted into chyle. These small intestines are twenty-four feet long, closely packed, of course, and surrounded through their whole length with small tubes, which act like suckers, and drawing off the chyle, empty into a larger tube, named the thoracic duct, which runs up the back, and discharges its contents into the jugular vein, whence it passes into the heart, to assist in forming arterial blood.

"The lungs are two bags, connected with the open air by the windpipe, which branches into innumerable small tubes, all over the inside of the lungs, each tube terminating in a minute air-cell. The other surface of these air-cells is full of capillaries, or infinitely small veins, a thin membrane only dividing the air from the blood. The impure portion of venous blood is carbonic acid which having a stronger affinity for air than for blood, passes through this thin membrane, in a gaseous state, combines with the air in the air-cells, and is expelled, with the next expiration. Mean time the oxygen of the air unites with the blood, and becomes purified, then passing into the heart, being mixed with chyle, it is forced through the body as life-giving and arterial blood.

"The skin serves an important purpose in carrying off impurities from the human system. It is traversed with capillaries, which contain more blood in the aggregate, than all the other capillaries of the body. It is also perforated with countless perspiration tubes, the united length of which amount to twenty-eight miles, and which drain away from three to four pounds of waste matter every twenty-four hours, or five-eighths of all that the body discharges.

"The nerves are another curious feature of the animal economy. They are, however, but little understood. They act as feelers to tell the wants of the body and also as conductors to will the muscles to act. They branch out from the brain and spine, over the whole frame, in infinitely fine fibres, like the branches and twigs of a tree."

TALK OF THE ROAD.

"Pat, I have got something new to talk about," said Jem, pulling a roll of paper out of his pocket.—"Let us see it, Jem," said Pat. So Jem unrolled the paper, and showed a beautiful picture, with fine, bright colours in it.—So, said Pat, "What is it all, Jem?"—"Don't you see for yourself, Pat?" said Jem.—"Why, then, if it isn't the souls in purgatory!" said Pat.—"'Deed and it isn't then; you're out for this time," said Jem; "so look again, Pat."—So Pat looked again; "And what else can you make it at all?" said Pat.—"The bodies in purgatory," said Jem.—"Well, sure enough, it is," said Pat; "sure enough, them's bodies; them can't be souls anyway. But isn't it mostly souls that goes to purgatory?" said Pat, a little puzzled.—"Well, I never heard tell of any but souls going there, if so be they go there at all," said Jem; "but you see yourself it's bodies that is in it."—"Sure enough it is, Jem," said Pat; "and my! but they're the purty creatures, them women, just like real ladies! I wonder what they done at all to bring them there? Would they be bad women now?" said Pat.—"Well, you know, Pat," said Jem, "that couldn't be: for doesn't the catechism say that them that dies in mortal sin goes to hell, for all eternity, and not to purgatory?"—"Ay," said Pat; "but doesn't the catechism say, too, that them that gets their mortal sin, and the guilt of it, forgiven in this world, has still to go to purgatory, for a time, to get the stains washed out of them before they can go to heaven, where nothing defiled can enter? and mightn't it be that way they got there?"—"Well, may be so," said Jem, "if so be that them that's forgiven goes there at all. But when Jesus Christ said to the woman that was a sinner, 'Thy sins are forgiven thee;' and when he allowed her to wash his feet with her tears, and wipe them with the hair of her head, and more than all, when he finished with her by saying, *Thy faith hath saved thee,* GO IN PEACE, did he just mean to bid her go to purgatory? or was that the meaning she took out of it?"[*]—"Well, Jem," said Pat, "I am thinking if Jesus Christ had just took and shown her that picture, she wouldn't have gone in peace, anyway."—"I'm thinking so, too," said Jem; "and that when the Blessed Lord said them blessed words to the woman that was a sinner, he didn't mean the picture at all; and it's hard to think that them that's forgiven by him will ever come to the like of what's in that picture."—"Well, if they was ever so bad," said Pat, "sure it would only be commonly decent, with their purty, white skins, and the beautiful hair flowing down on their backs, to put a bit of a shift on them itself when their picture was going to be took in purgatory."—"Man alive," said Jem, "what good would that be? sure look at the long flames just curling up all around them, and wouldn't the shift be burned off them afore you could look round?"—"Well, I don't know for that," said Pat, "sure there isn't so much as a sign of a scorch on their beautiful skins; and why couldn't the shift stand it as well? Don't you mind in the Book of Daniel, when the wicked king put the three men into the fire, because they would not worship the golden image, the fire couldn't hurt their clothes nor more than themselves."[†] "Well, sure enough," said Jem, "the picture looks a deal more like people that the fire couldn't hurt at all, than like people it could hurt; and that being the way, they might as well have their clothes on, and I'm thinking it might be better too in the picture; for you know yourself, Pat, there's many a young boy that cares little for purgatory, that would buy that picture just for the bad thoughts that could be took out of it."—"Well, there's some in the picture dressed fine enough anyway," said Pat; "who would they be now?"—"Sure them's the angels taking the souls out of purgatory," said Jem, "don't you see the wings on them."—"Well, that's the elegant dress on that angel," said Pat; "that's the beautiful green bed-gown, and the purtiest red petticoat ever I seen. Sure the finest lass at a fair would be proud to be an angel to wear such a bed-gown and petticoat!"—"'Deed and she might," said Jem; "but sure a girl that wore the like of that would, at least, have the shoes on her arm going to a fair or a market."—"But what's this, at all at the top," said Pat, "with all the bright light about it? Well, it's the cross and a lamb on it. Won't that be Jesus, now?"—"That's what it's meant for," said Jem, "the Lamb of God that taketh away the sins of the world;[‡] and don't you see the blood running from his throat, and the angels catching the blood in golden cups, and pouring it out on the people in purgatory."—"And is it the blood of Christ, and not the fire after all, that cleanses them that's in purgatory?" said Pat; "and it's only waiting in the fire they are till they get the blood of Christ? Didn't I think that sins were forgiven in this life by the blood of Christ, and that them that was forgiven hadn't to go to purgatory to get their stains bleached out of their souls by the fire itself? but if it is the blood of Christ that cleanses too, what is the fire for at all?"—"Well, it's just for to punish them," said Jem.—"Don't tell me of *punishment* for them that's *forgiven,*" said Pat, "that's not reason, and it's not Gospel. Either the fire is to cleanse out the stains of the soul after the sins are forgiven, or it's for nothing at all; and *which* does the cleansing? is it the blood of Christ, or is it the fire?"—"Well, Pat," said Jem, "the Bible tells us of forgiveness of sins, through the blood of Christ; and tells us just the same of the cleansing too. Sure doesn't it say—'How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, CLEANSE our conscience from dead works to serve the living God?'[§] And if the blood of Christ does all, what is the fire for?"—"Well, Jem," said Pat, "here is the differ of the Bible and the picture. Both allows that the blood of Christ does it; but, by the Bible, the blood of Christ does it now; and, by the picture, the blood of Christ won't cleanse us till we get to purgatory."—"Well, I think that's it," said Jem. "Sure we have the Bible and the picture to choose between."—"Well, thank God for having the choice any way," said Pat: "which, I wonder, would the priests like us to follow?"—"Well, Pat," said Jem, "I got this picture in a shop that had plenty more, just nigh hand to the great Carmelite Church, in York-row in Dublin. Sure the priests like to see it set up in the windows: if they don't like it, why don't they stop it? sure it isn't Protestants sells that! And why don't they say a word against it? Why don't they warn the people against it, the way they do against reading the Bible? Sure the priests like the picture well, and why wouldn't they give it to us for our religion? I'm thinking there is a deal of things in our religion would be better taken off it, if any priest would only set about it."—"Well, Jem," said Pat, "I thought that last week, when I seen Peter M'Kenna buying a horse in Kilcommon fair, and the horse had a big bunch of a tail on him, and Peter got him cheap, for he ran him down for falling away in the hind quarters; and when Peter got him into a yard, he just backed him up to the wrong end of a cart, and whipped the big tail off him, and then he stood a one-side, and says Peter—'Now isn't that a great addition to him entirely?' And thinks I to myself, wouldn't it be a great addition to our religion if it was well docked too?"—"Well, never mind the horse, Pat," said Jem. "But sure enough there's a deal to come off our religion, and the more the Bible gets out, the sooner it will be done." And the more we hear of the talk of plain people, like Pat and Jem, the more hope we have that the Bible will get out indeed.

OPEN THE GATE.—"I wish that you would send a boy to open the gate for me," said a boy of ten years old to his mother, as he paused with his books under his arm.—"Why, John, cannot you open the gate for yourself?" said his mother. "A boy of your age and strength ought certainly to be able to do that."—"I could do it, I suppose," said the boy; "but it is heavy, and I do not like the trouble. The servant can open it for me just as well. What is the use of having servants, if they are not to wait upon us?" thought he.

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy, he drew from his bag of books his arithmetic, and began to look at the sums.

"I cannot do these," he whispered to the next scholar; "they are too hard."—"But you can try," replied his companion.—"I know that I can try," said John, "but it is too much trouble. Pray, what are teachers for, if not to help us out of difficulties? I shall carry my slate to Mr. Helpwell, the usher."—Alas! poor John. He had come to another closed gate—a gate leading into a path of useful knowledge. He could have opened it, and entered in alone; but he had come to the conclusion that it was as well to have gates opened for us as to exert our own strength. The result was, it was decided that he had no "genius" for such kind of study.—The same was true of Latin. He could have learned the declensions of the nouns and the conjugations of the verbs as well as others of his age; but he got other boys to do his exercise, and what was the use in *opening the gate* into the Latin language when others would do it for him. Oh no! John Easy had no idea of tasking his mind or body when he could avoid it, and the consequence was, that numerous gates remained closed to him all his life—*gates to honour—gates to usefulness—gates to happiness!* Children, you should early learn that it is always best to help yourselves.

"I always spend my Sabbaths in settling my accounts," said an infidel once to a minister with whom he was conversing. "You may find, sir, that the day of judgment is to be spent in exactly the same manner," was the reply.

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[*] Luke, vii. 37, to the end.

[†] This history is in the fourth chapter of the Book of Daniel. N. B.—Observe, from verse 5 to verse 20 of this in the Douay Bible, is not in the Hebrew Bible.—Daniel wrote in Hebrew: neither is it in the Protestant Bible; but the account of the men being saved in the fire is in both Bibles.

[‡] Gospel of St. John, i. 29.

[§] Hebrews ix. 14 (Douay Bible.)

HOW TO SPEND THE SABBATH.

1. *Rise early.*—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. *Pray for your minister.*—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labours of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. *Pray that the preaching may be blest to your soul.*—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. *Do not indulge in secular conversation.*—To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. *Banish worldly thoughts.*—You must not, on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. *Do not criticise the performances of your minister.*—If he has preached a poor sermon, make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself. You will profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

7. *Spend every Sabbath as though it were your last.*—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hopes for eternity. Do this, and your Sabbath will not be spent in vain.—*Am. Tract Soc.*

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MARRIAGE.—It is desirable when persons marry, to marry as much as possible in their own religious community. To justify a contrary course two things are at least necessary:—First, that they hold the sentiments in which they differ with moderation, and feel them to be subordinate; and secondly, that they consent to attend the same place of worship. Worshipping together cherishes and promotes social and devout affections; and has a lively and favourable effect upon children and servants. What evil consequences have I often seen arising from husbands and wives, fathers and mothers, always repairing to separate sanctuaries, or worshipping alternately at different places.—*Rev. W. Jay.*

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REV. JOHN NEWTON.—One morning there was, with several other preachers sitting in Mr. Newton's study, a Baptist minister, a very good man, who had appeared to some disproportionately zealous in making converts to his own opinion. The conversation was turning upon the choice of texts, "Ah," said Mr. Newton, "Brother S., there is one text I can preach from, and which you cannot." "Sir," said he, "what can that be?" Mr. Newton replied, "God sent me not to baptize, but to preach the gospel." Mr. S took the hint, without the least offence, and no one laughed more heartily.—*Ep. Rec.*

COLOURED PEOPLE OF PENNSYLVANIA.

In a neatly printed pamphlet of 19 pages—prepared by a committee of the coloured citizens of Philadelphia, asking for the same right of suffrage they enjoyed for forty-seven years prior to the adoption of the present constitution in 1838, it is stated that they number 30,000 persons in Philadelphia, that they possess $2,685,693 of real and personal estate: that they have paid $9,766 for taxes during the past year, and $396,782 for house, water and ground rent.

TOBACCO.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of $1,000—or more than 100,000 missionaries. The students in one college pay more than $6,000 for segars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancer, insanity, delirium tremens and sudden deaths. It weaves a winding sheet around 20,000 in our land every year.

REMEDY.—1. Never use it yourself.—2. Banish it from your family and premises.—3. Purify the church.—4. Rebuke the manufacture and sale of it.—5. Look after schools, and save the young.—6. Sign and circulate this pledge: I hereby pledge myself to abstain from the use of tobacco in all forms, totally and forever.

DON'T SHOOT THE BIRDS.

Don't shoot the birds, the warbling birds,
That cheer you with their song,
That fill the air with melodies,
A bright and happy throng;
That carol forth their native lays
From shrub and lofty limb,
And gayly sing their tuneful strains
From morn till evening dim.

Don't shoot the birds, the joyous birds,
That charm the traveller's way;
That nestle round the poor man's cot,
And princely mansion gay;
Whose merry notes, so blithe and free,
They chant alike for all,
And ask of what you do not want,
E'en but a pittance small.

Don't shoot the birds, the harmless birds,
That come with buds and flowers,
That soothe the farmer's weary toil,
Through summer's sultry hours;
That build their nests and brood their young
Beside your cottage door,
And linger near from early spring
Till autumn's golden store.

Don't shoot the birds, the sportive birds,
That flit o'er hill and plain,
That leave when chilling winter comes,
But soon return again;
That warble out their hymns of praise
With many a gleeful voice,
Which calms the daily cares of life,
And bids the heart rejoice. [*Ex. P.*

CHRISTIAN OF AFRICAN METHODIST

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☞ Devoted to Religion, Morality, Science and Literature. ☜

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A liberal discount made to those who advertise largely.

(For the Christian Recorder.)

A SABBATH-SCHOOL TEACHER'S FAREWELL.

BY WM. B. J. JACKSON.

Dear partners of my hopes and fears,
I will no longer with you dwell,
To share your toils, and joys, and tears,
For I must bid a sad farewell.

Yes, I must fill my future lot,
Far from my fond and cherished friends;
But not by me to be forgot,
While life its beating pulses spends.

Dear children, who have heard my voice,
Instructing them in wisdom's ways,
I'm going, by fate's unerring choice,
Far, far away, to spend my days.

But while I am thus far away,
Dear children, prize my words,
And strive to meet me, in that day,
When farewell words will not be heard.

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LOOK TO JESUS.

Come, ye souls, by sin afflicted,
Bowed with fruitless sorrow down,
By the broken law convicted,
Through the cross see pardon won;
Look to Jesus!
Mercy flows through him alone.

Take his yoke, and humbly bear it;
Love will make obedience sweet:
Christ will give you strength to bear it,
While his wisdom guides your feet
Safe to glory,
Where his ransomed captives meet.

Sweet as home to pilgrims weary,
Light to newly-opened eyes,
Or full springs in deserts dreary,
Is the rest the cross supplies:
All who taste it
Shall to life immortal rise.

While the wounds of wo are healing,
When the heart is all resigned,
'Tis the solemn feast of feeling,
'Tis the Sabbath of the mind:
None but Jesus
Can the broken heart upbind.

But to sing the rest of glory,
Mortal tongues far short must fall;
Tongues celestial strive to reach it,
But it soars beyond them all:
Faith believes it, hope expects it—
Love desires it—
But it overwhelms them all!

"Father, what would you like best to have?" asked a little fellow. "A good son," was the reply.

◆

Reputation is what people think of us; character is what we really are.

(For the Christian Recorder.)

BISHOP NAZREY'S VISIT TO THE WESTERN CONFERENCES.

Mr. Editor,—The reason I have delayed saying any thing about my travels in the West, has been for want of time, therefore you will indulge me with the insertion of a few lines in the present number.

Leaving Philadelphia on the 14th of June, a few days after the Philadelphia Conference adjourned, I proceeded to the New England District, and commenced our Conference on the 16th; at the close of which I travelled over the District. I then went to Chatham, C. W., where I met the Right Rev. Bishops Payne and Quinn. The Conference was well attended, and conducted with much order and decorum. After the Conference arose, I remained a few days in Chatham, and then left for the West, making Cleveland my first point. Here I met with Rev. R. M. Johnson. We may surely say, the once flourishing and beautiful society, had now become scattered as sheep having no shepherd. I remained there for twenty-four hours, and left for Columbus, Ohio, the seat of the District Conference, where I again met with my colleagues and members of that Conference. I must say that that was a very laborious Conference; and I never saw so much trimming and lopping of branches, which did not, apparently bring forth fruit unto holiness, as the minutes will show.

At the adjournment of that Conference, I left, with Bishop Payne, for the Queen City of the West, and spent a day or two with him and his family, and visited some few friends. Cincinnati is a fine city, and the people there are apparently doing well. But some other place would suit me much better as a residence.

We left there for the Indiana Conference, and arrived at Indianapolis, where we again met with Bishop Quinn. We remained there two or three hours, and then all left for Terrehaute, and were conveyed to the camp-ground in wagons, before night. Here we enjoyed a few days in the grove, holding a Conference and Camp-meeting together. It was one of those refreshings of grace, from the presence of the Lord. The Conference commenced on the 1st, and rose on the 6th of September—on the morning of which day Bishop Quinn left us, and very unfortunately fell, and badly sprained his shoulder; and when we came to Indianopolis, on the 7th, seventy-five miles from the place of its occurrence, we found him in much pain. We remained with him two or three hours, but was compelled to leave for our present field of labour.

We felt very much relieved in mind by our visit to the West, in relation to our Book Concern, and the oneness of feeling among our brethren, for the general good of the African Methodist Episc. Church. When we came to charge home on them their neglect of duty to the Book Concern, and disregard of the Law, many of them seemed glad of the opportunity to defend themselves, and place the blame where they considered it properly belonged. We found the heart of the great West to be right on the subject; and that all the parties concerned will come up to the standard of justice and equity. We will look to the next General Conference to set these matters straight, by making such rules as will harmonise and carry on the Book Concern with more success than heretofore.

We must, in justice to the Indiana Conference, say, that they are far in advance of some of the elder Conferences, in several particulars. And I hope the Missouri Conference, which has just been organized out of the Indiana Conference, will ever adhere to the principles for which it has been praised, and which it has laid down at the commencement.

We are glad to learn from Bishop Payne, that Bishop Quinn is much better, and was with him at the organization of the Missouri Conference.

I fully concur with Bishop Payne in the opinion that the Book Concern must have a capital to carry it on, or it cannot exist. But that capital is to be obtained within the limits of the church; and of the mode of collecting which, I shall offer in the next number, if time will permit me to do so.

Yours, in the cause of Christ,
WILLIS NAZREY.

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BISHOP NAZREY'S APPOINTMENTS.

Philadelphia, Nov. 1, 1855.

I shall be at New Brunswick, N. J., on the 19th of November, and Princeton on the 22d, and remain over Sabbath. On Sunday, Dec. 2d, I will preach in Wesley Church, at three o'clock, P. M.; and shall then rest myself, by going home, and preparing for the General Conference.

The friends to whom I have not paid a visit, will excuse me, as time and health will not admit of it this year; for, after travelling from March to December, continually, and labouring hard, it must be expected that a little rest is necessary.

WILLIS NAZREY.

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(For the Christian Recorder.)

OBITUARIES.

DIED,—In this city, Sunday morning, Nov. 11th, in the fortieth year of her age, Mrs. ELIZA ANN BIAS, wife of Dr. James J. G. Bias. She was much esteemed by a numerous circle of friends and acquaintances, who sincerely mourn her death.

DIED,—On Monday, October 22, 1855, Sister LEAH, wife of Rev. George James, Lancaster City, Pa., aged 86, after a long and protracted illness, in which she experienced the most acute suffering, which she bore with the greatest Christian resignation. Sister James is well known to many of the ministers of the A. M. E. Church—as her house has been their home when in Lancaster; and on her dying-bed she seemed to realize the experience of the poet—

Jesus can make a dying-bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.

DIED—At Newport, R. I., Sister LOUISA E. LYTLE, Worthy Past-Presiding Daughter of the Olive Union Lodge, No. 27, of Philadelphia.

At a meeting of Purity Lodge, No. 3, of the I. O. G. S., Sister Jane A. Gray arose and spoke substantially as follows:

Presiding Daughter,—While the various Lodges of the Independent order of Good Samaritans, as arranged under their different officers, having hitherto proved invincible in the fight against the ravages of intemperance in the land; and while sitting in council, in reference to our future operations in the field—from which field our undaunted legions have just returned, covered with glory—the broken and shattered columns of the foe are flying in every direction, and our banners wave proudly on the ramparts of the enemy. The cause of temperance has, indeed, triumphed; and although the minions of intemperance still strive to shelter themselves behind their trenches, yet, we believe, that ultimately they shall be compelled to yield to our principles. But, alas! in the midst of the general rejoicings we are compelled to mourn the loss of one of the ablest defenders of our faith, in the person of Sister Louisa E. Lytle, Worthy Past-Presiding Daughter of the Olive Union Lodge, No. 27, of Philadelphia. She left her home, to all human appearance, in good health; no doubt anticipating a pleasant sojourn, in the place of her own selection, for the summer, Newport. But, alas! how uncertain are all human calculations! for while we anticipate pleasures, pain awaits us, or joy, then sorrow arises, or life, then death arrests us; and, in an hour we think not, we are summoned hence. Our beloved sister was taken very ill on the 8th, and yielded her pure spirit to the God who gave it on the 10th. She is gone! Gone to meet those pure spirits, who, like her, stood in the hottest of the fight, whose watchword was, God and humanity. Ere this, their glad bands have met in heavenly embrace, and they have rejoiced together, that their work was done so well. She sleeps amidst the virtuous dead. "Peace, peace," let all her companions say; "Peace be to her memory. We shall meet again."

Let us, therefore, embalm her memory in our hearts, and practise those principles she valued so high—"Love, Purity, and Truth."

On motion, Resolved, That in token of the deepest regret, and profoundest sorrow for the loss of our beloved sister, Louisa E. Lytle, that the past presiding daughter's chair of Purity Lodge, No. 3, of the city of New York, be clothed in mourning.

On motion, Resolved, That a committee of five be appointed to forward a letter of condolence to the bereaved family, and the lodge of which she was a member, and to the National Grand Council.

Whereupon, the following brethren and sisters were appointed that committee:

Moses M. Hall, R. W. D. G. C.; Rev. John R. V. Morgan, R. W. G. P.; Mary E. Titus, W. P. P. D.; Mary E. Hutchens, W. P. D.; Sarah E. Rickets, W. P. P. D.

Resolved, That a copy of the proceedings be forwarded with said letter of condolence, to the family and lodges specified.

JOHN R. V. MORGAN,
In behalf of Purity Lodge.

Letter of Condolence.

Respected Madam,—Having heard of the late bereavement in your family, we take our pen in hand to send you condolence—feeling that we have lost, equally with you, a beloved sister, a firm and invincible champion in our order—bold as a lion in battle, but gentle as a lamb in her own home and fireside. Yes, sister, we feel deeply our loss; but let us keep a faithful eye to the royal Head of our Order. His mandate is—"The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Sister, from the threshold to the altar, our strong Council of I. O. of G. S. is hung in the sable habiliments of mourning. We mourn her loss, but not her deeds. So behold, sister, we stand upon the threshold of an invisible world. The ways of Providence are inexplicable to us, in many points; and ofttimes we are left to wonder at the sudden revelations of his will. But let us be assured of the fact, that the Judge of all the earth doeth right. Weep not, therefore, for her, as those who weep without hope; for we shall meet her again in realms sweeter far than ever earth could be.

Permit us, therefore, again to say, both to the family, and to the lodge of which she was an honoured member, Look to God for that comfort and support which he is both willing and able to give to those who confide in him, in the darkest hours. The morning star of hope is rising brighter far than man can see—while by the God of Nature's guiding we will seek the tree of life, and with her be blessed in heaven, when we quit this field of strife. Fight on, soldiers! Sail on, sailors! It is for eternal life!

In behalf of the committee.

JOHN R. V. MORGAN, R. W. G. P.
New York, July 27, 1855.

The Rev. GEO GREENLY departed this life, at South Camden, August 25th, in the seventy-third year of his age, in the full assurance of faith. After suffering several years by bodily affliction, he came down to a peaceful grave, and gave every satisfaction to all the brethren that visited him.

We say, brethren, there is another break in the phalanx of our ministerial corps, that bind around our general church the bond of peace, in the fear of God. He gave his last call to sinners in Macedonia Church, South Camden, N. J. But he is no more.

The voyage of his life is at an end,
His mortal affliction is past;
The age that in heaven he will spend,
For ever and over shall last.

A. C. C.

(Correspondence of the Christian Recorder.)

Baltimore, Nov. 5, 1855.

Bro. Campbell,—Please insert the following, for the benefit of members of the Baltimore Conference. At our last Annual Conference, we failed to publish the laying off the Elective Departments of this Conference, so that the brethren might know how to arrange for the ensuing General Conference.

1st, Bethel Elective Department, 1167. She gives to Baltimore county 467, which makes the second Elective Department. 3d, Ebenezer and Fell's Point. 4th, Washington city. 5th, Port Deposit, Havre de Grace, and Washington county. 6th, Easton, Lewistown, Del., and George, Del. Circuits. 7th, Smyrna and Camden, Del. 8th, Frederick, Hagarstown, Lewistown, Pa., Carlisle, Cumberland, Chambersburg, and Danville Circuits.

I give here the names of the several delegates, and the departments to which they belong:

1st, Bethel Church, Charles Dunn.
2d, Ebenezer and Union Bethel, D. W. Moore.
3d, Baltimore county, Wm. H. G. Brown.
4th, Washington city, Charles Hicks.
5th, Port Deposit, Isaac W. Brown.
6th, Easton, Charles Dobson.
7th, Smyrna, James L. Brister.
8th, Chambersburg, S. S. Carr.

It would be well for the brethren composing those elective departments to commence at once to have an understanding about raising means to send their delegates to the General Conference.

I would take the liberty of naming the brethren at the headquarters of the elective departments on the circuits: Port Deposit, Md., Rev. Thomas W. Henry; Easton, Rev. Stephen P. Byard; Smyrna, Rev. E. F. Williams; Camden, Del., Rev. E. Chambers; Pennsylvania, Rev. W. H. Waters, Lewistown, Pa.; Baltimore county, Rev. Levin Lee, No. 14 Short street, Baltimore.

A. W. WAYMAN, Secretary.

◆

CORRECTION OF AN ERROR.

New York, Nov. 1, 1855.

Dear Editor,—Permit me to correct some errors which occurred in the last number of the Recorder, in regard to the churches at Albany and Coxsackie.

As regards the church in Albany, it cost in all, building and ground, four thousand dollars; and we have paid over three thousand dollars—and, as near as I can recollect, there is eight hundred due—which is very different from your statement.

The church and ground, at Coxsackie, cost eleven hundred and fifty dollars; and they have paid on it nine hundred and fifty dollars—which leaves a balance of two hundred due.

By making these corrections, you will much oblige,
Yours, ever,
EDW. JOHNSON.

[We stand corrected, as above, by brother Johnson.—ED.]

◆

ALONE WITH THEE.

Alone with Thee! how sweet the thought!
How swiftly passes by
Those hours with holy lessons fraught,
And taught so silently!

Alone with Thee, my Saviour dear!
Oh! pour thy Spirit down,
And draw my panting soul more near
To thine eternal throne.

Alone with Thee, my Father, Friend!
Is this to be alone?
With hopes and joys, that know no end,
When earthly bliss is gone.

Alone with Thee! This is sweet peace,
And peace without alloy;
Here holy hopes alone increase—
I taste of heaven's own joy.

Alone with Thee, my heavenly King!
My spirit longs to rise,
And evermore thy praises sing,
With angels in the skies.

Alone with Thee! Yes, this is bliss,
To commune, Lord, with thee:
My longing soul would know but this,
Eternally, eternally.

Alone with Thee! alone with Thee!
Written in thy gracious Word;
How sweet the promise, "We shall be
For ever with the Lord."

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

SATURDAY, NOVEMBER 17, 1855.

A NEW CONFERENCE.

We have lying on the table before us, a pamphlet, entitled "Journal and Proceedings of the First Annual Conference of the African Methodist Episcopal Church for the District of Missouri, held at Louisville, Ky., September 13th, 1855." This favour has been received by us from our kind friend and brother, Rev. John M. Brown.

This Conference was organized Thursday, Sept. 13th, 1855, at nine o'clock, A. M., in Quinn's Chapel, Walnut street, Louisville, Ky., Right Rev. Daniel A. Payne and Right Rev. William P. Quinn, presiding. Rev. John M. Brown was elected Secretary. The exercises began by Bishop Payne giving out the following hymn:

> "Lord of the harvest, hear
> Thy needy servants' cry;
> Answer our faith's effectual prayer,
> And all our wants supply."

All the congregation joined in singing this hymn of praise to God. This was followed by a most solemn prayer by the Bishop.

Members present at the organization of the Conference: Right Rev. D. A. Payne, Right Rev. Wm. P. Quinn. Elders—Rev. Willis R. Revils, Rev. Aaron M. Parker, Rev. John M. Brown, Rev. Willis Mi[illegible]. Deacons—Rev. B. L. Brooks, Rev. Salem Campbell, Rev. John M. Garrow, Rev. Page Taylor. Preacher—Lewis Finley. Whole number of members present, 11.

The following address by Bishop Payne was delivered on the occasion:

Rev. and dear Brethren,—We are assembled to organize the Missouri Annual Conference of the African Methodist Episcopal Church in America. It will constitute the bright star in our beautiful constellation. God grant that it may shine with a brilliancy not less than the brightest, and continue to increase in radiance until its holy mission shall have been accomplished. To organize this Conference we have come, not in our own name, nor in our own strength, but in the name and strength of the great God-Man, even of him who first opened his eyes in the manger, and closed them upon the cross; and who, after his resurrection, commanded his disciples to go into all the world and preach the Gospel to every creature. We therefore pronounce this Conference organized, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

It is my duty, brethren, to remind you,

First, That you have been called and set apart by the Holy Ghost to preach the Gospel of the grace of God to perishing sinners; and as their only hope of salvation, to point them to the Lamb of God, who taketh away the sins of the world.

Secondly, That the end of your mission is, to make the world wiser and better, by training men to a life of holy usefulness on earth, and thus prepare them, as the citizens of heaven, to engage in the higher and nobler occupations of that better and brighter world.

Thirdly. That to consummate this glorious work, you must be holy in all manner of conversation, even as he who called you is holy.

Fourthly, That the same spirit of meekness, patience, long suffering, humility, and self-sacrifice, which characterized the despised Nazarene, must also shine forth in all your intercourse and transactions with your fellow men; so that in all things and in all places you may set forth in your history the saving power of the life-giving Gospel.

Fifthly. That temptations, trials, afflictions, poverty, persecutions, and difficulties await you. But be cheered by the Divine promise: "Lo! I am with you always, even unto the end of the world." Go forth, then, in His adorable name, and trust in His almighty arm. The same hand that was nailed to the cross upholds the universe. It shall be your shield and buckler, your strong tower and defence.

Sixthly. Go and labour for the salvation of a ruined world. Labour for it as though its hope of life depended upon your individual efforts, and great will be your success.

Seventhly. Turn not to the right hand, nor to the left, but press on, "to the mark of the prize of your high calling of God, in Christ Jesus." O, hear his voice, as from heaven, saying, "Behold, I send you forth as lambs in the midst of wolves. Be ye, therefore, wise as serpents, and harmless as doves." Hear his voice, and remember that God hath exalted him far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and that God hath put all things under his feet, and given him to be head over all things to the church.

And now, unto Him that is able to do exceeding abundantly, above all that we ask, or think, according to the power that worketh in us—unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

When this address was concluded, a motion was made that the Conference request Bishop Payne to furnish a copy for publication in the minutes, where those who wish may find it.

The vote being taken, the Sacrament of the Lord's Supper, or Holy Communion, was then celebrated—which proved to be deeply impressive. This being over, the Conference proceeded to business.

The appointment of all committees was placed in the hands of the Bishop.

A resolution was passed to organize a missionary society, to be called the Daniel A. Payne Missionary Society, and that the committee on missions be instructed to bring in a constitution for its government.

Brothers Page Tyler and Lewis Finley, itinerants, and York Collier and Clarke M. Barber, local, were admitted on trial. Emanuel Wilkerson and John M. Garrow remain on trial.

Salem Campbell, John M. Garrow, Page Tyler, Clarke M. Barber, Levi Evans, J. W. Early, Thornton A. Smith, York Collier, and Stephen Waldere, are the deacons.

Rev. E. Wilkerson and Rev. Chas. C. Doughty, two elders, were not present at the Conference.

Right Revs. Wm. Paul Quinn, Willis Nazrey, and Daniel A. Payne, were acknowledged to have been elected by the General Conference, to exercise the episcopal office, and superintend the African Methodist Episcopal Church.

The moral and religious character of all the preachers was examined, and found to stand fair.

The following table shows the members in society:

Louisville, (Quinn's Chapel,) Rev. W. R. Revils, pastor,	120
Louisville, (Asbury Chapel,) Rev. F. Myers, pastor,	226
New Orleans, (St. James' Chapel,) Rev. J. M. Brown, pastor,	690
St. Louis, (St. James' Chapel,) Rev. A. M. Parker, pastor,	75
Alton Circuit, Rev. B. L. Brooks,	156
Chester "	89
Shawneetown Cir., Rev. C. C. Doughty,	145
New Orleans Mission, Rev. John M. Garrow,	134
Covington Mission, Rev. Willis Miles,	42
Kentucky "	15
Total membership of Missouri Conference,	1698

The preachers are stationed this year as follows:

Louisville, (Quinn's Chapel,) Rev. Emanuel Wilkerson.

Louisville, (Asbury Chapel,) Rev. John M. Garrow.

St. Louis, (St. Paul's Chapel,) Rev. A. M. Parker.

New Orleans, (St. James' Chapel,) Rev. W. R. Revils.

Alton Circuit, Rev. Page Tyler.
Chester " Rev. Salem Campbell.
Shawneetown Cir., Rev. B. L. Brooks.
Cave in the Rock Circuit, Rev. Madison Paterson.

New Orleans Mission, Rev. John M. Brown.

Covington Mission, Willis Miles.
St. Louis " to be supplied.
Kentucky " " "

The next Annual Conference of this district will be held in Louisville, Ky., Aug. 10th, 1856.

Rev. Aaron M. Parker, pastor of Quinn's Chapel, Louisville, was appointed District Book Steward.

After some conversation between the members of the Conference on the subject of the small support allowed to our superannuated ministers, their wives and children, a committee was appointed to draft and report a constitution for the government of a preachers' aid society. Bishop Payne was respectfully invited to co-operate with the said committee.

The following is the preamble to the Constitution of the Preachers' Aid Society:

Whereas, The experience of the last thirty years has convinced us that all the provisions made by our Discipline to aid the distressed itinerant and superannuated preachers have failed to accomplish much; and whereas, many of the pioneers of our connexion have, in their old age, infirmity, and affliction, been compelled to receive aid from the cold hands of charity; and also, that many of the orphan children, as well as the widows of travelling preachers, are now, in different parts of the connexion, more or less in need: Therefore,

Resolved, That we, whose names are hereunto subscribed, do form ourselves into an association, to be known by the name and title of "The Preachers' Aid Society of the Missouri Annual Conference," and promise to be governed by the following Constitution.

Then follows the Constitution, with the usual necessary provisions. The first article says:

This society shall be called the Preachers' Aid Society of the Missouri Annual Conference, whose object is to raise a fund to aid ourselves in the time of sickness and distress; and also, when we may become superannuated, and to aid the widows and orphans of deceased itinerant preachers. Initiation fee to be $2.00; monthly contributions to be 25 cents, or $3.00 per year.

The report of the committee was received and adopted.

A missionary society was formed, called "The Daniel A. Payne Missionary Society," over which Bishop Payne was elected the President.

An association was formed for the moral and mental improvement of its members, at the head of which is the Bishop, who is an active member.

They adopted an able Sabbath-School report, from the pen of Rev. John M. Brown, chairman of the committee on that subject, associated with Rev. Page Tyler.

The Mental, Moral, and Religious Improvement Association has the following short and sensible preamble:

Whereas, We feel the need of greater efforts than we have hitherto made for our mental, moral, and religious culture, and are under a deep sense of our duty to obey the apostolic injunction, which saith—"Study to shew thyself a workman approved unto God,"—in order that we may not be blind leaders of the blind, but scribes well instructed unto the kingdom of heaven: Therefore,

Resolved, That we, whose names are hereunto subscribed, do pledge ourselves to organize an association for the purpose already mentioned, and will be governed by the following Constitution.

Then follows a series of good articles for the government of the association, for which we have no room in this article, as it has already grown too long.

The following brethren were elected delegates to the General Conference: Brothers York Collier, William H. Rice, and Clarke M. Barber.

The Conference adjourned by singing

> "From Greenland's icy mountains
> From India's coral strand,"

and prayer by Bishop Payne.

Such is an outline of the first Annual Conference held by the ministers of the African Methodist Episcopal Church in the Southern States—Maryland excepted. May great success attend the labours and the efforts of our brethren in this new Conference.

* * *

A WISE RESOLUTION.

The English government, after spending millions of dollars in endeavouring to conquer and civilise, by means of the sword, the Caffres at the Cape of Good Hope, Africa, have come to the conclusion to try the more sensible plan of Christianizing them, by the Gospel of peace, and offer to spend $150,000 per year for that purpose, if the various Missionary Societies will do the same.

We have no doubt it will be found to prove more effective, and vastly cheaper.

* * *

A REPLY TO MR. STANDFORD'S PROTEST.

The last number of the Christian Recorder contained a protest addressed to the Right Rev. Bishop Nazrey and ministers of the New England Conference of the African Methodist Episcopal Church, assembled in Providence, R. I., June, 1855. Since the publication of that article, we received the following note from Bishop Nazrey upon the subject, which we here lay before our readers:

Philadelphia, Oct. 30, 1855.

Mr. Editor,—I see you have published a protest from Rev. Geo. A. Standford, of the New England Conference, which you had no right to do without seeing or hearing both sides of the question. There were charges of a serious nature, and these were viewed in different lights by the Conference. But the final conclusion of the whole matter resulted in the location of Mr. Standford from the itinerant service, which the Conference had a perfect right to do with any of its members who will not take care of their ministerial character and influence. W. NAZREY.

Without critically examining the Minutes of Conference in the case of Rev. G. A. Standford, we published his protest, not anticipating any possible harm that could arise from our so doing. We knew that there were those connected with the Conference who were fully able to make a satisfactory or an able reply, in the way of fair and honourable argument, to all that was said in the so-called protest. We received and published it as an advertisement, and were paid the usual amount for inserting such matter.

Again, we received it through the hands of a most prominent member of the Book Committee, who was present at that Conference, and took part in the proceedings. After conversing with him upon the subject, without making further inquiry, we concluded to publish it as an advertisement, believing that we might hear more upon the subject from another source. We are not disappointed, but now have before us the note of Bishop Nazrey. We will also here add all that we see in the Minutes of that Conference upon the subject.

Ques. 6. Who have been located this year? *Ans.* Geo. A. Standford.

Ques. 11. Are all the preachers blameless in life and conversation? *Ans.* They have all been examined, and are found to stand fair, except Geo. A. Standford, [See Conference Minutes, page 4.]

Brother J. D. S. Hall rose to state the rumour concerning Bro. G. A. Standford's maltreating his wife.

On motion, by Bro. C. H. Pearce, seconded by Bro. J. Mitchell—That Bro. J. D. S. Hall be allowed time to produce evidence concerning the rumour. Carried. [See Minutes of Conference, p. 7.]

Certificate.—This is to certify that the Rev. G. A. Standford has been located by the Annual Conference of the New England District. (Signed,) W. NAZREY. [Minutes of Conference, p. 9.]

The Bishop called upon Bro. Geo. A. Standford to answer to the complaint.

Bro. Standford pleaded not guilty.

On motion, voted, there be a committee appointed to examine whether there is any authority for the rumour or not.

On motion, voted, the Bishop appoint the committee.

James Hyatt, Peter Gardener, Jacob Thomas, Eli N. Hall, and Walter Hawkins, were appointed.

Report.—We, your committee, who were appointed to examine the rumour against Bro. G. A. Standford, beg leave to make the following report: That, by a close examination of the evidence produced, we find the evidence strong and presumptive, and therefore think him guilty.

James Hyatt, Peter Gardener, Jacob Thomas, Eli N. Hall, Walter Hawkins, *Committee.*

The Conference voted, that Bro. G. A. Standford be located. [Minutes, p. 13, 14.

Here we have all the action that was taken in the matter by the Conference—from which it appears,

1st. Bro. J. D. S. Hall heard a rumour that Bro. G. A. Standford maltreated his wife, and reported this rumour to the Conference.

2d. The Conference allowed Bro. Hall time to procure evidence upon this reported rumour.

3d. Bishop Nazrey called upon Bro. Standford to answer to the complaint, who answered, Not guilty.

4th. The Conference, through their Bishop, appointed a committee to examine whether there was any authority for the rumour.

5th. The committee having attended to their duty, reported, "That by a close examination of the evidence produced, we find the evidence strong and presumptive, and therefore think him guilty."

6th. Upon this report of the committee, the Conference voted that Bro. Geo. A. Standford be located.

7th. The Bishop gave Bro. Standford a certificate of his location.

8th. Bro. Standford is returned upon the minutes of the Conference as having been located; and,

9th. Bro. Standford is returned, upon the Minutes, "excepted," in answering the question, "Are all the preachers blameless in life and conversation? Ans. They have all been examined, and are found to stand fair, except Geo. A. Standford."

Thus the matter stands, as found in the Minutes.

* * *

REV. JAS. A. SHORTER'S DONATION.

Baltimore, Oct. 16, 1855.

Dear Bro. Campbell,—Enclosed I send you five dollars, the amount I promised for the Book Concern.

I received your letter, and it afforded me much pleasure to hear from you and your wife; also to hear of the success of the celebration of the act of incorporation, as well as the continuance of the paper up to General Conference. Although I have no money at present, I am willing to be one of twenty, or one of ten, to guaranty its continuance to that period.

Your brother in Christ,
J. A. SHORTER.

Let those brethren who have already pledged ten dollars, pay in the amount promised, and they will have the honour, with Bro. Shorter, of accomplishing the thing proposed by him. The amount subscribed covers nearly the whole of the required sum to pay the printer. Such men as Elders Gardener, Smith, and Shorter, with a few others, will do all that they say in any given direction. ED.

* * *

PRESIDING ELDERSHIP IN THE AFRICAN METH. EPISCOPAL CHURCH—A REVIEW OF REV. J. M BROWN'S LETTER TO REV. A. C. CRIPPEN.

The thirty-fourth number of the Christian Recorder contains a letter from Rev. J. M. Brown, addressed to Rev. A. C. Crippon, in which Bro. Brown charges Bro. Crippen with "having advanced as wild a notion as any man could advance." This he does because Bro. Crippen threw out a hint that each District should have the special services of a Bishop, the same as a Circuit or Station has those of an Elder having the charge.

Bro. Brown thinks that such an arrangement would make the church have too many leaders, and that she would be bled to death, in order to obtain means to support them. He asserts, without pretending to prove the truthfulness of his assertion, that it is with the utmost difficulty that we meet the wants of our present Bishops, who are three in number; and then he asks the question, "How can they be supported, if their number is increased, that is, from three to seven, the number of Districts in the connexion?" He is opposed to a Bishop's Council, because that would only increase power, without ability to execute it.

Having thus laboured to show the wildness of the notion of him who would have a Bishop for each District, and told us that the reason why he opposes this plan is, because the church has not the means to support so many—and also having opposed the Bishop's Council, because it increases power, without ability to execute it—he proposes a remedy.

He offers as a remedy to the evils named, the creation of an order or class of ministers between the Bishops and the Preachers in charge, called, in America, Presiding Elders, and in Europe, Presidents of District Conferences. He would have each Annual Conference District divided into Quarterly Conference Districts, having several appointments brought together under a Presiding Elder father, who is to look after the work, and if any evil is about to come—namely, schism, false doctrine, tyranny, or other evils that are growing up in the church, this Presiding Elder father may at once put an end to it; and if a Preacher, he may be removed. This Presiding Elder father is necessary to constitute a court of appeals for the people; and it is supposed that this chief officer, as father, may both save the people and the preacher, by good advice.

The writer having shown, as he supposes, good reason for the creation of the office of Presiding Elder father, proceeds next to tell us, in plain words, that it is already created. He says, that "Our excellent Discipline makes provision for the office of Presiding Elder, under page 79, question 2nd, answer 2nd." And he also brings as evidence, that the Elder having charge presides in the Quarterly Conferences, consisting of all the travelling and local preachers, &c., belonging to his charge.

Now, if our excellent Discipline already provides for the office of Presiding Elders, a class of men who are to be placed in power between the Bishops and the preachers in charge, why does Bro. Brown institute an argument to shew the propriety of creating that office?

Some men would have us believe, that in the formation of the church, our fathers intended to entail upon us, their sons, this useless appendage of the Methodist Episcopal Church, from which they principally copied the Book of Discipline handed down to us.

The whole truth of the matter is, that our fathers copied from the Discipline of the Methodist Episcopal Church, all that they wished or desired to retain and adopt in their own, and then rejected these portions of it which were not desired.

Among the things rejected was the office of Presiding Elder, an office (existing) between the Bishops and the Elders having the charge. They intended and provided that every Elder having the charge should be the Presiding Elder of his charge. A most wise and gracious provision, for which their sons should praise Jehovah, and honour them, as long as they have a distinct connexional existence, claimed to be founded by those fathers.

The great fallacy in Bro. Brown's letter is to be seen in this statement, namely—he opposes as a wild idea, the plan of each District having a Bishop in charge, the same as the Elder having the charge, because it makes the church have too many leaders, and because the church will be bled to death to support them. Then, as a remedy for all the evils growing out of that wild notion, and the disadvantageous circumstances under which we labour at present, he suggests the necessity of creating Presiding Elders between the Bishops and Preachers, or Elders in charge; as though it will cost nothing to support the Presiding Elders.

Does any man, pretending to know any thing about the matter, believe the statement? We do not mean to impugn his motives, when we say that Bro. Brown himself does not believe it.

We have seven Districts, according to the Discipline. Suppose that in these we create, for a beginning, seven Presiding Elders, will it cost the church less to support them than it will seven Bishops? Not one penny. According to our Discipline, Bishops and Elders have the same amount for salary and allowance. But according to the notions of our brother, seven of these satellites of the Bishops would not satisfy the demand.

Following his ideas, we want, for the District of Philadelphia, four; New York, four; New England, three; and Baltimore, four—in all not less than fifteen of these useless, doleful creatures, to be supported by the people, on this side of the Allegheny mountains, saying nothing about west of that ridge. Can the people bear this additional expense, and support their Bishops and Preachers? The question ought to be left for discussion to those who may have the money to pay—the good people.

Each one of those Presiding Elder fathers ought to receive about the sum of five hundred dollars. This would be, for fifteen of them, equal to seven thousand five hundred dollars, to be paid by the people, in addition to what they really ought to pay towards the support of their Bishops and Pastors. This must be paid yearly.

Bro. Brown says, that he opposes the wild notion of each District having a Bishop, because the whole church will be prostrated by too many leaders, whose ambitious aspirations will divide her into so many parts or factions. This he says, as though he believed that Presiding Elders were not leaders, and ambitious aspirants, like other men. We claim that Presiding Elders, such as he wants, between the Bishops and Preachers in charge, are leaders and ambitious aspirants, like other men; and that Bro. Brown will never attempt to defend the negative of this proposition, before an intelligent public, with us.

Upon a further investigation of this subject, we shall find that all which is said about the necessity of having this class of men, and their constituting a proper court of appeal between the Bishops and preachers in charge, and between the preachers and the people, is a most perfect humbug, invented to make the thing go down with the people, who must pay for this precious bit of artful legislation—designed to support a class of tyrannical aristocrats, living at their ease, at the expense of the people; and while the preachers in charge do the work, the people pay, and these lordlings get the money.

But we have already dwelt too long on this subject, and must come to a close.

* * *

THE NATIONAL CONVENTION OF COLOURED AMERICANS.

Some of our readers may possibly look for some further account of the proceedings of the National Convention, (which was held in this city from Oct. 16th to the 18th, Inclusive,) in this number of our little sheet. But as we have not sufficient space for all the matter we have on hand, and as the time of its sittings are now some time passed, we will omit our account, and refer them to the minutes of the proceedings, which will soon be published, and from which we may make extracts. It will appear from those minutes, that many good things were said and done; but we believe much more would have been accomplished with one-fourth part of the number of delegates, composed of the leading spirits there assembled.

* * *

(For the Christian Recorder.)

AN ADDRESS:

Delivered at the celebration of the Act of Incorporation of the Book Concern, by Rev. A. W. WAYMAN, of the Baltimore Conference.

Assembled as we are, my brethren and friends, to celebrate the act of incorporation of our Book Concern, we shall base our remarks upon the following passage of Scripture: "The people that walked in darkness have seen a great light." Isaiah ix. 4.

You who have read the history of our race, for the last hundred years, have become convinced that we have been an unfortunate people.

We shall consider, in the first place, that people who walked in darkness; and in so doing, we need not refer to the condition of our forefathers on the other side of the Atlantic, but more particularly here on the shores of the happy land of Columbia. They were surrounded by circumstances which no other race could have surmounted. The common schools and seminaries of learning were closed against them. There were no philanthropic hands extended to them. They were taught to go at the rising of the sun, and stop after the going down of the same. They went to their cabins at night, in darkness, and returned at the approach of the morning, surrounded by the same.

The sages and scholars of the day thought but little upon that people, who walked in darkness. Messages would be sent from the executive mansion of this nation to the great Congress, advising measures to be adopted for bettering the condition of the red men; and it was hailed as being the dawn of a brighter day in the history of the country. But there was not a word said favourable to that people who walked in darkness. They were passed by, and had only a few friends to drop a tear over their misfortunes.

Ecclesiastical assemblies would meet; prayer would be offered for the heathen in distant lands. Resolutions after resolutions would pass, calling upon the church to educate her sons for the missionary field. The church responded to the call, and prepared them, and they went to gather in the lost sheep of the house of Israel. But where was that people who walked in darkness in this country? Had the church a word of consolation for them? Or did she pass by, as did the priest and Levite, leaving them bleeding in darkness? What does she say, when she condescends to speak? It is, "Servants, obey your masters." This state of things continued for many years. The church commenced to think that something ought to be done for that people. Her efforts accomplished but little.

God designed that a great man should be raised up, who would see the great light, and lead out a host into religious liberty. That great man was Allen. In 1787 he saw the appearance of the morning star, indicating the approach of the great light. In 1793 he thought he saw it more visibly. At that time there were some doubts entertained whether the aspect was real or imaginary. But finally the clouds all settled away; the lowering elements became calm; the morning star appeared. That good man rose up, and proclaimed to his brethren that the night was gone, and the day was at hand.

In 1816 the light was so brilliant that many came to this consecrated spot, and here, in the name of the Most High, they set up their banner; and for forty years her proud flag has been waving in triumph to the breeze.

You will not think that I am indulging in too much sectarian bigotry, if I say that all the religious liberty which the coloured people enjoy in this country is attributable to the African Methodist Episcopal Church. We ask, What was the condition of our brethren, in a religious point of view, antecedent to 1816? Contrast that with what it has been subsequently, and you will see that they have been on the march of improvement ever since.

We have now our day and Sabbath schools; the high schools and the colleges are open for the reception of our people, where the youthful mind is taught those sciences which will render them competent to fill any position in life. Our pulpits are filled with men who are adequate to preach the Gospel.

It is said by wise men, that the moon borrows all her light from the sun, because he is the greater light. We obtain our light from Him who said, "Let there be light, and there was light;" because He is the centre of all light.

The triumphant march of the host of our Zion has called forth the admiration of both friends and foes. Attempts have been made to impede her progress, by arraigning her before courts and juries, to answer for the principles that she advocated; and, to the astonishment of her enemies, she came off victorious.

The little sheet that we publish, called the "Christian Recorder," is read by the D. D.'s of our cities with a great deal of delight. I have thought that God intends that the African Meth. Episcopal Church shall be planted from centre to circumference of these United States. We who are here witnessing this celebration, may not live to see it; but it will come.

After we have passed away to our eternal homes, God will lead on our Zion from victory to victory, trampling down ignorance and superstition, until it shall be proclaimed, from the rivers to the ends of the earth, "That the Lord God omnipotent reigneth!"

Come, my fathers and brothers, join me, and say:

> "Oh, great Head of the Church! remember,
> On this nineteenth day of September—
> Witness this great and joyful celebration,
> For the good of our people, church, and nation."

* * *

RESOLUTIONS PASSED AT THE CELEBRATION.

Some of our readers will look in the present number for a notice of the series of resolutions passed at the corporation celebration. To these we have to say, that we did purpose to give them in this issue of the Recorder, but have been obliged to omit them in order to make room for other matter.

We hope to have place for them in our next—until the appearance of which, we trust that you will patiently bear with us.

ED.

* * *

DONATIONS TO THE BOOK CONCERN.

It will be seen by a paragraph in another place of this number, that several ministers, from their Circuits and Stations, have made donations to and for the immediate relief of the Book Concern, under the name and title of "The Lord's Free-will Offering for the Benefit of the General Book Concern of the African Methodist Episcopal Church." By this means we have received a sum nearly equal to one hundred dollars.

But this is not the amount we should receive by at least nine hundred dollars.

Take notice, that these means are not only applied to the work of securing the act of incorporation, but also to the next most important work of publishing our Hymn Book and the Christian Recorder; the last named in particular, as we have been requested to do by the good people.

We say to the ministers and charges in the connexion, We are looking for your Free-will Offerings.

* * *

NOTICE.—*To those who have pledged Donations for the Support of the Christian Recorder.*

We do hereby request those brethren who subscribed their names, in the Philadelphia and New England Annual Conferences, to pay the sum of ten dollars towards the support of the Christian Recorder for one year, upon the plan of Rev. Peter Gardener, to forward the same, or at least a goodly portion of it, to the Book Committee, as we are now in immediate want of it, to aid us in the prosecution of our work in publishing.

Send in your money letters or drafts, directed to us, the Editor and General Book Steward. You shall have credit, through the paper, for all amounts thus forwarded.

Rev. Rich'd Barney has paid, including one dollar at the Conference, $3.50. We do sincerely hope that brethren of other Conferences will show themselves men in this matter, and send us their pledges.

Brethren, shall the Christian Recorder live, or shall it die? Be pleased to answer this question.

* * *

AMOUNT OF DONATIONS FROM SEVERAL PREACHERS, TO THE BOOK CONCERN, AT THE CELEBRATION.

Rev. R. Robinson, Bethel Church, Philadelphia,	$36 40
Rev. Wm. Moore, Wesley Church, Philadelphia,	15 66
Rev. J. P. Campbell, Union Church, Philadelphia,	10 14
Rev. A. W. Wayman, Bethel Ch., Baltimore,	11 00
Rev. J. A. Shorter, Ebenezer Ch., Baltimore,	5 00
Rev. D. Dorrell, Bethel Church, Newark, N. J.,	4 00
Rev. P. Gardener, Westchester Circuit, Pa.,	2 00
Rev. J. Hollan, Wilmington Circuit, Del.,	2 00
Rev. J. Young, Princeton Circuit, N. J.,	5 00
Rev. J. Woodlin, Norristown Circuit, Pa.,	1 50
Rev. W. D. W. Schureman, Trenton Station, N. J.,	2 00
Rev. Edw. Chambers, Hagarstown Circuit, Md.,	3 00
Whole amount, to this date,	$97 70

We expect all of our brethren having charges, from every part of the connexion, will follow the example of those named in this list, and send in their donations.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

All communications may be addressed:
Mrs. BUNDY, G. P. P. S., No. 856 South street, above Eighth.
Mrs. HALL, G. P. S., No. 5 Buckley street; or,
Mrs. ROYAL, G. S., No. 252 Lombard street, *Philadelphia.*

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CLOTHING STORE,
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SMITH, WHIPPER & CO.
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Philadelphia, Jan. 26, 1855.

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TWENTY MILLION FREEMEN!
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THE SPIRIT TRAFFIC.

"I never see a license to sell spirits, without thinking it is a LICENSE TO RUIN SOULS."—*Robert Murray M'Cheyne*

"He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent."—*The Word of God.*

MEN AND BRETHREN,—It is a fact, that in the States of Massachusetts, Vermont, Rhode Island, Connecticut, Michigan, Wisconsin, Illinois, Indiana, and Maine, to keep a public house, to traffic in strong drink, IS A CRIME AGAINST THE COMMUNITY.

And, if so THERE, why not HERE? We strike the whole question on this issue—*Are public-houses for the general good?* If they are, let them be maintained—let governments license them—let holy men pray for them—let ministers preach for them to the utmost bounds of the everlasting hills.

But, will any man say that? Are they like Bible depositories, or Tract societies, or hospitals; or even like factories, bakeries, or mills? Would any human being say, "Blessed is such a town, land or village!" Why? "Because it has a public-house!"

You would do anything to bless the heathen—you form societies—you subscribe—you send them missionaries and churches—schoolmasters and schools—printing and printing presses; ay, even blacksmiths and forges—millers and mills—all to do them good! What would you think of a man who said, "Come! to ennoble these poor idolaters—to crown them with glory and beauty—to make them a praise in the midst of the earth—let us form associations—let us subscribe money—*let us send them out public houses, and strong drink*!" Men and brethren, it is wild work to talk of tolerating this traffic. God is strong, and as sure as we are living men, it will go down before the breath of His mouth, and the brightness of His coming.

What a dreadful curse it is to publicans themselves.—"There is a way that seemeth right unto a man, but the end thereof are the ways of death." This is the way—the end is ruin. They say it is a money-making business—they can say nothing else for it than that. But there are two things worth looking into; the first is this. Does God smile on it? Is it for His glory and the good of man? And if not these, if it brought you the wealth of Crœsus, you should wash your hands of it. It is a vampire that will suck at your heart's blood. The rust of ill-gotten gain will eat your flesh, and burn you like fire. Stand to it—"Better is a little with righteousness, than great revenue without right."

The second is this—Is the statement true? Does this loathsome traffic really make money? It may "turn-a-penny" at the time; but, in the long run, what does it do? *Leaves you a beggar.* Yes; I appeal to your experience. Look up the history of publicans whom you know for the last twenty-five years. Has it made them rich? Has it given them "full" houses—broad lands—money in the bank? Nay, has it not blighted them—their houses—their families, as if they were scorched by lightning? Tell me how many it has made wealthy, and mine shall be an easier, and, also, a sadder task, to point out the crowds to whom it was a black day when they got their "license," and whose life afterwards has been a sorrowful march to penury, bankruptcy, starvation, ruin. Is that a marvel? If there was no God in the heavens, it would be so; but seeing the Lord God omnipotent reigneth, it is not strange. One shudders to think out of what horrible woes—dreadful crimes—oceans of tears—and endless sufferings, the publican's money is made. Oh! for the advent of a better time, when men shall scorn the gain and loathe the trade

What sort of a place is the publican's house for the publican's family? Ah! brother, to train children in the nurture and admonition of the Lord—to make them holy, good, meet for heaven—what sort of place is it, amid the orgies of a public-house? You have a son—you love him—you would wish to see him growing up steady, sober, kind-hearted, peaceable—you would let him go to school, or college, or trade—but, to teach him sobriety, steadiness, goodness, *would you send him to carry whisky in a public house?* You have a daughter—she is the light of your eyes, the joy of your heart; you would wish to see her growing up modest retiring, chaste, gentle; you would send her to trained masters or to a boarding-school; but, father, to teach her modesty, propriety, gentleness, chastity, amiability, and the fear of God, would you send her amid oaths and blasphemies *to measure strong drink behind the counter of a public-house?* Oh, publicans, you think us your enemies when we seek to put down your trade, but as sure as you are alive, if we had a Maine Law, *you yourselves, before ten years, would be praising God for it.*

What a dreadful curse it is to drunkards.—The minister was trying to get a word into the stupified brain of a poor inebriate. "Ah, Sir," says the wife, "it's of no use; my Jamie is but a bairn noo." He was a man once, but drink had drained the manliness out of him, and he is but "a bairn noo." What are they, these drunkards all, but "bairns noo?" They have not power to stand up against temptation; as long as they can get it, they must drink. Tell me, is it a blessed thing for them, my brother, that they have public-houses within their reach? One of them met a man in Edinburgh, and said, "For God's sake, get me into Morningside Lunatic Asylum." "You are not mad." "Oh, no; I am not mad, *but there is no whisky sold there.*" Miserable being! these dram shops were preying upon him like vultures, and the only defence he could think of against his soul's destroyer, was the stone walls of a mad-house, *because there was no whisky sold there;* and, is there any minister or magistrate, child, woman, or man, who cannot tell that in every village, town, and country-side, there are crowds of these wretched men, multitudes of heart-broken women, and poor ignorant starved children, who would send up to God, this night, hosannas of praise, if there were not a public-house within twenty miles of them, and if every drop of strong drink in the province were buried for ever in the depths of the Atlantic. But, be strong and of good courage, Oh, sorrow-stricken souls. There are hearts burning for your deliverance, and the day of your redemption draweth nigh.

What a dreadful curse it is to the general public.—What are these public-houses? We must speak out plain words. When they charged John Knox with railing, what did he say? "I have learned plainly and boldly to call wickedness by its own terms—a fig a fig, a spade a spade." It will not do in a matter like this to prophesy smooth things. If we speak what is false, let us be confounded; but, if we speak what is true, we are not your enemies, because we tell you the truth. What are they, these public-houses? Are we wrong in saying that they are wasters of public wealth, drunkard manufactories, emporiums of Sabbath desecration, assessors of taxation, and centres of general demoralization? These are charges tremendous—frightful. Would God they were not true? There are exceptions, no doubt. Some are as well kept as it is possible for such places to be; but take the business as a business, and the public-houses as a class, and is there living a man that has an eye to see, who will say we are false accusers?

Are they not wasters of public wealth?—£70,000,000 spent on intoxicating drink! mostly by the working classes, for only £6,000,000 are spent on wines. And where are the working classes bled and drained? Where do they squander this enormous sum, above the ordinary annual revenue of Great Britain and Ireland? If it be not in dram shops and whisky houses, tell us where? And mark it, brother working-man, it would be better for you to freight an East Indiaman, stow away that seventy millions in hard cash in her hold, sail her out to the Bay of Biscay, and scuttle her there. It would be a dreadful loss; but not half so dreadful as to spend it in public-houses and strong drink.

Are they not drunkard manufactories?—What is the name given to a public-house within three miles of where the writer sits? THE TRAP. Listen to the words that follow—are they not words of truth and soberness? "Habits of drinking will be learned by many who have a public-house next door to them—who have it in the same street with them—who have to pass it daily on their way to and from work—who are exposed to the influence of its loungers and frequenters, and who would have found safety in the distance of the next street, not to speak of two or three miles. The law here is much like the law of gravitation. The tippling shop attracts the inverse ratio of the square of the distance—the nearer the greater."—*Dr. Guthrie's Plea for Drunkards.* And, then, he tells us of his own parish of Arbirlot, where, in a population of one thousand souls, there were not more than one or two drunkards. Why? *Because, in the whole parish, there was but one public-house, and that at its extreme verge.* Oh, happy parish! Oh, blessed people!

Are they not emporiums of Sabbath desecration?—Brother, for whom Christ died, we would have you to look at this broad fact, that this traffic is built on the ruins of God's Sabbath. It ignores it—it proclaims broadly, let there be no Lord's-day. Between it and Christ's Sabbath there is a war waged in which there is and can be no quarter, and one or other must be exterminated. Do you know that there are 53,000 breweries and distilleries in the United Kingdom? And will you believe it, that in every one of them, God's sacred day of rest is, and we believe must be, habitually outraged. Think of it—in Great Britain and Ireland, the land of Bibles, and sermons, and boasted light—an army of, at least, 100,000 men, kept and fed to break the fourth commandment, that men may drink. What do you think of this? On the 6th day of March, 1853, God's Sabbath, there were in the city of Edinburgh, 312 public-houses open, and between the hours of one and two, and four and eleven in the afternoon, 41,796 visits were paid to them—22,201 by men, 11,931 by women, and 7,663 by children! What say you to this? A man walks into Oldgate-street, Manchester, on Sabbath evening; he is the correspondent of the *Morning Chronicle*, he tells us he is not a very great Sabbatarian. What does he see? Something that, Non-Sabbatarian and all as he is, makes him pause—"Loud sounds of jollity and music floated out from the public-houses; the street was swarming with mill girls and boys shouting and hallooing with each other; the public-houses and gin shops were roaring full; rows, and fighting, and scuffles, were every moment taking place, within doors and in the streets; the whole street rung with shouting and swearing, mingled with the jarring music of half-a-dozen bands. In no city have I witnessed a scene of more open, brutal, and general intemperance." That is the way public-houses and strong drink keep the Lord's-day. But be strong, brother; God is mighty, and the land shall yet enjoy her Sabbaths.

Are they not assessors of taxation?—Look at this—a man quiet and amiable steps into a public-house—he is drunk—is possessed of the devil—comes out—engages in a row—draws a knife—stabs a neighbour to the heart—there is a foul murder—the coroner comes—a jury is empanelled—a doctor is feed—verdict of wilful murder returned—warrant issued—police out—man apprehended—lodged in the county jail—kept there for weeks and months—solicitors are employed—counsel paid—witnesses searched out and brought up—the trial goes on—he is found guilty—condemned—executed—"at an immense cost." You say, yes; truly. But, who has got to pay? Every penny of it—cost of coroner, physician, police, witnesses, solicitors, counsel, prison, prison fare, up to the very rope that hung him, must come out of your pockets, the citizens and cess-payers on whose virgin soil strong drink spilled that human blood. Men and brethren, will you not believe what judges and juries, chaplains of work-houses and jails, are perpetually crying out to you? Will you not believe what your own eyes see, and your own ears hear, that from four-fifths to nine-tenths of all the pauperism and crime of our land spring from this awful traffic? And, because we will allow it to exist—because we will license it to devastate our land—we must build prisons for the criminals, work-houses for the paupers, asylums for its maniacs, and provide extra strings of officers, clerks, and police, at an expense that is truly frightful. Penelope unwove at night what she wove during the day. That was wild work. The man was mad, you say, who, to get the pleasure of mending his skull, first broke it. But, there is madder and wilder work still. It is a nation, for the sake of revenue, licensing a traffic that floods the country with murderers, madmen, thieves, beggars, and bastards, to protect ourselves against whom, enormous taxes must then be assessed. It would be wiser to license the plague, and to draw revenue from volcanoes and earthquakes.

Are they not centres of general demoralization?—Set down a public-house in any locality; it is a moral pest. This is so notorious, that to argue it is almost a work of supererogation. One of the Presbyteries of the General Assembly made inquiries a few years ago on this matter; and what did they find? They discovered that, whilst in towns under the vigilant superintendence of the police, and the respectable inhabitants, they were fairly conducted, in country districts they were dens of abomination.

"Such is the fruitage of this tree,
Which spreads its upas boughs, loved Britain, over thee."

Now, Christian men—men strong for Christ and the salvation of souls—we ask you to look at these facts—look at them fairly. Are not the words of Robert Murray M'Cheyne as true as ever were penned by mortal man? *A license to sell spirits, is a license to ruin souls.*

Settle it in your mind that this traffic is doomed. The curse of God is on it, and about it, and it must go down. Like Popery, paganism, slavery, horse-races, and brothels, it cannot stand. Things that are true, honest, just, pure, lovely, and of good report, shall stand, and be eternal as the throne of God; but things that are vile and hideous, dishonouring to God and man, shall perish amid the acclamations of the world. And this is one of them—as black, and brutal, and loathsome a thing as ever the earth was plagued with.

Men and brethren, if you love your God, your Saviour, your country, your homes, and your fellow-beings, do these things:—

1. Get the spirit-shops closed on the Sabbath. Let there be done for Ireland what has been done for Scotland. This will be its first instalment—it will be its death-blow—mark that. Compel this Anti-christ to keep the Lord's-day, and it is ruined. Without a violation of the Sabbath it cannot live.

2. Flood the legislature with memorials for a Maine Law—pledge your representatives to support it. Weary not with repeated failures. Remember the long struggle about slavery and the slave trade. Like Clarkson and Wilberforce, *go on.* Forget not, truth is great, and it must prevail.

3. Cry to God, brother. Yes, cry to Him—He is almighty. They may oppose us—they will oppose us—they are opposing us. They are lifting themselves up like the voice of many waters. Ah! what about that?—"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

[*Irish Presb.*

* * *

A REMARKABLE NARRATIVE.

In the spring of 1852, there was a powerful outpouring of God's Spirit in the parish where I was preaching for a few weeks. The work was not so remarkable for its extent, as for its power. Some of the most wicked persons in the parish were the subjects of renewing grace. Among this class was a middle-aged man, who had been notoriously wicked for more than twenty years. During that time, he had never entered a sanctuary to hear the gospel. His character was so bad that it was exceedingly difficult for him to hire a house even of the worst description, where he could shelter his family. Few persons were willing to have him in their neighbourhood. The father, and mother, and children, seemed to be given up to wickedness. The father appeared to take delight in making a mock of God and eternity. The Bible was often quoted for obscene and blasphemous purposes. If he could cast contempt or ridicule on the word of God, or on ministers of the gospel, or professors of religion, he seemed to be filled with a kind of fiendish ecstasy. Sometimes when he partook of food in a neighbour's house, he would close his eyes, and in a solemn manner give thanks for the food set before him, quoting some passage of Scripture in a ludicrous manner.

A short time before I was invited to labour in the parish where he lived, he was compelled to remove his family from the house in which he had been allowed to shelter them for a season. It was with great difficulty that he could find another tenement for them. At last a coloured man permitted him to remove his family into a part of the miserable hovel which he occupied with his wife and large family Soon after this he went to a neighbouring town to get employment. In the course of a few weeks, the Spirit of the Lord came down with power in the parish where his family resided. His wife, who was not far behind her husband in wickedness, was awakened in her own house, for she never went where the gospel was preached. Some religious papers had been left with her by a young licentiate, who had supplied the pulpit in the parish a few Sabbaths, and had visited from house to house, circulating these papers and tracts, and conversing with all whom he met upon the interests of the soul. They had been lying around the room for several weeks unread. One Sabbath, feeling somewhat sad, without knowing the reason, she took up one of the papers and read it. Its pungent truths respecting the necessity of securing the "one thing needful," penetrated her heart. After reading the papers again and again, she became deeply convinced of her dreadful sinfulness, and cried to God for mercy. This continued for several days. The evening when she made (as she thinks) a final surrender of herself to God, she went to his house for the first time in many years. There she took up the cross, (and it was a great cross to her,) by making known to the minister her feelings; and there the burden of her guilt was removed. There her Saviour gave her rest, according to his promise. All that week she felt like another creature. She wondered that she could have been so many years in sin, and wondered still more that God could forgive such a sinner. Next Sabbath evening, as she was going out of the gate on her way to meeting, she met her husband coming in. He had not been at home in three or four weeks, but he met her with an oath, and told her very roughly to go back and get some supper for him. She did so, treating him very kindly, and doing every thing that he requested, just as she thought he would like to have her. Notwithstanding, he seemed more unkind and cruel than usual. He swore at her, and cursed all Christians, at the same time saying "that he had heard about the revival, and about her getting religious and attending church, and he had come home to put a stop to it." If his wife attempted to say any thing, he talked worse, if possible, and she concluded it was best to say nothing to him then. She took up the paper that had been such a blessing to her, to read, but he snatched it from her with great violence. At length they retired, but not to sleep. The husband was very restless, occasionally groaning aloud as if in pain, or that something troubled him. Now and then he would rise from the bed, and walk the floor, and groan aloud. Then he would light the candle, and go to bed, but not to sleep. Thus they passed the night. In the morning, he wanted her to go with him to visit his brother and sister. He continued to talk against Christians, and to swear at his wife, keeping close to her side, not suffering her to leave him for a single moment. His relations noticed his strange conduct, and remarked that they had never seen him act so before—that he acted like a crazy man, or as if he was possessed with "evil spirits" Thus the day passed: they returned home—the evening commenced, and he seemed to act worse, and to feel more wretched than before. His eyes seemed to stare out wildly from their sockets—he was pale and haggard, and the whole expression of his countenance was that of extreme rage mingled with terror. His wife was greatly distressed and alarmed, yet not altogether without hope Her own recent marvellous change was fresh in her mind, and she could not help feeling that God was coming to that house to dwell there. That night her husband would not allow the light of the candle to be put out. He would not retire, but occasionally for a few moments would lie down on the bed. Near midnight, after covering his eyes for some time, and groaning fearfully, as if the anguish and terror of his soul were insupportable, he cried out with a loud voice—"I can see the flames of hell right before me, ready to devour me." He then called on "God to send him to perdition," saying "that was the proper place for such a sinner as he was." He now began to recount his sins, alluding in a tearful manner to some of the most aggravated. He dwelt much upon his blaspheming God, and making mock of Him and His word. He raved for some time in a manner that I should hardly dare describe if I could. He frequently said that "the flames of hell, and the lost spirits and devils were constantly before his eyes" The expression of his countenance was frightful to behold. His whole frame shook with the violence of his emotions, and cold perspiration covered his body as he rapidly walked the floor, or threw himself into a chair, or on the bed by the side of his wife. After midnight, pressing his eyes with his hands, as if to shut out some dreadful vision, he begged of his wife to get up, and kneel down by the bed-side, and pray for him. This request she immediately complied with. When she ceased, he entreated her to pray more, which she attempted to do. Several times during the remainder of the night, she tried to pray with him at his urgent request, for he constantly besought her in piteous tones, to pray with him. She repeatedly told him that he must pray for himself, that he had been a great sinner against God, and he must humble himself before Him, and seek forgiveness. But to all this he steadfastly affirmed that he could not pray, that the time had been when he could pray in sport, and mock God, and deride his word, but even that he could no longer do. Thus as the hours of that long and fearful night passed, his agonies and horrors seemed to increase, until he began to talk frightfully about suicide, and going down quick into hell. This he declared he would do, and with oaths and curses left the house and went toward the barn. His wife ran to a neighbour's for help. Then she ran towards the barn, fearing that he would carry his threats into execution. But just before she reached it, she heard him crying to God for mercy. She stopped and listened, and the incessant cry was—"O God, have mercy." "O God, have mercy." "O God, have mercy." She went back to the house with a load removed from her heart. She felt that God would have mercy—that he would hear the penitent cry of the greatest sinner.

In a short time her husband came in—his whole appearance was changed. The expression of his countenance was peace. Almost immediately he said—"I will tell you how I feel in a few moments." Soon he said, "I think God has forgiven my sins. I think I have found the Saviour precious to my soul." The evening following, he came into our prayer meeting. He told the story of his conversion. He led in prayer. He sung and wept; and all wept with him. He became an humble Christian. His humility was so marked that every one noticed it. He and his wife are now worthy members of Christ's visible church.

It is worthy of remark that this man had a praying mother, who had been dead more than twenty years at the time her son was converted. He stood by her bed-side when she died. Her last words to him were—"Prepare to meet me in heaven." These words came into his mind on the morning of the Sabbath that he turned to his house. They came with power. He tried, but could not shake them off. God heard that mother's prayers, and twenty years after she had done praying, used her dying words to bring her son to His feet, clothed and in his right mind. What encouragement for mothers to pray always, and never faint!—*New York Observer.*

* * *

THE JEWS OF CONSTANTINOPLE.

The traveller is soon convinced that the large cluster of villages and towns (Constantinople) is only a grand delusion, a hideous picture in a magnificent frame, a palace in a most attractive situation, built of marble, ornamented outside with all the luxury imaginable, but of which the inside is the habitation of decay, poverty, and filth.

This sad truth is soon known, even before we have well explored Pera and Galata, and we fear to penetrate into the depth of this mystery, in the town of Stamboul, properly so called. We almost desire to follow the example of that Englishman, who advanced in his yacht as far as the Golden Horn, contemplated from the deck the magnificence of Constantinople, and, filled with admiration, raised the anchor, and departed for ever. But the conscientious traveller must leave the bridge which joins Galata to Stamboul, and begin his pilgrimage. Upon the area of the bridge numerous bands of Jews crowded to offer their services to the traveller, for the Jews are the guides and interpreters at Stamboul. They speak almost every European language, and many of the Eastern; among each other they speak Spanish, for they are the descendants of Jews banished from Spain, and are, consequently, brethren of the Dutchmen, Acosta and Spinosa. They inhabit a corner assigned to them outside the old wall of the city, on the other side of Phanar, and a town named Hass-Kioejy, situated to the north of the Golden Horn. In general they are very poor and contented with little; for a service, which takes several hours to perform, they get three or four piastres. M. de J., a man of experience and truth, who lived several years, at Hass-Kioejy in the midst of the Jews, praises them for their humility, their sobriety, and their economy. He found them benevolent, industrious, and trustworthy. The poor Jews! They are compelled to be humble, for at the present time, when the emancipation of the Greeks and Armenians is so much spoken of, they do not themselves dream of any amelioration of their sad condition, or of obtaining more extended rights. The rich Jews of Pera, to whom it would be difficult to attribute as many virtues as to those of Hass-Kioejy, are more fortunate: under the protection of the European ambassadors, they are bankers, the same as those of la rue Lafitte, of Vienna, and of Berlin. My guide inquired with much solicitude as to the position of his co-religionists in the West, and if the last few years had brought them any relief. Would their brethren in the West, those of Paris for example, inquire with as much concern what relief the convention of powers with the Sublime Porte would bring to their co-religionists of the East? . . . .

The Israelites of this city do not belong to that beautiful race, Judaico-Spanish, or Portuguese, which we distinguish in western Europe, nor to that which in Poland furnishes such splendid heads of prophets. It is true we meet some beautiful figures, but in general they seem to belong to the ugly portion of the Jewish people. The most part bear on their countenance the impression of suffering, continual poverty, and privation. Though living as orientals, among oriental nations, their type is distinguished in a remarkable manner from hundreds of oriental types, which are found assembled at Constantinople, and which we recognise easily here as in Europe. But that is not anything astonishing, when we consider that in the east all the types have the characteristics so strongly marked that it is easy for an experienced eye to distinguish a Greek inhabitant of one island from a Greek inhabitant of another island, without the assistance of difference of costume. It is thus that we recognise immediately the Chiute, when even he conceals himself as a banker of Galata, beneath Parisian fashions.

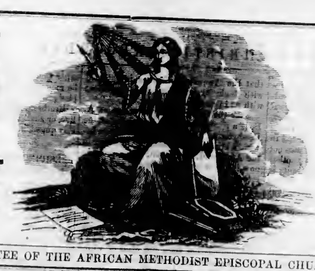
* * *

ON MARRIAGE.

1. We must at all times judge of character, of temper, of abilities: be certain of the energy and endurance of a manly mind, before we promise to obey its dictates. 2. We must be sure that we are loved, not merely as a useless ornament to our home, but as a friend—the companion whose love must last when time steals on. 3. We must feel that our opinion is sought, our judgment appreciated; that confidence, the brightest ray in the diadem of married life, is ours: that not only are we loved in the sunshine, but trusted in the storm. Then, oh then, only may we safely "climb life's hill together."—*Ex. P.*

A TRUTH FOR PARENTS.—The Rev. Dr. Duff remarks:—"I am prepared from experience to say that, in nine cases out of ten, the hoards of accumulated money given to children, by whom they were never earned, and who acquired no habits of industry, or thrift, or laboriousness, prove, in point of fact, rather a curse than a blessing. I am prepared to substantiate that as a matter of fact, not merely from my own knowledge of the subject, but from the statements of men who have been of watchful and observant habits, cultivated not only in Great Britain but in America. Yet it is a melancholy fact, that so little do parents know of the mass of misery they are accumulating for their children, in heaping up these hoards for them, so little do they think how big with misery these hoards are." The remark is worthy of the best consideration of parents; and the truth it inculcates should constrain them to use their wealth in doing good, and not hoard it up to injure their children.

CHRISTIAN RECORDER,
OF
AFRICAN METHODIST
THE
EPISCOPAL CHURCH.
Devoted to Religion, Morality,
Science and Literature.



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Transient advertisements must be paid for invariably in advance,

A liberal discount made to those who advertise largely.

(For the Christian Recorder.)

SACRED HOURS.

BY BISHOP D. A. PAYNE.

O, sacred hours, how sweet are ye!
Nothing on earth so sweet can be:
Ye teach my humble faith to see
That God is present here.
Yes, sacred hours, I would not part
With the sweet peace ye bring my heart,
For all that riches can impart,
Or royal mansions bear.

O, sacred hours! like angels bright,
Ye come from heaven, enrobed in light;
Then stay, O stay your rapid flight,
Ye blest ones from on high!
To you sweet hours 'tis wisely given,
To heal the hearts which sin hath riven,
To breathe in man the breath of heaven,
And fit him for the sky.

O, sacred hours! no tongue can tell
What raptures in my bosom swell,
Whilst o'er my soul ye cast your spell,
And breathe the life of love.
Ye brightest gems of time to me,
Winged heralds of eternity,
That bring me near the Deity,
O, burn me up with love!

* * *

WHOM SHALL I LOVE?

BY BISHOP D. A. PAYNE.

I asked the earth, with all her verdant fields,
Whose fruitful bosom countless blessings yields
Ungrateful man.
Her voice replied from every mountain height,
Responding vales and rosy bowers bright,
Love God, love God!
'Tis he that strews my breast with fruits of gold,
And gave the beauties which your eyes behold.

The ocean next I asked, whose throbbing heart
Pours scaly dainties in the crowded mart
For thankless man.
His roaring lungs replied in notes so loud,
That his smooth bosom heaved in billows proud,
Love God, love God!
To bear your ships with foreign riches home,
From shore to shore he makes my waves to roam.

Next did I ask the ambient atmosphere,
Whose lab'ring womb gives healthy, vigorous air
To breathing man.
Forth from her lips the viewless zephyrs ran,
And softly whispered, O thou son of man!
Love God, love God!
Through me he makes the noxious vapours rise,
And then in dewdrops leave the weeping skies.

I asked the legions of the azure way,
Whose radiant beams the power of God display
To gazing man.
Thus spake the regent of the starry sky,
Thus did the constellations all reply,
Love God, love God!
For He whose shadow is our robe of light,
Should be to you the source of pure delight.

To hell I turned me next, where all the lost
On flaming billows are for ever toss'd.
I stood and heard,
From every burning tongue of damned ghost
And gnashing fiends who throng the fiery coast—
Love God, love God!
And wrath and black despair and vengeance cried,
And uttered wo and deep damnation sighed,
Love God, love God.

The heaven of heavens I asked, where harps resound
Jehovah's praise through all the regions round:
From all the tongues
And tuneful lyres of light-robed seraphim,
Of crowned saints and star-eyed cherubim,
The holy strains
Flowed sweetly, loudly through the realms of bliss,
In streams of perfect ecstasies,
Love God, love God!

* * *

PALESTINE—THE ANCIENT JEWS.

We copy the following sensible article from the Philadelphia Ledger, believing that it will be perused with some degree of interest by a number of our readers:

The popular idea, that the ancient Jews were an inconsiderable people, living entirely on agriculture, has held its place so long, that it will be difficult, perhaps, to eradicate it. Yet this notion seems to us contradicted by numerous well known facts. It is due, we think, to the history of this remarkable race, to correct the error.

The silence of profane history, in reference to the greatness of the Jewish people, is no proof that they were a mere petty nation of barbarians, as an infidel writer has seen fit to call them; for, at the culminating period of Jewish history, that is, at the time of King Solomon, there existed no cotemporary historians, at least none whose writings have come down to us.

Greece itself was a half-savage country, whose princes lived in the rude manner described by Homer, and whose sculptors, dramatists, painters, philosophers, legislators, and annalists, were as yet unborn. Rome was still an undrained swamp. Only Assyria and Egypt existed, as first-rate powers, and these have left no written chronicles behind. But in their sculptured monuments, to say nothing of the historical books of the Hebrews, there is collateral evidence to show that the Jews, at that period, ranked high among the nations of the world.

It was less, however, as a military than as a commercial people, that the ancient Jews held this eminent position. Even in their later and more degenerate days, when Pompey entered as a conqueror within their territory, the enterprise of the Jews had founded commercial colonies every where. They ruled the Bourse at Alexandria; they controlled the exchanges of Greece; they were numerous and influential money-dealers in Rome; and they were known at the Indies, the Ganges, and, there is reason to believe, even in China itself.

But in the palmier days of Jewish prosperity, when Solomon began to build the Temple, they must have held in their hands the financial control of most of the then civilized world. The immense sums contributed to erect the Temple establish this almost conclusively. Even in David's time, the free-will offerings amounted to thirty-four millions of dollars—an impossible sum, if donated by a merely agricultural people. In Solomon's reign, the collections rose to nine hundred millions of pounds sterling—a sum so enormous, that it suggests the probability of a mistake, in the accepted value of the Jewish money of that day. Yet, even if we compute gold at the lowest possible standard, the amount collected still remains gigantic, proving that Judea, with its small territory, could not have contributed such a sum, unless, like Venice and Amsterdam at a later day, it was enriched by an extensive commerce.

If we accept this view of the ancient Jews, much becomes clear, that otherwise puzzles us, in their career. They rose to greatness under David and Solomon, because they became the traders, carriers, and bankers of the world. They declined, because they gradually ceased to be so, in consequence of civil dissensions.

There have been many parallels of such a rise and fall, and will be until the end of mankind. When they had sunk to be a petty, warlike state again, they fell an easy prey to the Babylonians, because they had neither native-born men enough to fight their battles, nor wealth to subsidize others. Profane history only knew them in their decline; but even then they were a great commercial race, as indeed they continue to be to this day, when scattered, broken up, and in exile. What must the Hebrews have been in the culminating hour of their career, when David conquered the Philistines, when Solomon built the Temple, when the ships of Tarshish traded with Ophir?

* * *

SCHOOLS AT HOME.

Few persons realize how much may be done in a thousand pleasant ways at home. Let the parent make a companion of his child; converse with him familiarly; put to him questions; answer inquiries; communicate facts, the result of his reading or observation, to awaken his curiosity; explain difficulties; the meaning of things, and the reason of things; and all this in an easy, playful manner, without seeming to impose a task, and he himself will be astonished at the progress which will be made.

The experiment is so simple, that none need hesitate about its performance. The first important requisite is, that there be mutual confidence between parent and child; then in every season, and at every place, there may be such lessons and recitations as shall benefit both—imparting new facts and principles to one, and elucidating new views and giving new force to the other.

If at the barn, the boy may be required to give the principles of raising water by the pump, or some other question in hydraulics. If teaming or ploughing, why the work is performed easier when the team is near the load than when farther removed. If in the morning, when the grass is sparkling with pearly drops, how dew is deposited; or if in the silent and impressive evening hours, why he is chilled in passing the valley, and finds again the genial heat on ascending the hill.

When around the fireside, daughters may state the principle upon which the smoke ascends the chimney, and why the air is warmest at the top of the room. At another time, why the pitcher sweats in the hot noon, or the dough rises in the pan.

By thus observing events as they pass, we are always at school; both the old and young, teachers and pupils, in turn. A new enthusiasm is daily kindled in the breast of each other, while new desires for improvement are awakened, and also new sources for it are developed at each recitation.

Often call the attention of children to the scenes and objects about. Winter has impressive lessons in the dreary aspect which nature assumes, and naturally leads into an inquiry of the motions of the planets, and cause of cold. Nearly all the animals, save those dependent on the care of man, have disappeared; a few tiny birds only, cheer the desolate scene. From whence did they come, and why linger amid these howling winds and driving snows? Have they escaped from the appalling cold of Arctic regions, and find this their temperate zone? These are inquiries of deep interest to the young, and profitable subjects of research. Then look at the forms of snow; examine the flakes with a magnifying-glass, and find how past all human art are the crystals of which they are formed, and how the wisdom of God is manifest in all his works.

The season of Spring is a school crowded with questions demanding answers. The swelling bud and spreading leaf—what secret power impels them? How gather nourishment; how exhale, absorb, respire, digest, and assume beautiful colours and forms? The friendly birds return. Where have they been? what oceans crossed, and continents visited? how travel, by night or day, or both, and with only their own kind, or associated with others? and why did they leave us, while their accustomed food was still abundant?

Summer has its lessons, too; teeming with insect life, "each after its kind," a new world of wonder to the intelligent inquirer. It has

—"tongues in trees,
Sermons in stones, music in running brooks,
And good in every thing."

Then Autumn comes, in sober russet clad, and perfects the work begun.

* * *

(Correspondence of the Christian Recorder.)

Danville, Nov. 16, 1855.

Bro. Campbell,—I embrace this opportunity of writing you a few lines. I arrived safe to my charge on the 6th inst., thanks be to God, and found the church and members in a prosperous state. We shall have the church ready for dedication by the 2d of December, if nothing occurs to prevent it.

I desire to speak a few words, through your excellent little sheet, to our beloved friends, and to return our thanks to the churches for the collections they sent by J. H. Gaines, to help us with the building of our church.

I left Elmira on the 28th of September, for Philadelphia, Baltimore, and Washington, to collect money for the church in Elmira, and arrived at Philadelphia on the 1st of October. On the 4th I left for Baltimore, where I met with Rev. James A. Shorter, and laid before him my subscription paper. I must say that I met with a Gospel minister, and a brother indeed to the broken-down circuit and the travelling preacher. He also gave me a collection in his church, which amounted to five dollars. His charge are in greater prosperity than they have been for some years—the Lord is with him. Rev. A. W. Wayman was out of town.

I left the city on the 6th, to preach a funeral sermon. I found many slaves enjoying the love of God. I returned again the 10th, and remained in Bro. Shorter's charge until the 19th, when I proceeded to Washington, where I met the Rev. S. Watts. I must say that his church and members are in a prosperous condition. His members gave a collection of $7.52. I also met Rev. S. L. Hammond in his elegant Union Bethel, built by Rev. Mr. Wayman. A fine membership indeed, and they contributed $6.26.

I left Washington on the 27th for Baltimore, and on the 31st proceeded to Philadelphia, where I met Rev. Richard Robinson, a father in the church. Nov. 4th, heard Rev. J. P. Campbell preach in the Bethel Church. I must say that I was brought up in that church, and also that I never beheld such a sacrament in all my life. It reminded me of the days of Pentecost. They gave me $8.19. Here was found the same spirit for the circuit and travelling preacher, as in other places. I preached for Bro. Campbell in the evening, at his request, and found a lively set of members, and an intelligent congregation. They also contributed $6.00. Not forgetting the Rev. Wm. Moore, I tried to preach for his members. He was not in the city. I would have been glad to see him. I left the city of Philadelphia for Elmira and Danville, on the 6th of Nov. Dear brother, please rectify all mistakes.

I am yours, in the Gospel of Christ,
J. H. GAINES.

MONEYS RECEIVED UP TO DATE.

November 17, 1855.

Rev. R. Barney, on account of his $10.00 subscription,	$1.50
From same, Free-will Offering to the Book Concern,	1.53

* * *

QUARTERLY MEETINGS.

The Quarterly Meetings for Westchester Circuit are as follows:

December 1st, at Westchester; 8th, at Westown; 15th, at Lamberntown; 22d, at Uniontown; 29th, at Thornbury; Jan. 5th, at Media; 12th, at Kennet Square.

P. GARDENER, Elder in Charge.

* * *

THE SUNNY SIDE.

How much more pleasant it is to the pure to do good—to kindle the more gentle and noble feelings of our nature, than by misrepresentations, hints, or dark innuendoes, to break in upon long established friendships, and disturb the good feelings of years of intimacy. In all our associations, commend us to him who always presents the sunny side of life's picture to the gaze; he who has always "a pleasant word to speak," and is ever disposed to fling the mantle of oblivion over the foibles of erring men. Such a man we could wear in our "heart's core, ay, in our heart of hearts." But from the mischief-maker, whose bosom is filled with a canker-worm, who knows no pleasure except that which torments others, deliver us.

* * *

WHAT SHALL I DO TO BE SAVED?

Who utters that agonizing cry? The way is but one, and it is short: "Believe on the Lord Jesus Christ, and thou shalt be saved." The mouth of the Lord hath spoken it. There is no peradventure in the case: Thou shalt be saved. Oh, had I but that precious faith, this unbelief would not weigh me down like a millstone of death! Go to Jesus, the author and finisher of faith, who has it to give, and who gives it freely. Go to him with your stony heart, with your death in trespasses and sins, and plead with him for the quickening Spirit. Never quit him until you get an answer of peace. Throw yourself at his feet, and lie there, where sinner never yet perished, until he be gracious unto you. He has said, "Him that cometh unto me, I will in nowise cast out."

[*Dr. Mason.*

* * *

NEWS ITEMS.

Women, it seems, are to have a college in London. Mr. Maurice has delivered a course of lectures exclusively to ladies. The idea is good.

There is a community of Jews in Arabia Felix amounting to 70,000, amongst whom a great and good work is going forward. They have no missionaries but the Bible.

In the Prussian province of the Rhine, there are about 380 places in which the annual fairs are held on the Sabbath. Matters are still worse in Bavaria; and Saxony draws revenue from the profanation of the Sabbath.

In Brazil the slave-trade has entirely ceased. The two millions of money which they spent annually on this nefarious traffic is now employed for agricultural and commercial purposes.

About ten thousand slaves have been landed in the parts of Cuba from Africa during the past year. Now that Spain is beginning to cast off Popery, we hope it will cast off slavery too.

We learn from a report from the Presbyterian Synod of Canada, that 90 additional labourers are needed there. What a fine field for pious and enterprising licentiates! [*I. Presb.*

At the London Society's mission at Shanghae, in China, *thirteen* persons have been added to the native church during the year.

The Spanish Government is selling the church property. It has banished one bishop for resisting, and is laying the strong hand of the law on others.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

MONDAY, DECEMBER 3, 1855.

A SERIOUS QUESTION TO BE SETTLED BY THE AFRICAN METHODIST EPISCOPAL CHURCH.

Ought ministers to be received from other denominations into our Conferences, and stationed preachers in charge over us, who themselves have never been members of our church?

This is a most serious question; but it is one that must be met by our church and ministers. We have a rule on the reception of ministers from other denominations, which provides: That those among them who may only have a desire to unite with us, without becoming members at all of any one of our churches, may be received into full membership by any one of our Annual Conferences, instantly, upon the passage of the motion to receive them.

Without a recommendation from any one of our churches, they leap from the church from which they came, into the bosom of ours, without a day of trial—suddenly they come into the full enjoyment of all the rights and privileges that are enjoyed by our oldest members. They are never probationers in our church; never private members; never members of the Quarterly Conference; and become the ministers and pastors of the church. They become our members, without connecting themselves with any one of our churches; our preachers, without being licensed by our churches or Quarterly Conferences; our active Annual Conference members, without a previous recommendation from our church or Quarterly Conference; or even one from that other denomination whence they came. They become our deacons and elders, without being one day members of our church, or an hour upon trial among us.

Here we have a class of men who never were local preachers, exhorters, stewards, class-leaders, nor private members in our church, and who become pastors of our churches, to rule over them; members of our Annual Conference, to execute the laws of our church, and enforce them upon our members; members of the General Conference, to make rules and regulations for the government of the ministers and members of the African Meth. Episc. Church; general book stewards, and editors of our books and periodicals, intended to diffuse the knowledge of religion, morality, literature and science among our people, and throughout the world; our Bishops, to exercise the episcopal office, and superintend the African M. E. Church; our pastors, to receive, before they have ever travelled one day on a circuit, or had a small station, the largest and best paying city stations in the gift of the Bishops; delegates to our General Conferences, instead of men who have been, all their Christian life-time, sons, and worthy local preachers or laymen of the church.

These are existing facts, and not theories, presented for the consideration of our ministers and members; facts that are occurring from year to year, and from one General Conference to another. We have ministers among us, filling the best stations and positions in the gift of the church, who are not now and never were lay members of the church; ministers whose names were never enrolled upon any class-leader's book in any one society in the whole connexion. These men are preachers, deacons, elders, members of the Annual Conferences, members of the General Conference, pastors of our wealthiest, best, and oldest churches; and, finally, they are, at one and the same time, the makers, judges and executioners of the discipline and laws of the church, and all that, with more besides all that.

A minister of the African M. E. Church in one society, say Bethel Church, in the city of Philadelphia, removing to another society, say Union Church, in the same city, is obliged, by the Discipline and usages of the church, to produce from Bethel Church a certificate of good standing in that church, to the Union Church, before that minister can or will be received as a member in the Union Church. But there is no law requiring a minister of another denomination to produce a certificate of good standing in the church of which he has been a member, before he can or will be received a member in the Union Church. He can do more without it. He can become a member of the Annual and General Conferences, both of them, and no thanks to you. What do you think of that?

We do not blame those who have received and enjoyed these before unheard-of rights and privileges in other denominations of well organized Christian churches, for their full and free exercise of them. We would do the same thing, placed in similar circumstances. Blame attaches not to those brethren; the fault lies in another direction. The burden of responsibility is with the Bishops and Conferences. These the church will hold, not collectively, but more, she will hold them individually responsible for the part they perform in this vitally important matter.

Now let us contrast these privileges enjoyed by ministers of other denominations in our church with those enjoyed by ministers who are sons of the men who founded the church; who themselves have been born, educated, and brought up in the church.

If Richard Allen, a son of Right Rev. Richard Allen, founder and first Bishop of the African M. E. Church, desires to become a minister of this church, he must take all the following steps, according to the Discipline, government, and usages of the church: First. He must become a member on probation for six months, if the church and minister will receive him. Secondly. He must become, after his full term of probation is out, a full member of the church, if his leader will recommend him, and the church will receive him. Thirdly. He must become an exhorter two years, if the class of which he is a member will recommend, and the Quarterly Conference will license him. Fourthly. He must become a local preacher two years, if his class will recommend, and the Quarterly Conference will license him. Fifthly. He must become a member on probation in the Annual Conference two years, if the Quarterly Conference will recommend, and the Annual Conference will receive him. Sixthly. He must become a deacon at the end of this two years' probation, if he was a travelling preacher two full years, and the Conference will elect him. Seventhly. He must become a travelling deacon two full years from the time of his ordination, to become eligible to an election for elder's orders. Eighthly. At the end of these two years, he may become an elder, if the Conference will elect, and the Bishops will ordain him.

Now he becomes a regularly ordained minister of the African Meth. E. Church, when he has fully passed through all of the above-stated stages of trial and examination. He must be six months a probationary member, two years a licensed exhorter, two years a travelling preacher, and two years a travelling deacon, before he can become a regularly ordained elder of the African M. E. Church. Now, remember this, that six years and six months are necessarily required to make a son of Richard Allen a regular minister at her altar.

Here let us ask the church and the world, the ministers and members, the Bishops and Conferences, What do you think of that, and all that, and more beside it, when compared with the privileges enjoyed by ministers of other denominations, desiring to come among us? Have the sons of the church no cause for complaint, and our fathers no right to murmur? Are these things so? Think upon the subject; and if they are not, tell us.

Let ministers, regularly ordained ministers, coming from other denominations to unite with us: First. Become lay members of a society, by having their names enrolled upon a class-book, and meeting their class according to the general rules of our united societies, provided that they give satisfactory evidence to the society where they make application, of their good moral and religious rectitude, and worthiness to become members of the church. Secondly. Let them become exhorters or local preachers, licensed by us in the Quarterly Conference, by a recommendation from the class where they belong, provided they produce to that Conference proper license or credentials, showing that they have been exhorters, preachers, or ordained ministers, and provided that they also satisfy this Quarterly Conference of their agreement with us in doctrine and discipline. Thirdly. Let them become deacons, elders, and members on probation, at the ensuing Annual Conference, provided they produce a recommendation from their Quarterly Conference to the Annual Conference, praying the same, and provided also, that the Annual Conference is satisfied with their examination, their agreement with us in doctrine and discipline; and they are required to take upon them our ordination vows. Fourthly. Let them become travelling preachers with us, by our rules for travelling preachers, provided they come recommended from the Quarterly Conference, where they have been local preachers and lay members among us, and provided also, that the Annual Conference is satisfied with their examination, and agreement with us in doctrine and discipline.

Take the following for an example: A. B. is a regularly ordained minister of the Presbyterian Church. He desires to become a minister and travelling preacher in the African M. E. Church. The question now is, How should he come, and be received by our church? We answer: First. Let A. B. apply to our church in C. to become a member of that church. Let the church in C. receive him, if they agree in doctrine, discipline, character, and usefulness. Secondly. Having become a member of the church in C., let A. B. take a recommendation from the class of which he is a member, to the next ensuing Quarterly Conference of his circuit or station, and let the Quarterly Conference license him a local preacher, upon his recommendation and certificate of ordination, provided they are satisfied with his agreement with us in doctrine, discipline, character, and usefulness. Thirdly. Having become a local preacher in our church at C., let A. B. take a recommendation from the Quarterly Conference of his circuit or station, to the next ensuing Annual Conference of his district, praying for two things: First, to be received as a regularly ordained minister of the African Meth. E. Church; by taking upon himself our ordination vows, upon trial or probation, with the privilege of exercising the functions of his office. Secondly, praying that he may be received into the travelling connexion, on trial or probation, provided that he sustain his examination; and let him be received, provided that the Annual Conference is satisfied with his agreement with us, in doctrine, discipline, character, and usefulness. Fourthly. Having served faithfully as a son in the Gospel, the time allowed, let him become, by a vote of the Conference, a regularly ordained minister and member among us.

Is there anything unjust or impracticable in all this? Would not a man coming to us from another denomination through all these steps, be likely to remain, and become one of our most useful sons? Do you think that he would only come after the loaves and fishes, and if he did not succeed in getting them, would run away from the flock? No, brethren, he would never leave us. And such a man would render himself worthy to receive all the honour that the church could bestow upon him. Such a man would be, not a foreigner nor a stranger, but a fellow citizen with the African M. E. Church.

And now, how long time do you suppose it will take A. B. to accomplish all of this great work of trial, probation, and examination? The answer is, Three years.

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THE LORD'S FREE-WILL OFFERING.

The Lord's Free-will Offering is a donation which was asked for by the Book Committee, at the time of the celebration of the act of incorporation of the Book Concern. The call was made for the immediate benefit and relief of the Concern. A number of our ministers responded to the call. This they did most nobly. But there are many from whom we have not heard one word; and of course you know from whom we have not received a penny.

Whole Conferences have passed us by. New York Conference barely escaped, by the generous heart of Rev. Deaton Dorrel, of Newark, N. J. Ohio, Indiana, Canada, and Missouri Conferences, have done nothing.

Brethren, come over and help us. Remember, that in so doing, you will be helping yourselves. By the last number of the Christian Recorder, it may be seen what the Philadelphia and Baltimore Conferences have done in this matter. Will not our dear brethren of other Conferences do as these have done? Come, brethren, let us hear what you have to say about it. There is yet room.

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NOTICE TO THOSE PLEDGING DONATIONS FOR THE SUPPORT OF THE CHRISTIAN RECORDER.

We do hereby request those brethren who subscribed their names, in the Philadelphia and New England Annual Conferences, to pay the sum of ten dollars towards the support of the Christian Recorder for one year, upon the plan of Rev. Peter Gardener, to forward the same, or at least a goodly portion of it, to the Book Committee, as we are now in immediate want of it, to aid us in the prosecution of our work in publishing

Send in your money letters or drafts, directed to us, the Editor and General Book Steward. You shall have credit, through the paper, for all amounts thus forwarded. We do sincerely hope that the brethren of other Conferences will show themselves to be men in this matter, and send us their pledges.

Brethren, shall the Christian Recorder live, or shall it die? Be pleased to answer this question.

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PRESIDING ELDERS IN THE AFRICAN METHODIST EPISCOPAL CHURCH.

A number of the leading ministers of our beloved Zion seem resolutely determined to introduce the order of Presiding Elders into the African Methodist Episcopal Church, as that order of ministers now exists in the Methodist Episcopal Church. This they seem bound to do at all hazard, without consulting the people, who may have to support them. We reserve to ourselves the right of making all the laws for the government of the church, and inflict upon the people the duty of doing all the paying.

Under such circumstances, it becomes us cautiously to inquire, Would it promote the interest of our church to establish in it the order of Presiding Elders, as they are found to exist in the Methodist Episcopal Church? We learn, that when that church was first established in America, all Elders in charge were Presiding Elders. The General Conference elected twelve Elders, between whom all the work on the continent was divided.

This rule was established in 1784, and continued until 1789. In that year the Elders in charge received the title of Presiding Elders; but no distinction was made between them and Presiding Elders, in the Book of Discipline, until 1792. In this year a distinction was made between Travelling Elders and Presiding Elders.

When Mr. Wesley drew up a plan of government for the Methodist societies in America, he desired that no more Elders should be ordained than were absolutely necessary, and that the work on the continent should be divided between them, in respect to the duties of their office. The General Conference accordingly elected twelve Elders for the above purposes. To these was committed the government of the church, without having the most distant idea of the creation of another class of ministerial rulers between the Bishops and these ruling Elders. With these the church was satisfied, and her wants were supplied. The people, in the honest simplicity of their hearts, never dreamed of the necessity of having an order of ministerial rulers between their Elders having the charge over them and their Bishops.

The following were the duties of an Elder, from 1784 to 1792: To travel through his circuit or district; to administer baptism and the Lord's Supper, and to perform all parts of divine service; to exercise, within his own district, during the absence of the superintendents, all the powers invested in them for the government of the church, provided that he never act contrary to an express order of the superintendents. In the absence of a Bishop, to take charge of all the deacons, travelling and local preachers, and exhorters; to change, receive, or suspend preachers; to direct the transactions of the spiritual business of his circuit; to take care that every part of the Discipline be enforced; to aid in the public collections; to attend his Bishop, when present, and give him, when absent, all necessary information, by letter, of the state of his district or circuit.

These were the duties of an Elder having the charge, before the year 1792.

In 1792, the rules relating to the eldership, as an order in the Methodist Episcopal Church, were transferred to a distinct section, respecting Presiding Elders.

The following are the duties that were enjoined upon the Presiding Elder, in that year, in the new section, under which he is created, by the laws of that church, an officer in an order of ministers, between the Bishops and travelling Elders having the charge of circuits or stations: The duties of the Presiding Elder are, to travel through his district; in the absence of a Bishop, to take charge of all the elders, deacons, travelling and local preachers, and exhorters in his district; to change, receive, or suspend preachers in his district, during the intervals of the Conferences, and in the absence of the Bishop; in the absence of the Bishop, to preside in the Conference of his district, that is, the quarterly meeting Conference; to be present, as far as practicable, at all the quarterly meetings, and to call together, at each quarterly meeting, all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, to hear complaints, and to receive appeals; to oversee the spiritual and temporal business of the societies in his district; to take care that every part of the Discipline be enforced in his district; to attend the Bishop, when present in his district, and to give him, when absent, all necessary information, by letter, of the state of his district.

These were the duties enjoined upon a Presiding Elder at first, when that order was first created—all of which were either expressed or implied, and certainly all practised in the duties of an Elder in charge, before the creation of this new order of ministers.

Subsequently to 1792, the following alterations and amendments were made: 1804. To change, receive, or suspend preachers in his district, during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs; in the absence of a Bishop, to preside in the Conference; but in case there are two or more Presiding Elders belonging to one Conference, the Bishop or Bishops may, by letter or otherwise, appoint the president; but if no appointment be made, or if the Presiding Elder appointed do not attend, the Conference shall, in either of these cases, elect the president by ballot, without debate, from among the Presiding Elders; to call together, at each quarterly meeting Conference, all travelling and local preachers, exhorters, stewards, and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals. He shall not have power to employ a preacher who has been rejected at the previous Annual Conference, unless the Conference shall give him liberty, under certain conditions.

1832. It is added, that he shall promote, by all proper means, the cause of missions and Sunday schools, and publication of Bibles, tracts, and Sunday school books of the Methodist Episcopal Church.

1840. In this year is added: To carefully inquire, at each quarterly meeting Conference, whether the rules respecting the instruction of children have been faithfully observed; to decide all questions of law in the quarterly meeting Conference, subject to an appeal to the president of the next Annual Conference; but in all cases the application of law shall be with the Conference. When a Presiding Elder is appointed by the Bishop, president of an Annual Conference, he has the same prerogatives as to presiding in Conference, and making out the appointments of the preachers to their several circuits and stations, as those of a Bishop.

Here we have the duties of a Presiding Elder in the Methodist Episcopal Church; and this is that which is studiously sought after by some of the most prominent ministers of the African Methodist Episcopal Church, to be imposed upon her ministers and members.

Now let us inquire, upon the principles of common sense, reason, truth, and justice, What is the profitable, the useful, the beneficial and essential thing required in the duties of a Presiding Elder, that is not required and performed by an Elder having the charge in the African Methodist Episcopal Church? And did not the Elders in charge of the Methodist Episcopal Church perform all that is essential to the office of a Presiding Elder, before the creation of that order of ministers within her borders? Let the advocates of this new movement tell us; for we want to hear from them, on behalf of the thirty thousand of worthy laymen who will be called upon to pay their money towards the support of these useless drones of the church, and who, nevertheless, have no voice nor right of speech in their creation. The preachers will create them at their own pleasure, without consulting the rights of the people; but when it comes to paying, the people must support them.

The thing was brought into the Methodist Episcopal Church through stealth, wholly by her Bishops and Elders. It took them eight years to accomplish the popish deed, in order to succeed with it without alarming the fears or exciting the suspicions of the people. The yoke was cautiously and carefully placed upon their necks, and they, the people, suspected no danger, no harm, no wolf near, until they were completely yoked, and commanded to draw; until the wolf had them in his paws, and was drinking the life-blood from their veins.

The wolf came to that church in sheep's clothing, just as he is coming to us; and as she to-day is being devoured, so do we expect to be devoured. All the miseries and woes of the Methodist Episcopal Church await us. We can avoid much evil, and unnecessary expense, by a prompt rejection of an order of ministers between our Bishops and Elders in charge. Let us rally to the standard of truth and justice, and never let the conflict cease until truth is triumphantly victorious, and justice is established upon her throne for ever.

We are a poor people, and have not the means to support such an order of ministers; and if we were not poor, and had the means wherewith to give them an ample support, there is no real necessity for them.

This we know, from an experience of forty years.

If it should be said, that without the order of Presiding Elders, as they exist in the Methodist Episcopal Church, we have no proper court of appeals for our local preachers and lay members, and what shall we do for a proper court of appeal for them; for it is certain that they have as righteous a claim to have justice done them as the travelling preachers have—we answer, that we do not deny, but earnestly advocate their claim to have justice done them, in cases of trial, appeal, or otherwise. But the statement is not true, that they have no proper court of appeal. They have the same court now that they would have, with the order of Presiding Elders. But if this is not sufficient, let them have a further appeal to the Annual Conference. This will be doing something that will appear more like an intention to do them justice. When the Quarterly Conference fails to do a member justice, let him have an appeal from it to the Annual Conference. Let any member of our church have this appeal, when he can show proper reasons why he should have it.

If it is said, that Presiding Elders are necessary to change, receive, or suspend preachers, during the intervals of the Annual Conferences—we answer, that is too much power for any one man to have and exercise in the nineteenth century of the Christian era. If a man commits a crime in the interval of the year, let him be brought to trial, found guilty on good evidence, and suspended until the next Annual Conference; and if this is not done, let him and his people alone until that Conference.

We will not encourage the existence of an order of men, whose business it shall be to run about all the year, hunting up causes of complaint and difficulty between the preachers and the people. They will make much more of trouble than what they will cure. No one man on earth should have the power, at one's own will and pleasure to exchange, receive or suspend another man. Such power cannot with safety be lodged in the hands of any one man. In the intervals of the year, let the whole Quarterly Conference have a hand in these matters; and at the end of the year, let the Annual Conference attend to them.

But it is asked, What shall be done in the case of an Elder in charge, when a complaint or charge is preferred against him? We answer—let the charge be brought into his own Quarterly Conference, in writing, and laid before it, and him at the head of it. If he dare refuse to let it be entertained, let the Conference have full power to remove him for the time being, and place one of the Stewards of that charge in the chair, until a vote upon the matter is taken. If the Conference judges that there is sufficient cause for action, let the charge or complaint be immediately forwarded by the Steward, in the name and on behalf of that Quarterly Conference, to the Bishop. Let it then become the imperative duty of the Bishop, not to try the case himself, nor appoint the committee to try it; but let it become his imperative duty forthwith to appoint a neighbouring Elder to attend to this matter now in hand, according to the laws of the church. Let the Bishop send the charge just as he has received it from the church whence it came. Make it the imperative duty of the Elder appointed by the Bishop, to attend to the call of that Quarterly Conference; and let him have full power to appoint and compel the attendance of a committee of Travelling Elders, and none else. Let them have full power to try, condemn, clear, or suspend this Elder having the charge, until the sitting of the next Annual Conference. Let us do this, and we have done all that it is necessary for us to do relative to immoral Travelling Elders in charge, during the intervals of the Annual Conferences, without the agency of an order of ministers created for the purpose, between the Elders in charge (the only proper Presiding Elders) and the Bishops.

We would further say, Let all other Elders and preachers, both travelling and local, be tried by the quarterly meeting Conference, and have an appeal to the Annual Conference. Only in the case of travelling elders, deacons, and preachers—let them have the benefit of being tried by a committee of only travelling preachers. In addition to all this, we say, Let no man under heaven have a charge, and become a pastor, who himself is not yet an Elder. Let them be appointed to preach, and otherwise labour, but not to take charge.

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Christians should take care to lay the stress of their religion where God has laid it—that is, in those things that are available to our acceptance with him.

RESOLUTIONS PASSED AT THE CELEBRATION.

The following series of resolutions were passed at the celebration of the act of incorporation of the African Methodist Episcopal Church Book Concern. We give them to our readers, hoping that both our ministers and members will receive and act upon the practicable portions of them.

Whereas, The propriety and necessity of a General Book Concern has, for many years, been seen, recognized, and legislated for by the General and Annual Conferences; and whereas, there is a manifest want of appreciation and co-operation therewith on the part of the clergy and laity, threatening the necessary abandonment of the scheme; and whereas, the pleasurable duty of supporting faithful, worn-out ministers legitimately devolves upon the laity of the connexion—be it, therefore,

Resolved, That, in the opinion of this meeting, the state of said Book Concern calls for the adoption of reformatory measures, for the following reasons: First. That the laity, as a body, do not understand its nature and utility with reference to the connexion. Secondly. That there is no well organized and feasible plan by which their interest may be awakened and kept alive:

Resolved, That we believe that an interest would be greatly enhanced, and sympathy largely increased, if each minister having charge of a circuit or station should appoint a sub-committee in each church thereof, which should be auxiliary to the General Conference.

Resolved, That the said sub-committees should not be necessarily confined to the masses, where the case may be profitably changed otherwise.

Resolved, That it is wrong in the extreme, to ignore, by exclusion from the noble enterprise, the faithfulness, willingness, and intelligence of a loyal laity.

Resolved, That we hail with feelings of profound pleasure, the consummation of an act of incorporation in this the State of Pennsylvania; and that we recognise in it an attainment of no ordinary character.

Resolved, That a copy of these resolutions be transmitted to the General Conference next ensuing.

Respectfully submitted.

J. WOODLIN,
J. YOUNG,
J. C. WEARS,
CHAS. BURCH,
EDW. M. THOMAS.

On motion of Bro. Chas. Burch, it was

Resolved, That the preamble and two first resolutions of the business committee be adopted. (Carried.)

On motion of Rev. J. P. Campbell,

Resolved, That this assembly recommend to the ministers having charges, the passage of resolutions, by their respective congregations, instructing Quarterly Conferences relative to the Book Concern.

Rev. A. W. Wayman offered the following:

Whereas, The time has arrived when the members and friends of the African Methodist Episcopal Church are required to use their utmost endeavours to extend her holy borders;

Resolved, That this meeting hail with delight the incorporation of the Book Concern of said church; and that this meeting return its thanks to the committee for their industry in securing said incorporation.

On motion of Rev. T. M. Kenard,

Resolved, That we recommend to the General Conference of the African Meth. Ep. Church to devise ways and means to have the birthday of the late Right Rev. Bishop Allen celebrated every year, and that a collection be taken up annually for Book Concern; and that a collection be also taken up, on the day of the organization of the Church for the same, for the support of the Book Concern.

On motion, a vote of thanks was tendered to the trustees of Bethel Church for the use of the same.

(For the Christian Recorder.)

THE PROVIDENCES OF GOD.

Mr. Editor,—As my friend Mr. Wears' reply is out of courtesy, and no doubt in my mind that courtesy is intended for himself, there is something very remarkable in his article. He tells us, in order to reason well, to keep cool in future. We have nothing to say against his caution, for that is our motto; at the same time we must call men and things by their right names, and leave the reader to decide who has the best of the argument.

My friend's self-conceited triumph has gained him nothing; and we see, from his not answering our letter, that he is not able to stem the current stream, nor brave the fearful odds of master minds—therefore I shall respectfully call the distinguished gentleman's attention to his own map, as he must have the benefit of it, right or wrong. The writer tells us, that there is no special providence from God to man; but that it is well or ill with man, presently or prospectively, naturally or spiritually, on firmly established natural or spiritual principles. He here adds: "I am fully aware, that there are some isolated passages of Scripture which would seem to sustain the doctrine of special interference from God." Again he tells us, that there are many evils which exist in and outside the church, mainly attributable to the teaching of special providences. All the proof he gives us, by the way, is in saying, "My opinion, my position."

Why did the gentleman abandon his whole map? He wants us to lose sight of it. The traveller's map is more than a match for him. He being an Arminian, he wishes us to make an attack upon his powerless argument, in order to give him a chance to get out of his difficulty. We shall leave him to struggle alone.

He is ready to give a lecture on logic, and says: "Food is necessary to animal life. Corn is food; therefore corn is necessary to animal life." My friend seems to go to the cornfield with more spirit than any where else.

We now challenge the gentleman to show us any inconsistency in what we profess as a standard of our faith. We have faith in God, but none in fatality. The Bible is our book; and human reason, in its proper place.

Yours, most respectfully, in favour of Bible doctrine, W. MOORE.

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(For the Christian Recorder.)

PLAN TO RAISE A CAPITAL AND SUPPORT FOR THE BOOK CONCERN.

First. That every member of the African Methodist Episcopal Church shall, in future, pay thirty cents a year for the following purposes or objects: Ten cents for the support of the Book Concern; ten for the Superannuated Preachers' Fund; ten for the support of the Bishops. The overplus from the last-mentioned should go, if there be any, to either of the first—from which the same should be drawn, if there be any need.

Secondly. Every member who is able to pay the above sum, and refuses or neglects to do so, shall be deprived of the rights to love-feast, sacrament, and of the privilege of bringing charges or coming in evidence against the members of the African Meth. Ep. Church, who attend to all the duties and ordinances of the same.

Thirdly. If any minister or preacher, having charge of a district or station, shall refuse or neglect to pay the above sums, or refuses to execute the above penalty, he shall be dealt with as stated on page 23 of the Discipline. And if the presiding officer of the Annual Conference shall refuse or neglect to see that the above rules are carried out or executed, he shall not continue to exercise his episcopal authority; but at the rising of that Conference, he shall be considered, to all intents and purposes, superseded, until the sitting of the next Annual Conference of said district; which Conference shall be appointed by one of the other Bishops.

Another means for raising a capital, is an improvement on the Gardener ten dollar plan: That every travelling preacher in the African Meth. Ep. Church pay ten dollars to the Book Concern, as a portion of its capital; and that no preacher be admitted into the itinerancy, in future, who will not pay the ten dollars; and every preacher who is in the itinerancy, and refuses to pay, shall be located.

The above plan will bear an examination, or amendment, or modification; or it may do for the suggestion of a better plan. We submit it as a move towards the bettering of the condition of the Book Concern; and shall wait to see who does speak, and what they say on the subject.

WILLIS NAZREY.

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NOTICE.—Persons communicating with Rev. A. R. Green, will direct their letters to Zanesville, Muskingum county, Ohio.

MARRIED:

On the 1st of November, by Rev. J. P. Campbell, Mr. WM. MITCHELL, to Miss HENRIETTA STEWARD, all of this city.

In South Camden, Aug. 23, by Rev. A. C. Crippen, Mr. DANIEL GAINES, to Miss REBECCA AGERSON.

Also, Nov. 17, Mr. JAMES JORDEN, to Miss MARY J. NELEMS, both of Jordentown.

(For the Christian Recorder.)

OBITUARIES.

Brooklyn, Nov. 5, 1855.

Brother Campbell,—I must inform you and the itinerant brethren, that a mighty man has fallen in Israel. The Rev. ISRAEL SCOTT departed this life on Thursday afternoon, Nov. 1st, at three o'clock, at his residence, in Flushing, L. I.

But little has been learned of his early life. He commenced preaching about the age of thirty-one years; and at the Conference of 1830, he was ordained Elder by Right Rev. Richard Allen. He has travelled and preached about thirty years, in which time he endured great privations, and laboured with good success. He was born in the year 1794, and has lived in this world of trouble sixty-one years.

During his last illness, his sufferings were severe, and without intermission: but his confidence in God was unshaken, his mind clear and conscious, his faith in the atonement strong and unwavering, and his hope full of immortality. Thus he departed, supported by the staff provided in the living Redeemer, leaning upon the promises, and cheered by the hope which maketh not ashamed, of pleasures for evermore at God's right hand.

During his illness he was frequently delirious; but in his lucid moments he often spoke of his firm confidence in the merits of Christ, and his strong hopes through the mercy of God. Those who were acquainted with the uprightness of his life, cannot doubt that he now rests with God. He told Rev. Wm. H. Ross that he was going to leave this troublesome world, and walk to New Jerusalem, and wear the crown, in two or three days. On Monday he said this, and on Thursday he left this world of sorrow, to enjoy the society of saints.

He was buried on the 3d of November, and I preached his funeral sermon, from Psalm cxvi. 15. The Union Society, of which he was a member, were present. He had been a member for twenty years and eight months, in good standing. The Society deserve much credit for their attention to him.

Yours, in the Gospel of Jesus Christ,
J. M. WILLIAMS.

The following is an extract of a letter from Rev. W. H. Waters, of Lewistown, Penn.:

"I am sorry to inform you that Father TASWELL is dead. He died Sept. 3d, aged eighty-two years; and departed in the triumphs of the Christian's faith, saying, 'All is well; all is well!' Father Taswell had no children, but has left a widow to mourn an absent mate. But Sister Taswell is not the only mourner; for the whole church in Lewistown mourn his death with her. Our loss is his infinite gain."

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

All communications may be addressed:

Mrs. BUNDY, G. P. P. S., No. 356 South street, above Eighth.

Mrs. HALL, G. P. S., No. 5 Buckley street; or,

Mrs. ROYAL, G. S., No. 252 Lombard street, *Philadelphia.*

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THE RED SEA.—Modern science is skilfully bringing a vast amount of facts to light. The following account of the Red Sea cannot fail to interest:—

"This large body of water which separates the shores of Asia from those of Africa, is about fourteen hundred miles in length, and nearly two hundred in average breadth. It derives its name from quantities of slimy, red, colouring matter, which at certain seasons of the year colour its waters and are washed up along its beaches, and which have been pronounced by Dr. Ehrenberg to be composed of an infinite number of very delicate vegetables. This discoloration of the waters is by no means peculiar to the Red Sea. The warm waters of the Pacific Ocean swarm with nascent organisms, sometimes animal and sometimes vegetable, which colour its surface crimson, brown, black, or white, according to their own hues. These patches of coloured water often extend, especially in the Indian Ocean, as far as the eye can reach. Along the coast of China, yellowish spots are not uncommon, and the Yellow Sea derives its name from the frequency of the yellowish patches in that locality. The average depth of the Red Sea is about five hundred feet. Sudden changes of wind and violent gales render its navigation difficult. Nevertheless, in past years, before the discovery of the passage around the Cape of Good Hope, it was the principal route of traffic between Europe and the East, and even now it is important as a part of the direct route between Europe and India.

"Lieutenant Maury, in an account of the currents of the ocean, says that there is a perpetual current rushing from the Indian Ocean, into the Red Sea. This current is peculiar, inasmuch as while the bottom of it is probably a water level, the surface is an inclined plane, *running down hill.* The causes which render the surface of the sea lower as it becomes more distant from the straits, are these:—The sea is in a rainless and riverless district; its shores are burning sands; the evaporation is ceaseless, and none of the vapours which the scorching winds that blow over it carry away, are returned to it in other forms. When we consider how dry and hot the winds are which blow upon the sea, we may suppose the daily evaporation to be immense—probably not less than an inch. Calling it, however, half an inch only, if we suppose the velocity of the current to average twenty miles a day, it would take the water fifty days to arrive at a distance of one thousand miles from the mouth, and by that time it would have lost by evaporation fifty half inches, or one inch more than two feet. It would be twenty-five inches lower than the waves which are just entering the straits, and which have lost nothing by evaporation.

"The salt, of course, cannot evaporate; and therefore the water becomes salter in proportion, and heavier, as its freshness is evaporated. One would think, at first glance, that the eventual result would be either that this heavier and salter water would deposite its surplus in the shape of crystals, and thus gradually make the bottom of the Red Sea a salt bed, or that it would extract all the salt from the ocean to make the Red Sea brine—neither of which processes is in reality going on. The truth is that there is a constant under or outer current, as there is from the Mediterranean through the Straits of Gibraltar, and that this heavy water, or brine, is continually flowing out of the Straits of Babelmandel, beneath the current of fresher and lighter water from the sea, which is as continually flowing in. If there were no waters constantly rushing out of the Red Sea, and if the evaporation was sufficient to carry away all the surplus water, leaving the salt behind, in one hundred years the Red Sea would become a mass of solid rock salt."

A CARE FOR THE SABBATH.—Practical results are, to some minds, the best arguments. The following is good:—

"A barber in Easton, Pa., who, in November, 1853, decided to close his shop and business on the Sabbath, at the close of a year issued an address to those engaged in the same business, urging them to follow his example. He states that he has been a gainer in time, money, and in an easy conscience, as his business has increased, his customers have multiplied, he and his apprentices have had a day of rest, and while free from upbraidings of conscience, he has learned that in the discharge of duty there is a reward. He states that during sixteen Saturdays and Sundays previous to closing, he shaved 2,529 persons; and that during sixteen Saturdays only, after closing, he shaved 2,675."

THE GREAT MISSIONARY INSTITUTION.

The Rev. Mr. Hooker wrote a book not long since, to show that the institution of slavery was designed by Providence to train the negro race into all the arts and graces of civilization and Christianity, and consequently pronounced it one of the most effective missionary agencies that could be devised. We remember, too, that a writer in a late number of *Hunt's Magazine* advanced a similar consideration, alleging that slavery was the most practicable, speedy, and successful method of civilizing the African heathen, and of introducing genuine religion into their benighted minds. Indeed, it is an opinion very generally entertained, we believe, that the blacks achieve a great gain when they are transferred from the barbarism of their native land to the enlightenment of the southern plantations.

As a defence of slavery, however, this argument proves too much; for it not only justifies slavery itself, but the slave-trade, against which the whole civilized world has entered its most indignant protest. It proves that the law of the United States, declaring that traffic infamous and piratical, was a mistake; and that it had better be repealed, to allow the work of Christianizing Africa to go on as of old. Besides, this defence is inconsistent with the well-known policy of the slave states, which forbids that instruction to be given to the slave; so that if the slaves are elevated at all, it must be by some indirect process of education, and not by the direct influence of the system.

There are, moreover, a great many observers who do not believe in the civilizing character of the institution, but who contend, on the contrary, that it has a special efficacy in debasing both the moral and intellectual condition of its subjects. Among these is the writer of a series of letters in the *Times* of this city, which discusses with considerable ability the productions, resources, and industry of the Southern States. He is not, we believe, what is called an anti-slavery man; he has no special affinities with the opponents of the institution: on the other hand, his letters show a remarkable impartiality of judgment on questions touching the interests of the South. But read what he says:

"The mind and higher faculties of the negro are less disciplined and improved in slavery than in the original barbarism of the race, because in the latter state he has at least to exercise them under the necessity of contriving to procure food, raiment, and habitation; in providing for his offspring, in the consequently necessary acquisition of property, exciting cautious enterprise, having reference to the chances of the future, and in defence of personal liberty. I do not believe there is a body of men in the world that have so stupid, unmanly, and animal existence as the rank and file plantation negroes of our Southern States. I have never been on the slave coast of Africa, but I have been among the essentially savage natives of the Malay archipelago; and the latter, according to my observations, were as fully developed man by the side of babes, compared with the mass of these plantation slaves. The agricultural labourer in those districts of England in which land is held in the largest parcels, such as Wiltshire, being in a large degree dependent on their immediate employer, more nearly resemble the negroes in this respect than any other people I have known. The number of these is small, their condition is improving; and so far as it is the result of a system of government or law, this is being yearly modified favourably to their elevation. This condition of the negro, which it seems to me is the main, and sufficient reason against unconditional, immediate abolition of the relation of master and dependent, is not simply a circumstance attending his perpetual slavery, but is its result. I cannot see how this conclusion is unavoidable by a candid and sensible observer."

This, we take it, is a poor show of missionary enterprise, and ought to suggest to Mr. Hooker and others, whether they have not constructed an argument without facts, or whether the institution they defend is really so beneficent as they imagine.—*N. Y. Evening Post.*

JEWS OF JERUSALEM.—It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner. The young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are exceedingly fond of dress; and, although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs and the richest silks of Damascus. The women are covered with gold, and dressed in brocades stiff with embroidery. Some of them are beautiful; and a girl of about twelve years old, who was betrothed to the son of a rich old rabbi, was the prettiest little creature I ever saw. Her skin was whiter than ivory, and her hair, which was as black as jet, and was plaited with strings of sequins, fell in tresses nearly to the ground. She was of a Spanish family, and the language usually spoken by the Jews among themselves is Spanish.—*Curzon's Monasteries in the Levant.*

DUTY OF EARLY ATTENDANCE AT CHURCH.

There are several ways in which the evil of late attendance at church may be regarded, and though they are very different in kind, yet they all deserve attention:

1. Looking upon the church as the presence chamber of God's Majesty, a place in which God waits to be gracious, and to manifest his presence in a special manner, among the "two or three" who are met together in His name, we may say that want of punctuality in attendance argues a disrespect of God's Majesty. Those who offend in the manner in which I am speaking, probably do not intend any disrespect; but they certainly would not act in the same manner if attending the Court of their Sovereign; and the only reason why they do not perceive that they are acting in a disrespectful manner, is that they do not regard the church as the place of God's peculiar presence. And certainly this will be allowed, that if the worshipper has the same feeling concerning public worship which the Psalmist had when he said, "I was glad when they said unto me, We will go up into the house of the Lord," if church bells are to him angels' music, if he really regards himself when going to church as going to present himself in God's presence, and sure to receive God's blessing, it will be no trifle which will be the cause of his loitering in amongst his brethren when they are engaged in their devotions.

2. As regards our fellow-worshippers, the practice of coming into the church after the service has commenced, is most unfair and unkind. It disturbs their devotions as much as it cheats us of our own. Indeed, I do not know any thing can be more prejudicial to the discharge of that solemn duty of confession of sins with which the service commences, than to have the voices of the congregation, which should be the only sound heard, mixed with the sound of tramping feet and creaking doors, not to mention the frequent disturbance of worshippers on their knees by those who occupy the same seat, and have not come in good time. This is a consideration which, on the ground of common courtesy and thoughtfulness for the feelings of others, ought to weigh much with those who come to church late.

3. The persons in question, themselves suffer in several ways: if in no other way than this, they suffer from the want of time to collect their thoughts, and to put themselves, as it were, in the presence of God, before they enter upon a service which demands all their effort and attention. But the chief loss which they sustain, arises from this, that the service of the church is not all prayer, nor all praise, nor all confession: it is a combination of all, and a person who misses the earlier portion of the service, cannot make up the loss by attention to any subsequent portion. Especially should it be noted, that after reading the sentences with which our service commences, and which, by the way, are admirably well chosen for their purpose, and at the reading of which every one ought to be present; and after the Exhortation, comes a portion of the service in which, perhaps, more than in any other, it is desirable that all the worshippers should join—I mean the general confession of sins. What a very necessary part of public worship is this. And yet many persons who come to church miss it continually.

Thus, whether we look at our duty towards God, or our duty towards our neighbours, or our duty towards ourselves, early attendance on public worship, the being in our places when the service begins, is absolutely required from all those who are not hindered by some obstacle which they cannot remove. But I will go further than this, and suggest that those who are able to do so, will find great benefit from going to church some short time, say ten minutes, before the service is appointed to commence. I know of those who have adopted this practice, and who find great benefit from it; they are enabled to collect their thoughts better, to shake themselves entirely free from worldly cares, to cast in review their life and conduct, to recall any acts which may require special humiliation, to make preparation, in fact, for the worship in which they are about to join.—*Guide to the Parish Church.*

THE REBELLION IN CHINA.

Many have been wondering how the people who are making the revolution in China could have learned so much about Bible truth and Bible history. Dr. Legge, of Hong-Kong, has just found it out.

You have, perhaps, heard the name of Leang-Afa, the first Chinese who became a true Christian; and before we describe the way in which the rebels got a knowledge of the gospel, we must give you a little of his history. Like many boys in China, he was sent to school when he was young, and learned to read and to repeat from memory several books in his own language. After this he became a printer, and was employed by the Rev. Dr. Milne at Malacca.

At that time, and for a long while afterwards, he was an ignorant worshipper of idols, and did not like to hear the truths which the good missionary tried to teach him. But when he was twenty-eight years old he began to see the falsehood of idolatry, and to feel his need of a Saviour. This change was soon shown by his diligence in reading God's word, and his desire to understand it. And his conduct and conversation proved that he had become a *real* Christian. After this he became a most earnest and faithful teacher, trying to do all the good in his power to his friends and countrymen. Amongst other means, he wrote books explaining the gospel, and cut wooden blocks from which to print them. But his first attempt of this kind failed. Some policemen heard what he was doing, seized his blocks and books, and dragged away Afa himself to prison. Dr. Morrison heard of this, and did all he could to get him set free. But the poor fellow received thirty strokes from a large bamboo, which made the blood flow down his body and legs, and was not set free until Dr. Morrison paid for him a fine of seventy dollars. But his sufferings only made him more humble and more desirous to do good. And God blessed his efforts,—first in the conversion of his wife, and afterwards of several of his countrymen.

But the work in which Afa chiefly laboured was that for which he first suffered—preparing and printing Christian books. Thus he was engaged in 1834. And you must remember this date, because great things have since come out of his labours about that time. Now you, perhaps, have heard that all the young men in China who wish for riches and power must get a knowledge of the writings of Confucius, and of other authors. And every three years there is a public examination of students, when a great many try for prizes. There was such an examination at Canton in 1834; and wishing to do good, Afa and three of his friends went there to give away Christian books. One of these books was written by himself. It was called *Good Words to Admonish the Age.* Taking a large number of copies with him, this good evangelist went and stood before the Examination Hall, and gave one to every person who would take it. In this manner, ten thousand copies were given away. But these Christian men had to suffer for their good deeds. One of them was killed, another was badly beaten, and Afa was glad to flee from the city.

But a great work had been done. Thousands of Christian books had been put into the hands of people who would read them. Now, no doubt, most of these books were destroyed. Perhaps even the nine thousand nine hundred and ninety-nine out of the ten thousand may have done little good. But there was *one* copy which was *not* lost. It was a little seed, but it took root and has grown into a great tree. For amongst those who received these books, there was a youth who had come to that examination, his name was Hung-Seu-Tsuen. He read that book. He thought about what he read. It gave him new ideas on the most important subjects. It taught him that there was but one God, and that an idol is nothing in the world. It taught him that the Son of God came to save men from sin and misery. It taught him that there was a heaven and a hell beyond the grave.

Many years passed away, but he did not forget what he had learned from that book. Still he wanted to know more about the same things. He went, therefore, to Canton, saw a missionary there, told him that he had got his new knowledge from a book called *Good Words to Admonish the Age,* which had been given to him in 1834, and then he received from this missionary further instruction. This man is now the great chief of the Chinese rebellion. He it is who has written some of those books, and made those laws, which have done so much to change the opinions of the people, and to overthrow their idolatry.

How wonderful are the ways of God! What great things in His providence sometimes turn upon little ones! Here we see that a single book, written and given away by one Chinese Christian is likely to overthrow the idolatry of the largest country in the world, and to prepare for the preaching of the gospel to a greater number of people than dwell in all Europe, Africa, and America, put together. What a great work the London Missionary Society would have done, if it had done nothing more than bring Leang-Afa to know the gospel!—*Juvenile Missionary Mag.*

BUENOS AYRES.—Mr. Carlow, a Methodist minister in Buenos Ayres, says, that with the single exception of a small Scotch chapel lately completed, there is not one building devoted to the public worship of God, on the long line of country stretching from within two leagues of the city to the base of the Andes—a distance of, at least, 600 miles; what is the amount of population is not stated nor conjectured; but though the natives retain a few of the Roman Catholic rites, they have no check of any kind upon their inclinations, and live in a state of nature, as completely as any tribe or nation on all the African Continent! Yet here *Romanism* once held undisputed sway over the bodies, souls, and estates of men.

AFFAIRS ABROAD.

Sandwich Islands.—We continue our extracts from the correspondence of the Presbyterian from these islands. We have seen nothing so full and satisfactory. As long ago as 1838—the statements are taken from the school report of that year—

"At Hilo there is a children's school containing about 200 regular attendants, and a teacher's school, at the last examination of which 130 were present. Of common schools there are more than 100, extending through the length and breadth of Hilo and Puna, (districts of the island of Hawaii.) About 5,000 souls are gathered into these schools, including a large part of the children in the field. They have all been visited and examined several times. During the present month, (April,) they have all been assembled and examined at the station. About 4,000 were present on this occasion. The school for teachers has been taught in reading, writing, geography, sacred history, arithmetic, the elements of geometry and astronomy, and in composition. The aggregate number of scholars was then at least 15,000 in all the islands. Of these, over 2,000, at sixteen stations, were under the immediate instruction of the missionaries and teachers from America. At that time school books printed for the use of the schools had been considerably multiplied. They began with publishing spelling-books and reading-books, in some of which were simple lessons in natural history. They made translations of such works as the Child's Mental Arithmetic by Fowle, and Colburn's Mental Arithmetic with the Sequel, Woodbridge's Geography, with portions of the Old Testament Scriptures, with the New Testament entire. For the more advanced pupils the elements of geometry and astronomy were prepared. School-houses, too, were provided. Some were built by the chiefs, others by the voluntary efforts of the people. They varied in kind, some being mere thatched houses, others made of *adobes* and stone; and in size they ranged from fifty to one hundred feet long, and from thirty to forty feet wide. Two newspapers were then published in the native language; one a monthly for children, and another a semi-monthly, filled chiefly by native writers."

Since that time great progress has been made. Three-fourths of the adult population read their own language. More than $22,000 were expended by the government last year in 423 free schools. Three select schools are sustained by government. Besides these there are private schools, one of which has a charter, and is called "Oahu College." The Papists have 79 out of the 423 free schools, with 1,823 scholars.

Aneiteum.—This will be recognised as the place where Mr. Inglis, a missionary of the Scottish Reformed Presbyterian Church, labours with others. From the latest account we take the following:

"You will rejoice to learn that we labour with much encouragement, and that the cause of God waxes stronger and stronger. The desire to know Christian truth is becoming very general, and we have reason to believe that some have felt its saving power on their hearts. A considerable number of the natives are still heathens; but, with the exception of a few sacred men and disease makers whose craft is in danger, they are favourably disposed towards Christianity. Had we suitable teachers, they might be stationed without delay, in almost every part of the island, with prospects of usefulness. Christians have nothing to apprehend from their heathen countrymen, as in the days that are past. . . .

"We have recently taken the census of Aneiteum. As the population is much scattered, it can only be viewed as an approximation to the truth. We shall be able to get something more perfect at a future day. We have on our lists about 3,800 names; but Mr. Inglis and I are of opinion that the population is about 4,000. Of the number whose names we have written, 2,200 are Christians, and the rest heathen. The heathen number more than we expected. They are generally found in the more secluded districts, with which we are least acquainted. But their number is fast diminishing, and even since the census was taken several of them have embraced Christianity."

Rome.—The papal authority is but a name in Rome. The Pope has no real power over the minds of the great body of his subjects. All witnesses—except the most bigoted devotees of Popery—agree that the condition of things in Rome itself, and in the States of the Church, is exceedingly bad, and getting worse. The correspondent of the St. Louis Presbyterian says:

"One of the men who most honour Italy at the present time, the Marquis Massimo d'Azeglio, formerly President of the State Council of Sardinia, published not long ago a pamphlet, in which he points out with as much force as sagacity, the vices of the Pontifical government. 'I have been convinced by a long practice, that in Rome, more than any where else, the *natural* conscience is stifled by the *artificial,* and that the equity which God himself imprinted on the heart of every man, is likewise stifled by the justice of the *canonical* right. . . . In the course of several centuries, more than three millions of subjects have been intrusted to the government of the Roman Court. That court exercises upon them a twofold authority—spiritual and temporal—in all its plenitude. What has it done with its subjects? It has behaved in such a manner that no less than the four armies have been necessary to replace the Pope on his throne, and that foreign intervention will be required to maintain him there.' . . .

"At the time of his advent, Pius IX. had promised periodically to call together a sort of *consulting assembly,* composed of delegates from the provinces, and to place a few *laymen* in the minister's council. Both these measures have been laid aside. The provincial delegates, though they had been chosen with great care and wariness, dared make some observations respecting the management of the public revenues. This frankness on their part could not be tolerated, and they were sent back home with an indefinite adjournment. The lay counsellors of the cabinet have also, one after the other, given place to members of the clergy. These two elements were too heterogeneous: they could not act in concert. At present, the high offices of the State, without exception, are filled by priests; it is a privileged and exclusive caste which takes the lead in public affairs, and you will easily understand what are the consequences of such a regime: no public education for the masses of the inhabitants; no industry; no well-kept routes; no equitable repartition of the taxes: none of the elements which constitute modern civilization. . . .

"Agriculture is nearly as low as commerce and industry. The subjects of the Pope know nothing of the new improvements; they still use the same aratory implements as under Numa Pompilius or Cincinnatus. The soil, though naturally fertile, produces nothing; a great portion of that country has been changed into foul marshes, and pestilential miasma arise from those plains, which, with a little care, would yield enough to support a large population. The public finances are not better managed. What passes through the hands of the priests goes into their purse, and is consumed in amusements or ambitious pursuits. The annual deficit is considerable, though the government spends very little for the public benefit."

[*Covenanter.*

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THE HOUR OF PRAYER.

BY BISHOP D. A. PAYNE.

Haste thee, haste thee, hour divine,
Joy's ecstatic bliss is thine,
And raptures from the throne above;
Sweeter thou than life to me,
When the world and cares do flee,
And Jesus speaks in tones of love.
O time of prayer! O hour divine!
Ecstatic joys and peace are thine.

Brighter thou than sunny rays,
Holiest time of all my days;
O hour of love and joy! draw nigh,
Spread my faith thy eagle wings,
Speed thee where each angel sings,
Where Jesus pleads thy cause on high.
O time of prayer! O hour divine!
Ecstatic joys and peace are thine.

Now is come the hour of prayer;
Gracious, loving Saviour, hear,
Stoop thee from thy throne above;
Bless me, bless me, Son of God,
Shed thou in my heart abroad
Thy saving grace, thy dying love.
O time of prayer! O hour divine!
Ecstatic joys and peace are thine.

O Jesus! thou my portion art,
Sun of my life, joy of my heart;
O rapturous bliss! O God of love!
Exalt my thoughts, my hope, my soul,
Higher than where the planets roll,
Quite to thy dazzling throne above.
O time of prayer! O hour divine!
Ecstatic joys and peace are thine.

VALUE OF THE SOUL.

What is the thing of greatest price,
The whole creation round;
That which was lost in paradise,
That which in Christ was found?

The soul of man, Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God, to redeem it, did not spare
His well-beloved Son;
Jesus, to save it, deigned to bear
The sins of all in one

And is this treasure borne below,
In earthen vessels frail?
Can none its utmost value know,
Till flesh and spirit fail?

Then let us gather round the cross,
That knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain.

(Correspondence of the Christian Recorder.)

THE SUBJECT OF MATRIMONY AND DIVORCE, TRIAL, DECISION, ETC. OF TRAVELLING PREACHERS.

Brother Campbell,—I suppose your readers have concluded me one of the entire missing, since I dismissed the subject of the Bishop's council; but I was only waiting to see what would be the reply; and finding all hands still, and confiding in the expediency of the course—as none will, so far, attempt to refute it by sound logic, although a correspondent, Bro. B., does hint at, but in such a way that I find him satisfied as to the impossibility of success in controversy—I shall proceed to the consideration of another subject; one, too, that appears to come near to us, and enters into the vitals of our beloved Zion, from its proximity to all classes. There are questions that a person may treat on, but they are only interesting to the elderly class of the community; and, again, to the young; but this spares not age, nor youth, nor sex, but cries aloud to all. Let him that hath an ear give ear. The subject, then, is that of our Discipline, seventh edition, sec. 28 of chap. ii. pages 138-39, "on leaving husbands and wives, and marrying again." I shall quote the article: "Therefore, if any minister, preacher, exhorter, or member of our Society, who has been married, and shall separate and marry again while the former companion is living, he or she shall be expelled, and shall never be admitted during the lifetime of the parties. And any minister who shall marry such knowingly, shall forfeit his standing in the connexion."

This, like the sayings of our Redeemer, when on earth, is considered a hard saying, and the question is now, as was then asked, Who can stand them? But I thank God that, out of the large number that went away, a few did stand, and that few, pure and true to the high callings of Him who had called them, proved effectual to turn the world upside down; and that is the answer, I think, best suits the present age of degeneracy from the all-wise designs of the Almighty Creator, on that subject.

There are those among us who would have a popular church, as they call it; and in order for this, they say the laws of the land tolerate "divorces," and allow persons to marry; and it has become popular now, and the great, wise, rich, and influential are in the same condition, and thus it will not stop at offending them, but their numerous friends, and by that we shall turn away many a useful personage. To this argument it is added that our Saviour did allow a man to put away his wife for fornication and marry another, and they refer to Matthew xix. 9, to establish it: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." But to my mind it appears clear, that, so far from our Lord encouraging it, he wholly denounces it. The 8th verse sets forth the view the Redeemer took of divorces; for, saith he, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Now, we can plainly discover, if God is an unchangeable being, and such all admit who believe, how can any Christian dare impugn the motives of divine wisdom, so as to say that in the beginning God did not allow of, nor make Adam two wives, but now in the days of gospel light he does? And it is not generally understood that the question did not extend in that chapter to marrying again, but to putting away.

Then, if we call upon the opposers of the rules on that question, they cannot, in the whole of the Sacred Scriptures, find another passage in which they can show a shadow of evidence in their favour. But when we examine the foundation on which that enactment in the Discipline is predicated, we find them numerous and explicit. As it was only permitted by Moses on account of the hardness of their hearts, and that hardness was offensive to the Most High, it would have required a very decided grant of the Saviour, before any Christian could attempt to take refuge under it. I would beg leave now to quote again from the great Teacher; and that we should have a proper understanding of a question so momentous, it might be well not to stop at an isolated passage, for scripture unfolds and explains itself better if we will take the pains to seek the parallel passages on the subject of which it treats. In Matthew, 5th chapter, 32d verse, in that great sermon on the mount, we have the doctrine taught by Him that spake as never man spake, in clear and unequivocal language: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

Thus we see that the Saviour taught them that they could not put away at all, unless for the specified cause; and when put away, the privilege granted to the party who has put away is the great question; and if I can show from the mouth of God and his holy apostles the condition of the man or woman after they have given the divorce, all hands, I hope, will say, amen. For there is a vast difference between putting away and living singly, and putting away one person and marrying another while the person put away is yet alive. I wish it borne in mind that our Saviour, in the sermon on the mount, was teaching the multitude, and not answering the Pharisees; and this I say, because he spake to them by parables, on account of their treachery and unbelief. But what we now shall quote is another explanation to his disciples, after he had silenced the proud inquirers. The portion is Mark, 10th chap. 10th, 11th, and 12th verses: "And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." There can be no mistake in that language; and it was an explanation sought and obtained by those who were in a future day to evangelize the world by the glorious light of that everlasting gospel which then was being unfolded to them. Again, Luke xvi. 18: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Rom. vii. 2, 3, and 1 Cor. vii. 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." With all these, and many others bearing directly on the subject, I cannot see how any one professing to be in the light should attempt to plead for the departure from that rule. But as it was for the hardness of the hearts then, we cannot attribute it to anything else now. But I hope that a large majority of the ensuing General Conference will be of the heart of flesh, and will regard the Divine will above the base and sordid passions of a carnal mind; and if so, we shall see the same high and holy ground occupied; but if not, we shall see bowing to Baal, from which may the Great Head of the church ever deliver us!

We have had some considerable labour in trying to guard the sacred courts of Zion; and it has been an uphill work; and how lamentable it is to see that even in the high functionaries of the church we find a disposition I awfully fear, which I hope I may be deceived in, to screen some special individuals; and for what? No one can tell, unless it is to extend new difficulties, and lay waste a more extensive field than we have done. I was once, in my short voyage in the itinerancy, much astounded at a case of that kind. A brother in the ministry had been for several years rending the church wherever he went, and at length a brother attempted to call him to account; but after hours of effort, and witnesses summoned from a distance, the powers that be ruled the testimony all out of order, and that, too, not in the commencement, or no one would have thought it so strange; but just when the case was made clear of the most flagrant breach of discipline that could be presented. And not content yet, but after a continued effort on the part of some who loved the harmony of the church and welfare of our growing Zion more than to cover up the wilful and repeated errors of any man, had pursued the course dictated by the powers that be, and the brother clearly convicted of breach and maladministration, in a way that any one who could say the alphabet could understand. Then it was decided that "there could be no suspension in the case; but a mere reproof administered;" and this too without the least sign of humiliation. It is true that the decision of law is with the Bishops; but where we have written law, we want no decision; and I did not only feel ashamed, but truly mourned to see a feature that could be construed a desire to screen one so guilty, by every one present. Now the law says expressly, page 93: "If the person be clearly convicted, he shall be suspended from all official standing in the church until the ensuing annual Conference, at which time his case shall be fully considered and determined."

I need not make any comment on the above. All I have to say is, that while the judge is always considered on the prisoner's side, whenever the law condemns, it is his imperative duty to let justice have its course.

I may be considered out of place, in these remarks, as well as in those on Bishops' council, but I have long since come to this conclusion, that whatever I may suffer for speaking freely in any just cause, to suffer it; and I know that while any one else can live in any district that I may choose to labour in, I can endure with them a part of whatever may be given me. Hence, I have nothing to fear, but much to hope; for when men see themselves in a proper light, it wakes up reflection, and puts them more on their guard in future. This, I hope, will be the case in this and other things, of which I will not speak now.

I do not come often, therefore you must pardon the intrusion on your columns this week with so tedious a scroll.

Yours as ever for the purity of Zion,
ITINERANT.

Zion, Nov. 29, 1855.

THE PRESIDING ELDERSHIP.

Mr. Editor,—I notice in your paper the agitation of the subject of Presiding Elder.

If this subject is properly and profitably discussed, it must be done in the light of unprejudiced reasoning. As for its popish tendency, or the resemblance it bears to any other nominally Christian denomination, with that we have nothing to do. It is enough for us to know that the church stands in need of something to successfully carry out the plans already in existence. Every Annual and every General Conference reveals the lamentable fact that, in many cases, there is a culpable negligence on the part of those having the charge committed to them of executing the plan, both monetary and educational. The people are becoming disgusted and disheartened, by the annual record of failures to accomplish good in these directions. The fact is, that half of the members of each church in the connexion are not reached from want of industry and application on the part of the Ministers having the charges.

It is the duty of those making laws for the connexion to provide and establish all the promptings and incentives to the ministers of the same, to assiduously and faithfully perform not only every duty assigned them specifically, but every duty falling under their notice. But this fact must be clearly understood, that man never does anything voluntarily without the hope of reward. We admit freely that there is a hope of reward to every Christian beyond this life; but it must be recollected that all Ministers are not Christians, or at least not so much as to be willing to work incessantly to build up a connexion, only to enjoy the benefits of their industry beyond this life. Now the fact is, that the chances of elevation or reward, in our connexion, is about the same as that one should be struck with lightning. With these facts staring him in the face, an Elder finds himself in the highest position he can attain to, and if he is not full to the brim of hope to be realized beyond Jordan, knowing that he has none on this side, his energies die in him; and however long he may remain in such connexion, or however much he may be moved from place to place, he is still that lifeless, useless man for all the purposes of a sterling execution of reformatory measures and plans, or the weightier obligations of Christian duties. To remedy these evils, it seems plain that there should be higher offices with greater responsibility thereunto attached; and as it is a metaphysical fact that there is no necessary connexion between a thing or its name, it is not important as to what name it shall be distinguished by, whether Presiding Elder or not. We have a fault of paying too much attention to names; it is the nature that we want to remedy the complained of defects. We have nothing more to do, in this case, with what is the relation and duties of Presiding Elders under the whites, than we have with what were the duties of a deacon under the Apostolic dispensation. These are false issues, brought for the purpose of decoy, which may succeed with some, but not with the undersigned.

I. C. WEAR.

Luther says: "The command of love is a short command and a long command, a simple command and a multitudinous command, no command and every command; for the command of love destroys all commands, and yet establishes all."

OBITUARY.

DIED,—In Philadelphia, on the 11th inst., after a severe and lingering illness of nearly three years, which she bore with Christian resignation, Mrs. ELIZA ANN, consort of Dr. James J. Gould Bias, aged 40 years.

From an early period of her life she has been an active and untiring participant in the anti-slavery ranks, and aided many flying fugitives from the prison of American slavery, to find shelter in the British dominions of Victoria. "She remembered all who were in bonds as bound with them;" her doors were always open for their reception, and her hospitality was extended to them with an unsparing hand, a fact which hundreds in Canada to-day could corroborate who have received her bounty. In her death, the fugitive has lost a firm, faithful, and unflinching friend. Her remains were attended to their last resting place by a numerous retinue of mourning associates and friends. She died the death of the righteous, and like the great apostle of the Gentiles, (in her last moment) she was enabled to exclaim: "I have fought the good fight, I have finished my course, I have kept the faith, and am now about to receive a crown of glory that is incorruptible, undefiled, and that fadeth not away."

"The world recedes, it disappears·
Heaven opens on my eyes; my ears
With sounds seraphic ring:
Lead, lend your wings; I mount, I fly;
O grave, where is thy victory!
O death, where is thy sting!"

B.

The Recorder.

REV. J. P. CAMPBELL, EDITOR.

SATURDAY, DECEMBER 22, 1855.

OUR BISHOPS AND DISTRICTS.

FOUR years of past experience clearly demonstrate to us that the General Conference should either increase the number of Bishops, or decrease the number of Annual Conference Districts. The number of Bishops should be increased, on account of the number of districts being greater than the number of Bishops. A district has work sufficient to occupy the time and attention of a Bishop for a whole year. Our Bishops travel and labour extensively; but they do not travel and labour effectually, because their fields of labour are vastly too large for them to accomplish any great amount of good. Their ministrations are like angels' visits, few and far between. Not because they do not travel. Not because they do not labour. They do both of these, travelling and labouring, both day and night, on Sundays and all days of the week, over thousands of miles of territory in a year, and in every year. But their visits are few and far between, because their fields of labour are too large. There is more work to be done in them than it is possible for these faithful ministers of God to do. We are continually annoyed with complaints against the Bishops from both the preachers and the people.

The preachers say that the Bishops do not visit them, nor write to them, nor take any notice of them when they are in trouble or difficulty, nor when they want bread to eat, or help, or counsel; that the Bishops have enough, are living upon their thousands at their ease, have us to support them, and don't care if the old bad one gets us. The preachers say all this, and much more. The people say that the Bishops do not visit them, nor care for them, because they are poor; that they give them any kind of preachers they choose, and that if they do not like it, they may lump it, and think the less of it. The people say all this with much more, and more that is worse.

These things are said against our Bishops: but they are not justly said. The truth is, that there is not a class of men in the church who are as truly slaves to the church as are our Bishops. They have not the place in the sympathies of the people and the preachers that they really ought to have. And why is this? It is because they are too far apart; they have too little intercourse, too little of immediate contact with each other. Here lies the great burden of difficulty. The Bishops love us, and we might love the Bishops; but we are not enough with them to form an attachment for or to them.

Make their fields of labour less, and give them, with ourselves, an ample support, with our Christian sympathies in these fields of their labour—and then, but not until then, we shall have a justifiable claim upon more of their time and attention. No Bishop ought to be necessarily required to take charge, travel, and labour through more than one district in a year. We now have seven districts, leaving out Canada. For these seven districts, we pray the General Conference to give us seven Bishops. If these are thought too many, we pray that you will reduce the number of districts, and let us only have as many districts as we have Bishops. Let each District, like the Circuits and Stations, with their Elders, have the sole benefit and use, during the year, of the labours of a Bishop, excepting cases of emergency or necessity. It is neither necessary nor useful to have more districts than we have Bishops to serve them. If there is now a district which is not able to support a Bishop, let it become a part and parcel of one that is able. If we cannot have seven districts with seven Bishops, let us have six with six, five with five, or four districts with four Bishops.

It will be found much easier for one district to support a Bishop, having the sole benefit of all his services, than it is for three to support him now, when no one of them alone has such a claim. We ask for seven Bishops. If we are told that we are not able to support them, because we have much difficulty in raising the necessary means to support three, we answer, that if we are allowed to judge of the future by the past, the argument from facts is in our favour. We are able to show that, upon this side of the Allegheny Mountains, we have been better able to support three, than we were, before we had them, to support one. Give Philadelphia, or Baltimore, or New York, with her former territory of New England, a Bishop, and it will support him. Either of them will give to a Bishop his full allowance, by having all his services, and they will do it with infinitely more ease than they do now, with only a part of his services. We claim that 30,000 members in the A. M. E. Church are fully able, and will give to seven Bishops a liberal support, by giving to each a district, and only a district, to attend for a specified time.

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ON DEACONS AND UNORDAINED PREACHERS HAVING THE SPECIAL CHARGE.

We have a section in our book of Discipline which makes provision for Deacons and unordained Preachers to have the special charge of Circuits and Stations. The next General Conference should repeal this whole section. Not a vestige of it should be left remaining to disgrace us in the eyes of our posterity.

We have several good and substantial reasons why this section should be repealed. Deacons and unordained Preachers cannot travel and labour through their charge, enforcing every part of our discipline, administering the Lord's Supper, and performing all parts of divine worship.

They cannot enforce that law with which they have no experimental knowledge, nor administer the Lord's supper, for which they have no authority, nor perform that divine worship for which they have no ability. The wants and necessities of our Circuits and Stations require that their ministers should be every way fully competent to perform all of these several duties; they should be men of knowledge, having an extensive experience in the doctrines, discipline, and government of the church—a knowledge that will make them approved workmen, having no occasion to be ashamed—workmen who are able rightly to divide the word of truth, and to give to every man his portion of meat in due season. They should be regularly ordained Elders, competent not only to preach, marry, baptize, and bury the dead, but also to administer, in due form, the Lord's Supper.

Also, they should be able to perform all parts of divine worship for the benefit and use of those with whom they labour, that the church may receive strength and comfort, and that she may not be made ashamed in her ministers. Unordained preachers and inexperienced ministers are not suitable persons to rule the church of Christ. If they have not the experience of years, they should have the experience of knowledge and wisdom in all things that pertain to the perfecting of the ministry of the church. Let us hear what the Holy Spirit saith upon this subject: "If a man desire the office of a bishop (an overseer or preacher in charge,) he desires a good work. A bishop (minister in charge) must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice (an inexperienced young person,) lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach and the snare of the devil." These are the necessary Bible qualifications for Christian pastors, which, when properly understood by our Bishops, General and Annual Conferences, will forever exclude deacons and unordained preachers from being appointed ministers having the charge of Circuits and Stations. In 1 Tim. v. 17–22, we are charged before God and the Lord Jesus Christ "to lay hands suddenly on no man; neither to be partakers of other men's sins. Keep thyself pure." Can we innocently put improper persons into the ministry, in the face of the Almighty, with these Scriptures before us, added to all the precepts and examples found in them upon that subject? Shall we dare, in the face of them, to lay hands suddenly upon men, putting them into the work of the ministry? Can we keep ourselves pure when we violate these rules, laid down by the Holy Spirit for our guidance and direction in these matters?

We cannot innocently, and without suffering material loss, with impunity violate them.

Let us not be deceived, God is not to be mocked; whatsoever we sow, the same we shall reap. If we sow in our midst a holy and an intelligent ministry, we shall reap gracious and glorious fruits from the same. But if we sow among us an unholy and an ignorant ministry, we shall reap death and destruction. God's judgment is that the priests' lips should keep knowledge, and that his people perish for lack of knowledge when his priests' lips do not keep it for them.

The people are not satisfied when their pastor is not competent or qualified to do the whole work of a minister; and, generally speaking, the people cannot, or do not respect such a pastor. How can they respect him when he is not a pastor? As a man and a Christian, we may and must respect him, but as a proper pastor we cannot.

When this class of persons are sent by us to take charge, we send them crippled to the people. They see and feel what they ought to do, and many of them are fully able, if permitted, to do the work, but dare not do it. In this case, both the preacher and the people are sufferers.

In view of these truthful statements, we say, let no man become a pastor, having a charge, who himself is not yet an Elder. Let them be appointed on Circuits and Stations, to preach and otherwise to labour, but not to take charge. Our work is to encourage and save our Deacons and Preachers, and not to destroy them. Let moral, religious, mental, and physical qualifications, and not so many years of trial and probation, only be the criterion or rule by which our young men shall graduate in the ministry. By our present system, when carried out to the letter, we require our sons to serve six years and six months in a state of trial and probation, before they can become regularly ordained ministers of the church. No difference is made on account of a previous high state of intellectual culture, combined with native intelligence and moral and religious rectitude. This we regard as an evil whereof we have just reasons to complain. If a man can acquire the necessary qualifications of a minister of Christ within much less time than six years and six months, why not give him authority to exercise those gifts of the Holy Spirit? We call the attention of our Fathers to this subject. We love and are bound to respect them, for our own good in this world and the world to come. To these Fathers of the church we submit the question, and abide their decision.

If we are asked, what shall we do with our Preachers and Deacons during the time of their trial and probation? we answer, send them not out alone, but give them appointments to preach and labour with Elders who shall have the charge of them. Let both of them travel through the charge. One Elder may have two or more of these young men travelling with him in his charge at the same time. If one Circuit is not enough, let the Bishops give him two or more for the time being, as need may be, for this Elder and his young men to have a suitable field of labour.

Is there a reasonable objection to this course of procedure?

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BISHOP NAZREY'S PLAN.

We recommend to all of our brethren in the ministry, a most careful and critical perusal of Bishop Nazrey's plan to raise a capital and support for the Book Concern, to be found in the 36th number of the Christian Recorder. This, we hope, they will do before they give a hasty judgment against it. In that plan is contained the medium and only means of salvation that we see for the Concern.

If we will not accept of his plan, it is not possible that we will accept of one equally efficacious. From it all the rubbish is entirely removed, and we have exposed to full view the pure rock upon which to build.

A man desiring to become a travelling preacher among us, who is not willing to pay into a chartered fund, for the mutual aid of travelling preachers, $10 of an initiation fee, and from $1 to $3 a year contribution, is not a proper person, nor fit for the ministry. This is saying the truth, and the whole truth, upon the subject. The man who is either too mean, or too ignorant, or too poor to do this, is at the same time and for ever either too mean, or ignorant, or poor to be a profitable minister of Jesus Christ. Can a mean man be a minister of Christ? How, then, can he teach the people liberality, and infuse that spirit into them? Can an ignorant man be a minister of Christ? How can he instruct and teach the people the ways of life and salvation? Neither can he teach the people what is best, most profitable and useful for themselves and their families, if he is too ignorant to provide for himself and household: and if he cannot provide for these, how can he take care of the church of the living God, which is the pillar and ground of the truth? Who is willing to receive from the Bishops and Conference a minister thus ignorant? Is there any church or congregation among us that is willing to receive this ignorant minister? If there is such a church or congregation among us, let us hear from you, for it is likely that we shall be able to supply you with the man.

Can a man who is too poor to pay $10 initiation fees, and from $1 to $3, yearly subscription, into a chartered fund, for his own relief in time of sickness, or when he is superannuated or worn out in the ministry and unable to help himself, be a minister of Christ? Look at it, brethren, before you attempt to answer the question. If he has not this amount to spare out of his salary and allowance this year, he may have it next year, or the next; and if he is not worth that much of this world's good before he is received into the itinerancy, the truth is that he ought not to be received by honest Bishops and Conferences. Such a man is bankrupt before he comes amongst us.

Now, brethren, as the overseers and guardians of the church, have we a right to receive a man into the ministry who is in a state of bankruptcy before we receive him? Examine the subject, and let us report to the people, for their pockets as well as their heads and hearts, have a right to know. Is this statement not true? And would it be oppressive, directly or indirectly, for the General Conference to require the payment of 10 cents to create a fund for the Book Concern, 10 cents for the worn-out Preachers' fund, and 10 cents for the yearly support of her Bishops, from each and every one of her Bishops, Ministers, and members, in each and every year. Can a Bishop, a Minister, or a member, be too poor to pay this small amount in point of fact? If this be true, what benefit can such Bishops, Ministers, and members be to God, the church, or the world?

Let those who have studied both mental and moral philosophy, and their Bibles, have the goodness to tell us. We are anxious to hear from them.

If an objection is made to this plan, proposed by the Bishop, because it suggests the propriety of annexing a penalty to the proposed rule designed to enforce its observance—we ask how any rule upon finances can be carried into effect without a penalty annexed to it, designed to punish in some way the transgressors, neglectors, and violators of that rule? Let those who find fault with the plan proposed by the Bishop show us a better, and we will give to it our hearty support. Let them give us one that will work well and effectually among our people, or any other, without some suitable penalty annexed to it, and we will adopt it. The most of us are ready as well as able to find imperfections and faults in whatever is original with others, and beyond the power of our inventive genius; but it so happens that those who are the greatest fault-finders are always the least qualified to give us any thing better as a substitute for the new idea or invention.

The right of the church to punish, in some effectual moral way, those who will not contribute, out of their abundance, something toward the support of the church and Christian ministry, is predicated upon the word of God. From this book we learn that he who sees his brother have need, and shutteth up his bowels of compassion against that brother, hath not the love of God in him. Again, it is said, he that will not work, neither should he eat. No man has a right to the benefits and blessings of the church, who has no heart nor mind in him to contribute a portion of his means toward the support of the church. The gifts and the graces of the Spirit are free, and may be obtained without money or price; but not church lots, meeting-houses, and the time and services of the men who build the houses, and labour in them. They are not free only to their actual possessors. God has given to the minister and every other man his time, six days out of seven, to procure a living for himself and his family.

Now if others want the benefit and use of this man's time, they are bound by all the laws that God hath revealed from heaven to man, to compensate him justly for that time and service. "To the law and to the testimony, if a man speak not according to this word, it is because there is no light in him."

Bishops Nazrey and Payne, both of them, have favoured us with proposed plans for raising a capital, after having with us seen and felt the necessity. Now, brethren, shall we despise the suggestions of our worthy Bishops, which have been thrown out by their master minds for our contemplation?

Bishop Nazrey says that his plan "will bear examination, amendment, or modification, or it may do for the suggestion of a better plan."

In the name of common sense, what more would we have him to say! and what more, in humility, could he appropriately say? Let us answer this.

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(For the Christian Recorder.)

PROPOSED COMMITTEE ON THE EPISCOPACY.

Mr. Editor,—Our next General Conference will, we hope, take into consideration the propriety, or the impropriety, of the appointment of a Committee for the examination of the Episcopacy, in case of neglect of duties of any kind, or imprudent conduct during the interval of the General Conference. Let that Committee examine all complaints, and also the work of our Bishops. It is the only proper place in which Bishops are amenable. It is thought by some that a copy from each Annual Conference would answer every purpose. But there is a question that will arise, whether it was the intention of that copy to examine our Bishops and their work? Why does it not say so? If thought so by the General Conference, what reason will they give for the long omission of duty? It is the popular impression that there is no rule by which we can examine our Bishops at the General Conference, except in the case of crime, and then he must be suspended in the interval by five Elders, or, for want of one Elder, a Deacon to form a Committee. That is all well enough, so far as it goes. What if it should happen that the Elders refuse to act through that medium. Will you get the Bishops before the General Conference without a proper hearing before a Committee? All we want is that our Bishops go through a legal investigation once in four years. Is there anything unreasonable in the proposal? All our Preachers undergo an examination every year, and some of them five times a year. It is our opinion that our Bishops are irresponsible to the General Conference until they have been first tried and suspended by a Committee. Why not responsible without guilt or crime sufficient to exclude them from the kingdom of grace and glory? If they have acted so improperly as to demand suspension, the Committee shall have power to suspend from the Episcopal functions. Why not the General Conference suspend from the Episcopal functions? It will perhaps be asked, Has not the Conference already power to remove from office independent of the trial by Committee? We find no rule for it. It is the rule that we are after at present, not opinion. A rule first, and then opinion. We will be slow to believe opinion on law that does not exist.

We will now forbear saying anything more on the subject at present. It is but just, however, to say, that in travelling an unbeaten path, with no lamp to guide our feet, you must not wonder if we should happen to be misled. When we are convinced that we have lost our way on this subject, we shall certainly retrace our steps. Rather than to persist in doing wrong, it is light we are seeking. We are willing to be governed by written authority. A written rule is all we want. We have said enough now, and leave the subject to the consideration of the brethren.

Yours respectfully,
W. M.

◆

(For the Christian Recorder.)

A VOICE FOR UNION IN THE A. M. E. CHURCH.

Dear Editor,—I see in the columns of your paper a diversity of opinions entertained by those who in a short time will labour in the capacity of a General Conference, to make those opinions the laws by which we shall be governed, although professing to be ministers of the gospel of our Lord and Saviour Jesus Christ. We are sorry to be convinced that our opinions are no more diversified than our objects. In my humble opinion, our consolidated object should be to glorify God, and that aside from any selfish motive; and when in a General Conference capacity, let us labour to better the condition of our church, with the glory of God before our eyes.

Sir, it is the opinion of some that we should have seven active Bishops in the A. M. E. Church. When this proposition shall have been sifted and analyzed, and the merits thereof plainly seen, then, even then, hear a voice for union in the A. M. E. Church.

Again, it is the opinion of some that we should have a Bishops' Council. When the spirit that gave birth to this plan is acknowledged to be a kindred spirit, and the object of the plan is made known; when the height, depth, and breadth of the design are fathomed—oh, hear a voice for union in the A. M. E. Church!

Again, and lastly. It is the opinion of some that we should have Presiding Elders in the A. M. E. Church.

Sir, permit me here to say that I rejoice in the foundation laid by our fathers, upon which their sons should erect the glorious fabric of our Zion. The Fathers laid the foundation in union: thus it was laid in strength. Doubtless it becomes our duty to secure and perpetuate that union; for united we stand, but divided we fall; and as for my life, I cannot see the ability to support, nor the necessity for Presiding Elders in the A. M. E. Church, with all due respect to those that think to the contrary, I am afraid that the creation of a Presiding Eldership will sever that union which has accompanied the progress of our Zion, ever since 1816, up to the present date.

Sir, there may be some among us who care neither for union nor disunion, as their highest ambition is to aspire to the office. Sir, to our shame, many of us seek an office, but will not allow an office to seek us; *i. e.* we see an office that suits us, but will we suit that office?

Yours, for union,
WM. D. W. SCHUREMAN.
Trenton, N. J.

◆

(For the Christian Recorder.)

AMERICAN INSTITUTE FOR MISSIONARY EDUCATION.

It may be advisable to recapitulate shortly the objects proposed to be accomplished in the projected Seminary for the education of young men of the coloured race.

1. The main object is to be the religious and scientific training of coloured youths for the office of missionary, or pastor, or teacher.

This effort is intended to afford a provision of a three-fold order, for a state of events becoming every day of more serious importance.

(*a.*) Experience is constantly rendering the conclusion more certain, that the African race alone can effectually establish the gospel in Africa, and can alone be safely employed for continuous efforts to elucidate the mysteries of that continent. Associations sustaining Christian missions on its shores feel that a crisis is approaching, in which, on account of the peril to life in regard to the white race, and the indisposition of the Christian public to sustain ineffective measures, it may be necessary to relax or suspend missionary efforts in Africa, unless a substitute be found for the agents at present employed there.

(*b.*) The colonies in Africa require a supply of faithful, energetic, and enlightened men, very much exceeding what can be provided from among the colonists. This would be needed, in order to elevate the character of the colonists themselves, if they stood alone there, with nothing to contend against except the evils of their present or their preceding condition. But there is to be taken into consideration, also, the presence of the former possessors of the land, who have now in general submitted, to some extent, to the jurisdiction of the Liberian government. These probably at present exceed the colonial population forty or fifty times in amount. On their African barbarism there has been engrafted much of the hard depravity of the slave trade. While, therefore, it ranks among the noblest triumphs gained by Christian civilization, that these men should submit to Christian law, they require to be watched over, and instructed kindly and earnestly, for their own advancement; while the indirect but powerful influence which their condition may have on that of the colonists immersed among them requires to be guarded against. These effects, or defence for the civilized, and improvement for the barbarous, are attainable only by the diffusion among them of Christian truth and civilized intelligence, through means of operations originating in this country. An adequate agency for progresses so extensive and so needful, can be found only by training for them the free coloured youth of this country.

(*c.*) An institution deserving of respect will offer to coloured pastors whose education has not been sufficiently extensive, the means of promoting their own intelligence and usefulness, and will provide henceforward for that want of effective means which has occasioned this deficiency. Looking to the number of intelligent youths who are now being trained, even in the coloured schools of this city, it will be evident that the subordinate preparation for the introduction and effective action of such an institution as is proposed, is sufficiently advanced. It is evident, also, that some higher views than the mere jobbing or menial offices, to which a coloured youth has access, need to be held out to these youths, and that nothing is so suitable as the office of leading aright, through the enlightening and peace-giving influence of the gospel, the minds of their brethren, as pastors, teachers, writers, etc., or as missionaries and explainers, among the kindred races of the African continent. Awakening as they evidently are, it cannot offer an insuperable difficulty to the gracious power and energetic affection raised in the soul by gospel truth, to instil into the coloured race here the lofty and honourable ambition to carry the victory of the gospel fully out over that vast division of the world. This conquest through their instrumentality, may be appropriated as their office, since it evidently constitutes the only mode or effort through which their race can rise to dignity in the world.

2. A second object of the proposed institution will be to modify education into the form which the exigencies of the case require. This is to be effected by making the pupils to be more the associates of the teacher than appears hitherto to have been the practice in theological seminaries; and by training them in practical missionary effort, amid the facilities afforded for such in a great city. Every encouragement should be given to the study of natural science practically, as by attendance on museums, excursions to interesting districts, making collections of objects, etc.

Manual skill in handling, repairing, and constructing whatever a teacher or explorer may require to use, ought to be a constituent of such tuition. Skill of this kind is almost indispensable in the positions which a missionary may be called upon to occupy, and will prove useful in any line of life. J. C. A.

Remarks.—We have no heart, no mind, no soul, and no intention to give support, aid, and comfort, to any new school or seminary of learning, in which coloured and white children are not educated together upon terms of equality, upon the American continent. We will build up no more colonies of separate and distinct, political, moral, religious, social, and educational institutions. But we will most conscientiously and religiously seek the destruction of those which exist.

There is but one race of men upon the earth. We have no confidence in the doctrines nor the men who, upon this subject, do not teach the oneness of the human race. All mankind are bound by the common ties of one universal brotherhood to all mankind. The world is our common country, and all mankind are equally and every way, physically and morally, considered our brethren. This being true, how can we give our support, aid, and comfort to an institution solely designed to educate young men of the coloured race?—ED.

◆

ADVERSITY.

Without adversity in the spiritual life, mankind would be without one of the strongest incentives to action that is presumed at present known to human nature. Unless the path of the Christian was beset with these cross-providences, they, perhaps, like the ungodly, would forget God, and, rejoicing in their strength, would, like Alexander Selkirk, exclaim,

> "My right there is none to dispute."

All things work together for good to them that love God, saith the Scriptures; and hence we perceive that, like all the works of a beneficent Providence, it was designed from

> "Eternity, or e'er the world began,"

for our good, though often we, through the weakness of human nature, charge God foolishly.

It has often been remarked, and how truly, that adversity exasperates fools and dejects cowards, but unfolds those glowing qualities that exist in the wise and ingenious, and compels them to show forth those inherent qualities of their constituent being; and, by the same law, makes the idle industrious. Yet with adversity as an attendant, who is there that will cherish *it* as a ministering angel, with no other object than the welfare of God's creatures; hence the writer, after a careful examination, cannot look upon "those light afflictions," which continually beset the path of almost every true believer and child of God, in any other light than a blessing sent from God. When we take a retrospective view of the Christian church and its members, of the sixteenth century, we are constrained to believe that, with adversity as a strong incentive to action, the church was united, and by united action she triumphed, when under other and more calm circumstances many would have "fallen asleep." Then let us, fellow-christians, cherish with a lively hope all those trials that are ever attendant upon the life of every true-born child of God; and before me (as we are wont to do) charge God foolishly, let us examine ourselves, and agree with the poet, that

> "His purposes will ripen fast,
> Unfolding every hour,
> The bud may have a bitter taste,
> But sweet will be the flower."

Then can we behold beauty in all the works of God, and rest contented in any sphere to which he may have assigned us.

JOSEPH W. CURTIS.
Philadelphia, Dec. 10, 1855.

◆

NOTICE FROM BISHOP NAZREY TO PREACHERS IN CHARGE.

The Preachers in charge of Circuits and Stations, in the Philadelphia and New England Districts, will notify the Delegates to attend the General Conference at the time and place appointed, in accordance with the Discipline, page 62, paragraph 3d.

Section 7th, page 23, has called forth many inquiries as to its meaning, to which I would say, that it will be best for each elective department to collect means enough to send their delegates out and bring them home again, and those who are near the seat of the Conference will bear the incidental expenses.

WILLIS NAZREY.

◆

NOTICE TO THOSE PLEDGING DONATIONS FOR THE SUPPORT OF THE CHRISTIAN RECORDER.

We do hereby request those brethren who subscribed their names, in the Philadelphia and New England Annual Conferences, to pay the sum of ten dollars towards the support of the Christian Recorder for one year, upon the plan of Rev. Peter Gardener, to forward the same, or at least a goodly portion of it, to the Book Committee, as we are now in immediate want of it, to aid us in the prosecution of our work in publishing.

Send in your money letters or drafts, directed to us, the Editor and General Book Steward. You shall have credit, through the paper, for all amounts thus forwarded. We do sincerely hope that the brethren of other Conferences will show themselves to be men in this matter, and send us their pledges.

Brethren, shall the Christian Recorder live, or shall it die? Be pleased to answer this question.

◆

THE LORD'S FREE-WILL OFFERING.

The Lord's Free-will Offering is a donation which was asked for by the Book Committee, at the time of the celebration of the act of incorporation of the Book Concern. The call was made for the immediate benefit and relief of the Concern. A number of our ministers responded to the call. This they did most nobly. But there are many from whom we have not heard one word; and of course you know from whom we have not received a penny.

Whole Conferences have passed us by. New York Conference barely escaped, by the generous heart of Rev. Deaton Dorrel, of Newark, N. J. Ohio, Indiana, Canada, and Missouri Conferences, have done nothing.

Brethren, come over and help us. Remember, that in so doing, you will be helping yourselves. By the last number of the Christian Recorder, it may be seen what the Philadelphia and Baltimore Conferences have done in this matter. Will not our dear brethren of other Conferences do as these have done? Come, brethren, let us hear what you have to say about the matter. We await your reply.

NOTICE.

Hope Grand Union, No. 1, D. of T., State of Pennsylvania, are still prepared to open Unions, and grant Charters, throughout the United States.

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Philadelphia, Jan. 26, 1855.

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(For the Christian Recorder.)

ON THE RECEPTION OF MINISTERS FROM OTHER DENOMINATIONS.

Mr. Editor,—Dear Sir: In looking over your last number, I see an article headed, "A Great Question to be Settled by the African M. E. Church," which again called into action my thinking powers upon the grave subject before us. I am truly glad that our brethren are about to awake to truth and justice, and no longer to let the love of numbers be the ruling principle of our action in this respect. It is evident that there has been an oversight by our Fathers, in not making some restrictions in the matter referred to. But shall we not as men strive to arrest the progress of an evil which has been seen to emanate from such a course of action, for fear, at least, a greater evil shall befall us? Now, I would ask, can any candid mind deny the truthfulness of the proposition, that an administrator ought first to become acquainted, in some degree, with the laws and usages of the church in which he may have to administer to others; and this, too, accords with the instructions of the Apostle, "that the husbandman that laboureth must be first partaker of the fruits;" and it is a logical conclusion that it should be so; for how, in the name of common sense, can a doctor give medicine understandingly, when he has never studied the nature nor the practical use of it? Naturally, it cannot be; but the difficulty has here, that we have substituted acquired ability in the place of practical knowledge; hence we have been led astray, and, may I not say, disastrously. Truly, it has been both, to ministers and people; for frequently the minister himself, under such circumstances, becomes discouraged, from the fact that he does not understand the laws and usages put into his hands to govern the church over which he has been placed as pastor, and having to subject himself to his people, or his official board, for instruction, which lessens their respect for him; consequently, he despairs of ever getting along with his new situation. Thus, he is driven back again to the church whence he came; and if not received with that complacency which he had amongst them formerly, he must, if not a man of strong mind and resolute, become discouraged altogether, and thus his future usefulness must be blasted for ever. So we will find that it not only tends to do injustice to our own sons, but there is the danger of injury to our adopted sons, which all may be avoided by a more regular and gradual course than what has heretofore been taken in the matter referred to. But I would ask, how many of our sons have felt deeply the impropriety of such a course as has often been pursued in many cases that have been brought under our notice? And they have thought themselves just in charging the Annual Conference of doing them a wrong in so simultaneous a manner, putting strangers over their heads, in the best of Stations and Circuits, while they, who had borne the heat and burden of the day, were thrust back into the woods, where there was but little prospect of a living for themselves, much less for a family of half a dozen of children. Now, I ask, can it be that the adopted son has any higher claim on the father than the lawful heir? If so, we want light on the subject; for we confess that that is what we travel for, more light. But, say some, we want talent. I know we want talent, and hope the good Lord will give us more. But while we brighten the talent of strangers, do not let us blight the intellect of our own children. We want to combine with talent practical knowledge, without which the former will be of no use. The subject is a grave one; and, as a brother justly observed, must be met. And now is the time for action, if ever; and I must give my mind on it, in my own way; for I have thought much about it. Not that I have anything to lose by any means, for I have all to gain; thank God for it. But I have a son, and I want to give him some of the advantages of education, and, if it be the will of God, to call him to the ministry. After I am gone, I want him to share the part of a lawful heir.

Yours, in the gospel, J. P. TURNER.

New Bedford, Dec. 7, 1855.

Remarks.—We do most heartily ask for a careful and critical perusal of the observations of brother Turner upon the subject of the reception of ministers from other denominations of Christians among us, by all the ministers and members of the A. M. E. Church. We ask it, because they are justly worthy of such perusal. These being our sentiments, let those who think differently shew us the cause of their so thinking

If brother Turner is in error upon this subject, there are minds among us fully competent to the task of giving light upon it through the columns of the Christian Recorder, as he has requested. Any brother among us who will write in a purely Christian spirit shall have a hearing. We will not admit of angry debate upon any subject.—ED.

The first public provision that was made for the insane of Pennsylvania, was on the 13th of April, 1678, when Isaac Cornelissen having complained to the court at Chester, "that his son Erick is bereft of his natural senses, and is turned right mad, and that he being a poor man, is not able to maintain him: Ordered, that three or four persons be hired to build a little block house at Amesland to put him in, and at next court an order will be taken that a small levy be laid to pay for building the house and maintaining the mad man, according to the laws of the government."

AVIDITY OF THE SARDINIAN ARMY FOR THE BIBLE.—The report of the labours of Mr. Matheson, an agent of the Soldiers' Friend and Scripture Readers' Society, is full of remarkable instances of the avidity of the officers and soldiers of the Sardinian army in the Crimea to possess the Scriptures. Of course, neither the Sardinian army nor our own is, as a whole, characterized by piety. Recklessness and immorality, profanity and drunkenness, are more or less characteristic of this, as of every camp. Still, the Lord seems to be working in a way well fitted to encourage prayer and pains, and to give promise, in due time, of an abundant reward. Our readers will see in the Waldensian sergeant to whom Mr. Matheson refers a type of what the Waldensian Church may become, with God's blessing, to the whole of Italy. We subjoin extracts from Mr. Matheson's journal:—

"I hardly know how to write about my work among the Sardinians. It would require many pages to enter into it fully, and no idea of it, as it has been, could possibly be conveyed. It has been a great, cheering, and glorious work, rejoicing the soul above all outward things. Properly, it did not belong to me, but in God's providence I was called to it. The British and Foreign Bible Society, by request, sent all the Testaments here on the arrival of the Sardinians, and one of their devoted agents, Mr. Seller. He, whilst in health, assisted me greatly, and nothing but a dangerous illness compelled him to leave. I entered on the work after much prayer, in great fear. It commenced slowly. Many prejudices had to be removed, and much wisdom manifested. After I had gained their confidence, the work became easy, and the awful amount of mortality amongst them disposed their minds for the study of the Word. Day by day I have been visited by groups and singly. When one had received it he brought his comrade, and I have known one bring seventeen others at different times. As they got convalescent in hospital, the first walk was for a Testament; so that up till this date I have had 1,200 visit my residence for it. I have been welcomed in their camp and hospital, where I have found many of them reading the Word. No doubt, various motives influenced many in asking it; but I believe a spirit of inquiry is largely abroad, and in some, deep and really earnest. I have learned as much Italian as to be able to tell many of them of Jesus being the only Saviour of sinners, and the whole ground of hope for eternity. Many of the officers have sent, come, or written to me for Bibles, and 300 of them, including non-commissioned officers, have been supplied. Surely it is matter of much thanksgiving to think of 3,620 Italian Testaments, 150 Bibles (20 French,) and 410 French Testaments, given to the French-reading soldiers in the Sardinian army, making in all 4,100 copies of the Word amongst those who never had it, and were deterred from getting it. Who can estimate the results? Some gone to their country, sick, have carried it with them; and hundreds have said to me, if spared to return, the Word should be kept by them, and placed in their homes as a memorial of English affection. In the meantime it is doing its work, and the Bible Society may rejoice in granting the Word so freely, and our committee in lending help—help to the Lord against the mighty."—*News of the Churches.*

FACTS AND GLEANINGS.

Richard Cecil says: "Regeneration and conversion may be distinguished from each other, though they cannot be separated. They may be distinguished as a man's being disposed to go a certain road and his actual going in that road may be distinguished; for regeneration is God's disposing the heart to Himself; but conversion is the actual turning of the heart to God."

The Gospel is spreading in the city of Calvin.

The *El Alba* states, that in Spain thousands of persons have abandoned the Roman worship, have appealed to the Divine Word, and profess, although secretly, the doctrines of the Saviour in all their purity. These converts need the prayers of God's people.

The Arabs of Palestine always look upon afflictions and losses as the just chastisements of God for their sins. "Min Allah! min Allah!" they repeat in a subdued manner—"from God! from God!"—as an end of all complaint and a solace to the afflicted.

The Government of China, it is said, prohibits romances, and exercises a strict surveillance over the press, to prevent anything being issued which would corrupt morals or militate against the State. England might profitably take lessons from the Celestials.

The celebrated infidel, Rousseau, has said, "The history of Jesus Christ has marks of truth so palpable, so striking, so perfectly immutable, that its inventor would excite our admiration more than its hero.

It is reported that the Pope has just sold at the Church of St. Peter's at Rome, for the sum of 80,000 dollars, the magnificent tiara which Queen Isabella presented to him last spring.

Lord John Russel, when lecturing on a late occasion in Exeter Hall, to the Young Men's Association, thus beautifully pictures Charity: "She places the Bible in the hands of the young child to teach him the way to go; she gives a cup of cold water to the weary traveller, who is faint with the labours he has undergone; she watches by the bed of the wounded soldier, binds his wounds with a gentle hand, and tends the nourishment he is able to bear."

The *Cork Examiner*, a Popish journal, in commenting on the above, says: "It certainly requires some degree of imagination to attribute motives of charity to those who place Bibles in the hands of youth." Surely the editor cannot have read 2 Tim. iii. 15.

JOHN CLARKE; OR, THE GROUND OF CONFIDENCE.

"Have you read the tract I gave you the other day, John Clarke?" said I to a labouring man.—"I have, sir, thank you; and I liked it very much."—"Would you like another?"—"I should, sir."—"Do you ever think of your soul, John? Though but a poor man, and forced to work very hard, you might yet have time to serve God, if you had the heart for it. The Scripture says, 'Whatsoever ye do, do it heartily, as to the Lord, and not unto man.' There are many promises to servants; do you ever think of them?"—"Those promises are not for me; I am very miserable, sir, I know I'm a lost sinner."—"How do you know that?"—"I feel it."—"Have you always felt so?"—"No; I have sometimes been more comfortable."—"What made you comfortable? Have you ever known that your sins were forgiven?"—"No, I can't say *that;* but I *have* felt more comfort than I do now. I know I'm a great sinner."—"No comfort is of any use till your sins are forgiven. You are no better *with* comfort, you are no worse *without* it. It is better to feel we are lost, till we have peace with God. Have you ever come to Jesus, and asked God to save you for His sake?"—"Yes, indeed; *that* I have."—"Do you really desire his salvation?"—"Yes, with all my heart."—"Then how do you know that you are *not* saved?"—"I know I am *not*, I can feel it."—"But how should you know if you *were* saved?"—"O! I should feel quite different; I should know it; I should be happy."—"I see how it is; you are looking at something within you, not at God's word. *That* is not faith. You say you will believe you are saved, when you feel you are saved."—"How else can I know it?"—"By believing God's Word. The Lord Jesus says 'Him that cometh to me I will in no wise cast out.' If you can say with truth, that you have come to Him, you may also say with certainty that he has not cast you out."—"I wish I could feel so."—"Let me explain this. I will suppose that instead of being troubled about your soul, your case were about your circumstances. I see you in trouble, and ask you the cause. You reply, 'I am in debt. I had a long illness in the winter. I have a heavy doctor's bill hanging over me. I owe a quarter's rent to my landlord; the clothes I am wearing are not paid for; and I have no means of meeting any of these demands.'"—"O! Sir, I should indeed be in a bad case if I owed all this."—"But suppose I were a rich man, and I were to say, 'Never mind, John, *I* have plenty of money; I will see that all your debts are paid. When your creditors apply to you, only send them to me.'"—"That would be something worth calling kindness. There are not many rich folks of that sort in the world, sir! I should have cause enough to thank you."—"But the point to which I call your attention is, *would you believe me*? If you did, you would be as happy to have my promise as if I put the money on the table. If you said, 'I know Mr. G. to be a man of his word, and I know he has plenty of money,' you would believe that I took your debts on myself. Otherwise you would still feel anxious till you had the money or the receipts in your own possession."—"That would be paying you a poor compliment, sir, for all your kindness."—"Yes; but that is the way you are treating the Lord. He says, 'I am *willing* to save all who come to me. I am *able* to save all that come to me. I *promise* to save all who come to me. All who ask *shall receive.* None ever were, none ever shall be sent away empty.' You say, 'I believe that God is *willing* to save sinners, that He is *able* to save sinners, that He has *promised* to save the vilest sinner who comes to Him; I believe He is great, and true, and full of love; and yet, though I have often asked, I know not if I have received.'"—"But if I were pardoned and saved, should I not know it?"—"You cannot know it while you are looking for some other evidence beyond God's word. But I find I cannot stay to speak at length with you now, John; I will call and see you at home before long. I suppose you have a wife."—"Yes, sure, sir, and half a dozen children."—"Well John, I should like to come and see you at home, some evening; and then we can talk further on this subject without robbing your master of his time, as I see you cannot do much work while you are talking and listening to me. But you can think of what I have been saying, and dig away at the same time."—"Thank you, sir; come to-night, if you can: there's no time like the present."

So saying, he set to work again manfully, to make up for lost time, while I pursued my solitary walk, musing on the wonderful circumstances that the God of Heaven should have sent his Son on earth to declare his willingness to receive all who come to Him, and yet that not only *that* message of love is rejected by the vast majority who hear it, but also that of those who seem to desire to receive it, so many appear unable to credit its freeness and fulness, but are looking into their own hearts for some moral or spiritual fitness to warrant their receiving God's testimony concerning his Son.

When I returned home, I wrote down my conversation with John, as I now record it; and as he soon afterwards was enabled to see the error he had committed in looking into his own heart to find that which he ought to have looked for in God alone, so I thought others might perhaps be helped to a clearer view of the truth through his mistaken.—"He that believeth on the Son hath everlasting life."—"He that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Reader! to which class do you belong? There is no intermediate place; either you have received Jesus Christ as your salvation, or you have not: if you have, all the promises of God are yours, and your everlasting happiness is as secure as if you were already in glory. You may doubt it, you may fear you will come short; but God is on your side, and He will keep you to the end, through that same Jesus whom you have trusted, though in so much ignorance and feebleness.

Here is the pivot on which the whole turns. "*He that* BELIEVETH." Not "he that has comfortable frames," or "he that has warm affections," or 'he that performs much service," but "he that BELIEVETH, hath life." Just as in that dreadful night when the angel of Jehovah's judgment passed through Egypt, his eyes looked not to the state of feeling of the in-dwellers, but to one single fact, *the blood-mark on the door*, making life or death to depend wholly and absolutely on that solitary circumstance: so now, the whole question *of life* between the soul of any sinner and God, the judge of all, is this, "Have I believed on the Lord Jesus Christ?"

If you would be a happy Christian, if you would glorify God, if you would serve Him acceptably and continuously, if you would enjoy beforehand the inheritance that awaits you at the end of your course, your faith must be simple, looking away from yourself, and fixed upon what Jesus has done and suffered for sinners, and upon what God's thoughts are respecting his obedience and suffering.—If, however, unhappily, you are not of the number of those who have ever come to God through Jesus for salvation, or if you have been trying to please God by some good deeds of your own, let me affectionately and solemnly assure you that you can never be saved at all unless you come to Jesus by faith. This is a sure ground of hope, but there is no salvation in any other way; and little as you may think it, you will be assuredly lost, and *that eternally*, if you do not flee for refuge against the coming day of wrath, to him alone.—*British Messenger.*

FIRST THINGS.—NO. IV.

The first newspaper published in Buffalo, N. Y., was issued October 3, 1811, by Smith H. Salisbury & Co., printers and publishers, and was called "The Buffalo Gazette." The first mail to that place was received on horseback in 1803, and was thus carried every two weeks until 1806, when a weekly route was established. The first newspaper in Orange county, N. Y., was published in Goshen on the 14th of August, 1788, and called the "Goshen Repository;" and the first in Newburgh was the "Mirror," by Philip Van Horne, on the 22d of September, 1796.

The first duel in the United States was fought at Plymouth, Mass., in 1621. Swords and daggers were the weapons used; and as a punishment the parties were tied together head and feet, and in this condition publicly exposed for twenty-four hours without food or water.

The first person born of English parents in the present State of Pennsylvania, was, so far as is known, MARY, daughter of Lyonel and Elizabeth Brittain, on the 13th of September, 1680, near Doylestown, in Bucks county. Her parents came from Olney, Bucks county, England, and arrived in the Delaware river, in the ship "Owner's Advice," George Bond, master, and settled in Bucks county, in April, 1680.—The first person born on the site of the present Philadelphia, was one Edward or John Drinker, in a large house near the corner of the present Second and Walnut streets, on the 24th of Dec., 1680. This person lived to the great age of about 102 years, dying Nov. 17, 1782.

The first name intended for the State of Pennsylvania, was very different from the one it really bears. "I chose," says William Penn, in a letter to his friend Robert Turner, dated "5th of 1st month, 1681"—"I chose New Wales, being as this is a pretty hilly country; but Penn being Welsh for *a head,* as Penmanmoire in Wales, and Penrith in Cumberland, and Penn in Buckinghamshire, the highest land in England, I called this Pennsylvania, which is the *high* or *head woodlands;* for I proposed when the secretary, a Welshman, refused to have it New Wales, *Sylvania,* and they added *Penn* to it; and though I much opposed it, and went to the king to have it struck out and altered, he said it was past, and would take it upon him; nor could twenty guineas move the under secretary to vary the name, for I feared lest it would be looked upon as a vanity in me, and not as a respect in the king, as it truly was to my father, whom he often mentions with praise."

The first broom corn, which is itself a native of India, was introduced into this country by Dr. Franklin, who found a seed in an imported whisk, and planted it. From this small beginning arose this valuable product of industry.

The first mint established in the United States was at Philadelphia, in 1793. In 1838 mints were also established in New Orleans, La., Charlotte, N. C., and Dahlonega, Ga.; and in 1854 assay offices were opened in San Francisco and New York. The total coinage of gold at all these places, from 1793 to the 1st of January, 1855, was $344,338,987; of which $256,208,974 were from California, since 1848.

The first tavern in Boston was opened by Samuel Cole, in March, 1634; and the same year John Cogan opened the first store. In 1634 also, a man who had often been punished in Boston for drunkenness, was ordered to wear a red letter D about his neck for a year.

The first college in this country was Harvard University, at Cambridge, Mass., founded in 1638. The second was William and Mary, in Virginia, in 1691. The third was Yale, at New Haven, Conn., in 1701; and the fourth was the College of New Jersey, at Princeton, N. J., whose charter is dated Sept. 14, 1748. Now, (1855,) there are 118 incorporated collegiate institutions, and about 12,000 students.

The first effort to organize a navy in this country, was made in October, 1775, when a marine committee was appointed, and order was given for building and arming several vessels. The first naval commissions were issued in the following December, when Esek Hopkins was appointed the first Commodore; and John Paul Jones heads the list of the First Lieutenants, his credentials bearing date the 7th of December, 1775. The first ensign ever displayed on board an American man-of-war was hoisted by this Lieutenant Jones, on board the "Alfred," lying in the Delaware, at the foot of Walnut street, Philadelphia, early in February, 1776. Captain Salstonstall was commander; and the occasion was the reception of Commodore Hopkins, who had chosen that vessel for his flag ship. The ensign was of yellow silk, bearing a figure of a pine tree, and the significant device of a rattlesnake, with the ominous words—"*Don't tread on me.*"

The first attempt to light the streets of New York, was in November, 1697, when an ordinance was passed requiring it to be done in the following manner:—"From November until the 25th of March, every *seventh* house, in all the streets, shall, in the dark time of the moon, cause a lantern and candle to be hung out on a pole—the charge to be defrayed equally by the inhabitants of said seven houses." During the same period a night watch was established, composed of "four good and honest inhabitants of the city, whose duty it shall be to watch in the night time, from the hour of nine in the evening till break of day, until the 25th of March, and to go around the city each hour of the night with a little bell, to proclaim the state of the weather and the hour of the night."

The first *stone pavement* in New York, was laid in 1658. The first street paved was the present Stone street, between Broad and Whitehall. The pavements were of cobble stones, and without foot or sidewalks for the passengers. The gutter for carrying off water was in the middle of the street.—The first *grave-yard* was laid out 100 feet square on the west side of the present Broadway, on the rise of ground above the Bowling Green, not far north of the present Morris street; and the first undertaker was *Claes Van Elslant,* who was one of the earliest emigrants, and who died about 1670,—about which time a new burial-place was opened near the present Trinity Church; and in 1676 the old ground was divided into four building lots, and sold at auction.

CHRISTIAN RECORDER,

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☞ Devoted to Religion, Morality, Science and Literature. ☜

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A liberal discount made to those who advertise largely.

ALL ALONE, MY BABY BOY.

O, my precious baby boy,
Father's pride and mother's joy,
Many charms in thee are found,
Many hopes in thee are bound;
Kindest hands to thee are proffered,
Earnest prayers for thee are offered.

All alone, my blessed child,
Now so winning, sweet, and mild;
Though with crowds, along the way
Of life's opening, closing day,
Thou must walk thyself, immortal,
Toward the Future's solemn portal.

Take no evil path, my boy,
Make not bitter all our joy;
Oh, may every step of thine
Guided be by love divine;
Walk, alone, the path of duty;
Path of safety and of beauty.

Then, thy faithful feet, at last,
When this earthly scene is past,
Shall, within the heavenly gate,
Walk, with highest joy elate,
On the banks of Life's pure river,
Bright with glories fading never.

All alone, my baby boy,
Little, living fount of joy,
Standing on thy tiny feet,
Trembling, tottering, smiling, sweet;
Canst thou walk, unled, unaided,
On the parlour floor paraded!

Looking comical and queer,
Arms extended as in fear,
Infant pilgrim, now begin,
Try thy skill, and thou shalt win:
There! one little step is taken;
By it all thy form is shaken.

One more! swinging to and fro!
Lost your balance! down you go!
Up again, by stool or chair,
Take another venture, fair.
Walking is a mighty matter;
Make your little feet to clatter.

Come, my darling, come to me,
Laughing, crowing in your glee:
See, your father's beckoning arms
Wait to shield from hurts and harms:
Ha! you've started! tripping, running,
Hands outstretched, and stops so cunning.

(For the Christian Recorder.)

COMMITTEE ON EPISCOPACY, INCREASE of BISHOPS, ETC., ETC.

Mount Pisgah, Jan. 1st, 1856.

Editor Campbell,—Reading over the last number of your paper, my attention was particularly attracted by a communication over the signature of W. M., which I regard as being a very important one. I refer to what he says about a committee on the episcopacy. I certainly agree with what that writer says, when he says the Bishops should undergo an examination at every General Conference. The mode suggested by W. M. is not a very good one, for this reason: a committee would be out of order to examine any one, except there was a charge presented of some kind. I think the better way would be to examine them (the Bishops) in the General Conference. Then every member could speak out what he thinks in reference to their character and administration. It has long since been a wonder to me why such a course has not long since been adopted. Certainly if they are amenable to the General Conference for their conduct, it has a right to examine their religious and moral character. I see that there are some movements on foot to increase the number of Bishops, to which I have no objection as one, for every man who reads and understands, must see the want of something, whether Bishops or P. Es., the wisdom of the General Conference will decide. If Bishops are to be elected for every District, as some of your writers urge, the question is asked, where are the men amongst us who are competent for that high and responsible position? I agree that this age requires men of high literary attainments. If such men cannot be found, why let us remain as we are till God shall raise up such as are competent. I am persuaded that an increase of Bishops is wanting. Our districts demand it. But, at the same time, I wish to see men that are adequate, to fill the office with literary as well as Christian dignity.

Give us a Bishop for every district, who can properly represent the connexion, and you will, in our opinion, give wings to our beloved Zion. There are many of the good brethren who will oppose an increase of Bishops, simply they say, because there will be so many office seekers. Certainly no man in these days of light, would desire the office who is entirely inadequate for the task We have said, and still say, that be they who they may, that no man ought to fill that office unless he is competent to defend the doctrines of our church, by sound logical reasoning, and if called on, by his pen. While I am writing, permit me to trouble your readers with one or two thoughts upon a subject that I regard as being important for the future interest of the church—our present Discipline makes the assistant—in case there be no assistant, the Bishop shall choose one to act until the sitting of the General Conference. I wish to see that part of the Discipline so amended that the assistant so chosen shall not be elected Bishop at the ensuing General Conference. In support of the grounds I take, I offer the following as my reason. The assistant is the choice of the Bishop, and as such he becomes the candidate for the Bishopric; adequate or inadequate, the majority of the General Conference will vote for him, because he is the choice of the Bishop, and in fact he is the Bishop's nominee, hence the office becomes an hereditary one. I think every reader will see the propriety of the amendment suggested, and should the General Conference think it expedient to make this amendment, there will be an end to hereditary Bishoprics. If a man is chosen to that office, it will be upon the ground of his qualifications, and not because he was chosen by the Bishop for an assistant. Perhaps I have said enough at present,

Yours as ever,
PRESBYTER.

THE EFFICACY OF PRAYER.

Mr. Editor.—Dear Sir, allow me a small space in your valuable Recorder. I have been thinking on prayer, and as much has been said on this subject, and volumes written, yet the subject of prayer will be beneficial to all lovers of its Author; and does not the happiness of all men depend on the use of prayer, or their misery on the neglect of prayer? Have any been made happy without it, or have any become miserable but from the neglect of this great duty, I would say, as the great Apostle said, as recorded 2nd Thessalonians, 3d chap. 1st verse, "Brethren pray for us"

Introduction.—Christianity was early planted in this ancient city by Paul himself, in company with Silas, as early as A. D. 52 or 53 Devout Greeks believed and associated with Paul and Silas, and not a few of the chief women of the city. This early church composed of men and women. To those named in the text was this request addressed. It may have been thought by some why that men like Paul and Silas, should ask the prayers of the church. We propose to show some reasons why they need the prayers of the church. First they are men subject to like passions as other men, and as all men need prayer, they, in common with other men, have a claim on the prayers of the church. Secondly, their calling requires the prayers of the Church, as the success of their labours depends much on the prayers of the Church. The greatness of the labour grows out of the fact that upon their efforts in this labour or work is pending the greatest of consequences. Souls through it will be saved or lost. To the one we are the savour of death unto death; and to the other the savour of life unto life, 2 Cor. ii. 16.

They need the prayers of the Church to prepare them for the work, to preach the word in season and out of season; out of season, that is, whether the times are prosperous or not, he must be earnest; all time and place belong to God; and Satan omits no time or place to destroy. There are works in addition to preaching; the room of the sick to be visited, and the dead to be interred, the afflicted to administer the word of consolation. In those duties it is important that the minister maintain a spirit of prayer, and as Paul had a helper in Christ Jesus, as Rom. xvi. 3, so ministers in this day of the world's attachment to its own, ministers need prayers. Some thought, and even said, the preacher has an easy time; only one day in the week, and the *whole* of the other six days nothing to do, and on the Sabbath he has his PAY. Permit me to say that this, in my opinion, is a mistake; the preacher that has no labour only on the Sabbath, as to his preaching, is dilatory in his Master's work. Does he not have to read, to study, and to pray over the subject to present to the people? Should he neglect to do this his preaching would not be in keeping with his mission, and does he not have to pray over it, when he has returned from the sanctuary, that the errors may be pardoned, and what has been in harmony with truth, may be owned and blessed of him, who has said My word shall not return unto me void! This is why the preacher needs the prayers of the Church. But, again, some of the members of the Church are not profited by the preaching, and they comply not with the request of the apostle. And as they pray not when listening to the prayer made, sermons and prayers, delivered discourses, their heart not in a praying frame, consequently they are not prepared to relish the warm-hearted discourse, than the necessity for the Church to pray for us. Thus a union between preacher and church, and their prayers are not hindered. And should Peter be in prison by the power of the enemy, and the great iron gate barred, the prayers of the Church will cause it to open of its own accord. How much we need the prayers of the Church, that we may do the work of an Evangelist. Does it not take a whole Church to make a minister? Well has a Wesley said, that he who preaches the gospel as he ought, must do it with his whole strength of body and soul; and he who undertakes a labour of this kind thrice every Lord's day, will infallibly shorten his life by it. He who instead of *preaching talks* to the people merely, *speaks* about good things, or *tells* a religious story, will never injure himself by such an employment. Such a person does not *labour* in word and doctrine. He tells his tale. And as he preaches, so his congregation believes, and sinners are left as he found them. Give us a place in your prayers *brethren and sisters*, that the word of the Lord may run and be glorified. Prayer is a direct appeal to Him, who holds the waters in the hollow of his hand. May the Church come boldly to the throne of grace, and adopt the language of the poet:—

"Jesus shows a smiling face,
And waits to answer prayer."

Would not our meetings be attended with greater interest if the Church prayed more for us? Would they hear so many dull sermons, and see so many deficiencies in the minister? Will not the Church think and pray for us, that we may be able ministers of the New Testament, and the pleasure of the Lord prosper in our hands. Yea as the text says the word run and be glorified, has not the gospel started. Will not the Church pray that the minister may be as delivered, as named in the second verse of the chapter from whence the text is taken. How unreasonable and wicked men are in our midst. And will this delivery be accomplished without prayer? And may the preacher keep in prayer's path. And the Church be always ready to give a reason of the hope they have within them, with meekness and fear. How much easier to preach to a praying Church, than to a cold, luke-warm congregation. Yes, I repeat, how much easier to preach to a praying Church, where, when he preaches, he feels that the word finds a lodgement in the bosom of a warm hearted Church. He finds an Aaron and a Hur in the assembly. And may the Lord help the Church to double their diligence to pray for us. So prays one who is less than the least of all saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Amen.

J. C. BEMAN.

Middletown, Connecticut, Dec. 19, 1855.

(For the Christian Recorder.)

MR. EDITOR.—The following is an answer, with preliminary remarks, to the question that came out in the Recorder dated Dec. 3d, and that is this:—"Ought ministers to be received from other denominations into our conferences, and stationed preachers in charge over us, who themselves have never been members of our church?" Suffer me to make a few brief remarks on the question that is asked by a brother—whoever he may be—in reference to receiving ministers from other denominations. The question seems to me to be an inconsistent one, because the Discipline, on that question, is plain and explanatory. I find that the old M. E. Discipline makes all provision for ministers coming from other evangelical denominations; and the A. M. E. Discipline makes the same provision in receiving, according to the usages of the church. The brother is mistaken in saying the conference received members from other denominations even without a recommendation from the church in which they were members. He has got a wrong view of his own discipline, which says, p. 84, sec. 9, "The ministers of the Evangelical churches who may desire to unite with our connexion, whether local or itinerant, may be received according to our usages." My Rev. Brothers, I did not come in without a proper recommendation; for I brought my certificate and recommendation from the church of which I formerly had the charge. That brother argues as though the bishop and ecclesiastical bodies do not act conscientiously in the administration of their government. And he further argues, that regularly ordained ministers should join the class of the church, and then be recommended from the class to the Quarterly Conference to receive exhorter's license for two years; and at the expiration of the two years, to receive local preacher's license for two years; and at the expiration of the two years, to be recommended from the Quarterly to the Annual Conference to be received as an itinerant local preacher on probation for two years; and then to be received into full connexion, to be ordained deacon for two years; and after the expiration of the two years, to be ordained elder; and now my brother says they are not foreigners nor strangers, but fellow-citizens with the A. M. E. church. My friends, brothers, and reverend sirs, I now appeal to all of your deliberate judgments, whether it would be just and right for any minister that has gone through a regular examination of his qualifications and properly ordained by the church of any other evangelical denominations, and bringing proper credentials and recommendations of his being in orders to the conference to become a member and co-labourer with them in the vineyard of Christ; or whether it would be just and right to counteract the ordination of other evangelical denominations. I will now inform my brother (or whoever it is,) how the New England Annual Conference, held in Providence, R. I, June 16th, received me. They received me for two years' probation, the bishop deciding that that was the usage of the church, and appointed me as a missionary. The brother asserted that ministers came to join merely for the loaves and fishes, and that, if they did not succeed in getting them, they run away. I would have my brother to understand, that the Conference only gave me five dollars for my year's support. This is seeking after loaves and fishes, is it! I did not join the conference for fishes and loaves, for I could have and did get them before I ever joined the A. M. E connexion; so my brother is labouring under a mistake in that particular. I have had a desire to join the connexion ever since I had knowledge of such a body, and did apply to join under the charge of Thomas Lawrence, in Pittsburgh, Pa, some seven or eight years ago, as near as I can recollect; and the excuse then was, that the constitution and discipline did not allow him to receive persons into the connexion unless they were descendants of Africans. I am not of African descent, not that I think it would be a disgrace to me; but these were the excuses of my Rev. Brother. The reason I offered myself again to join was, that I have seen the rights, privileges, and happiness taken from the oppressed Ethiopians; and when I looked around and seen the oppression, affliction, and deplorable condition of the Indians, I came to the conclusion that we are both fellow sufferers. My brethren and reverend sirs, I did not join the connexion to become a bishop or king to lord over God's heritage, nor to take all the loaves and fishes from my brethren.

Yours, fraternally,
THOS. SUNRISE.

P. S You mentioned in the Recorder, the propriety of the subscribers paying in their subscriptions for the support of the Book and Periodical Concern. The reason why I have not sent the balance of my subscription is, that I have paid three dollars on it, and have not received credit for the same. I have not received more than three numbers of the Recorder since Conference, when the Rev. Mr. Moore promised to send me one every week, or every other week. T. S.

REMARKS.—Brother Sunrise will learn from the Christian Recorder, published just after the rise of the New England Conference, that all the brethren of that and the Philadelphia Conference received credit for the amounts paid by them upon their pledges. Examine the back numbers of your paper, dear brother, and you will see that you, with them, have credit for the money paid.

EDITOR.

(For the Christian Recorder.)

ON INCREASING THE NUMBER OF BISHOPS.

MR. EDITOR.—As I see so many contemplated wants at our next General Conference, I will not attempt to interfere with the wants of the church; but I will say to those individuals who express those wants, that they had better examine the following questions in connexion with their wants. *First,* Is the membership increasing or decreasing in individual churches? *Second,* Will the contemplated increase of high functionaries in the church increase its harmony and peace, or will it bring about more of a sectional feeling, and with it discord? *Third,* Are the means of support more abundant, or are they less than they have been heretofore? In the answer of some of the above questions, I think the people will have to decide, and it will be better for them to do so now, than after those wants are granted. W. N.

REMARKS ON THE QUESTIONS PROPOSED BY W. N.

1st. In some churches our membership is decreasing; that is the possible, if not the probable state of the case: in other churches our membership is certainly increasing; these are the certain facts in the opposite direction. We refer to the minutes of the several Annual Conferences published since the last General Conference.

Our membership does not increase anything like what it would with a more efficient ministry, or the present better organized and arranged for active service.

These last two propositions may be fully accomplished by the immediate presence of a bishop in each and every district with the preachers and the people. The present salvation of the connexion as such, depends much upon the truthfulness of this statement.

2d. This arrangement will increase the peace and harmony of the church by uniting the bishops, elders and people together in the several districts, and filling them with a laudable ambition and holy zeal to excel each other in every good word and work, that they may have praise from all the churches when they meet at the end of four years in General Conference. In that assembly we will know no more of sectional feelings than what are felt at an Annual Conference when all the preachers, travelling and local, meet together from the several circuits and stations to transact the yearly business of the churches. These produce no discord at all, but rather increase peace and harmony and love between the circuits and stations.

3d. The means of support for the ministry, including bishops, elders, and preachers, increases or decreases with the efficiency or deficiency of that ministry with us, just as it does with all other Evangelical Christian denominations. This is our substantial answer to the third question, and the one that we here, in all Christian confidence, submit to the consideration of both our preachers and people, and will abide by their decision upon the subject. EDITOR.

SCRAPS.

The Governor of the Cape of Good Hope proposed to expend £30,000 per annum in missions for the good of the Hottentots beyond the limits of the colony. This will draw out great liberality on the part of the missionary societies, that they may avail themselves of this grant.

The children of the United Presbyterian Church of Scotland have raised the sum necessary for the support of one professor at the Waldensian college of La Tour.

Among the controversies in England relative to the convocation, it is instructive to observe that the good old presbyterian principle of the admission of the laity to the Church Courts is struggling into prominence.